

Barcode : 2020050089491
Title - Calmets Dictionary of the Holy Bible vol III
Author - Charles Taylor
Language - English
Pages - 702
Publication Year - 1827
Barcode EAN.UCC-13



R025.

CALMET'S DICTIONARY

OF THE
HOLY BIBLE:

Historical, Critical, Geographical, and Etymological;

WHEREIN ARE EXPLAINED

THE PROPER NAMES IN THE OLD AND NEW TESTAMENTS,
THE NATURAL PRODUCTIONS, ANIMALS, VEGETABLES, MINERALS, STONES, GEMS, &c.

THE ANTIQUITIES, HABITS, BUILDINGS, AND OTHER CURIOSITIES OF THE JEWS,

WITH

A CHRONOLOGICAL HISTORY OF THE BIBLE,
THE JEWISH CALENDAR, TABLES OF THE HEBREW COINS, WEIGHTS, MEASURES, &c.

FOURTH EDITION,
REVISED, CORRECTED, AND AUGMENTED:

WITH AN EXTENSIVE SERIES OF PLATES,

EXPLANATORY, ILLUSTRATIVE, AND ORNAMENTAL: UNDER THE DIRECTION OF

CHARLES TAYLOR.

— — — — —
“UNDERSTANDEST THOU WHAT THOU READ’ST?”

“HOW CAN I, EXCEPT SOME ONE SHOULD GUIDE ME?” ACTS VIII

— — — — —
IN FIVE VOLUMES:

VOL. III.—FRAGMENTS, Nos. I. TO D.

LONDON:

PUBLISHED BY THE LATE C. TAYLOR, AND SOLD BY
B. J. HOLDSWORTH, 18, ST. PAUL'S CHURCH-YARD.

1827.

CONTENTS OF THE FIRST VOLUME
OF
FRAGMENTS,
ANNEXED TO
Calmet's Dictionary of the Holy Bible.

The FIRST DIVISION, including from N^o I. to N^o CCC.

.....
Those marked * have PLATES belonging to them.

No.	PAGE	No.	PAGE
I. DESCRIPTION of a Caravan	1	XXXVII. David's numbering the People	62
*II. Sun-Dial of Ahaz	5	XXXVIII. Circumstances previous to the Exodus of Israel from Egypt....	64
III. Heats of Nineveh, History of Jonah..	8	*XXXIX. The Exodus, Passage of the Red Sea	66
IV. Destruction of Sennacherib's Army ..	10	XL. Salutation of Travellers; impertinent	72
V. Peculiarities of Jericho.....	13	XLI. Temporary Marriages, how contracted	73
VI. Abraham and Sarah.....	16	XLII. Streets in foreign Cities.....	74
VII. Hazael and Benhadad.....	<i>ibid.</i>	XLIII. House and Households, in the East	75
VIII. Ceremonies at Royal Coronation ...	18	*XLIV. Locust, metaphorical application	77
IX. Word of the Lord, a Person	20	XLV. Heir Apparent to the Throne	80
X. Revenge—Cities of Refuge.....	22	XLVI. Usury, its kinds and force.....	81
XI. Penalty of Murder	24	XLVII. Eating Blood of living animals ..	82
*XII. Mode of Sitting in the East	25	*XLVIII. Threshing, Oriental Manner of	83
XIII. Beds of the East	28	*XLIX. Marriage Processions, in the East	89
XIV. Sprinkling, its ceremonious usage..	30	L. Courts of the Palace, interior, sacred ..	93
XV. Genealogical Ancestors, David, Abra- ham	31	LI. Passing through Fire, custom of.....	99
XVI. King's Mother, Title of Office	32	LII. Triumphal Entries into Royal Cities..	100
XVII. Rabshakeh's Insolence paralleled..	34	LIII. Carcasses devoured by Dogs, Jezabel's	101
XVIII. Hints on Job, Book of, as a poem	35	LIV. Holy City, title, peculiar to Jerusalem	102
XIX. History of Noah, from the Hudoos	37	LV. Poetical Dialogue: prophetic	103
XX. Indian History of the Deluge	40	LVI. Swarms. Dog Fly, <i>Zimb</i> of Ethiopia <i>ibid.</i>	
XXI. On Joseph's Cup, by which he was distinguished	43	LVII. View from Top of Mountains, Nebo	105
XXII. The Angarii, or Posts of the East	44	*LVIII. Bottles, of various kinds.....	<i>ibid.</i>
XXIII. Caravanserai, or Eastern Inn....	45	LIX. Destruction of Royal Families.....	108
XXIV. Bones unburied, scattered on the ground	47	LX. Prodigious Stones used in building..	108
XXV. Eastern Chambers	47	*LXI. Arabian Dresses (<i>Plate I.</i>)	109
XXVI. Titles, Ecclesiastical, pompous...	50	*LXII. Arabian Dresses (<i>Plate II.</i>)	110
XXVII. Provisions as Expenses	50	LXIII. Peculiar Form attending Oaths ..	111
XXVIII. Coined Money. Tribute Money	51	LXIV. Asses. Taxation.....	113
XXIX. Information by Signs: orders given	52	*LXV. Behemoth, probably the Hippo- potamus	114
XXX. Anathema Maranatha	54	LXVI. Pool of Bethesda, thoughts on....	117
XXXI. Pounding in a Mortar, Punishment	55	LXVII. Withered Fig Tree.....	120
XXXII. Ceremonious Washing	55	*LXVIII. Hypocrites.—Masks	122
XXXIII. Private Messages.....	56	LXIX. Trees, green and dry	123
XXXIV. History of King Saul, Afghan	57	LXX. Value of Water in the East	123
XXXV. Saul's Journey after the Asses ..	58	LXXI. Ships of the Ancients	125
XXXVI. Numbers in Eastern Armies ...	59	LXXII. Prodigal Son, his return honourea	126

No.	PAGE	No.	PAGE
*LXXIII. Forms of ancient Books <i>Pl. I.</i>	127	CXXI. Skin of the Teeth. Mutilation	
*LXXIV. Ancient Books <i>Plate II.</i>	129	in War	<i>ibid.</i>
LXXV. Dialectical Pronunciation	133	CXXII. Hyperboles, various: explained	187
LXXVI. Spitting in the Face	133	CXXIII. Shebeth. Sceptre of Judah	192
LXXVII. Bedoween Arabs, Manners of	134	CXXIV. David and Bathsheba	194
LXXVIII. Jonah's Gourd, <i>Kikiun</i>	135	CXXV. On Tamar's Connection with	
LXXIX. Extreme Usury, its severity..	137	Judah	195
LXXX. Land Marks, their application.	137	CXXVI. Marriage of two Sisters. Jacob	196
LXXXI. Hidden Treasures	139	*CXXVII. Diana of Ephesus	198
LXXXII. Forms of Marriage	140	*CXXVIII. Explanation of the Plate of	
LXXXIII. Title Pharaoh. <i>By R. W. M. D.</i>	141	Altars	201
LXXXIV. Servitude for Maintenance	143	CXXIX. Ceremonies attending Cove-	
LXXXV. Cattle for Wages, regulation of	144	nants	205
LXXXVI. Excellences of Wives	146	CXXX. Covenant of Salt	208
LXXXVII. Evils of Polygamy	147	CXXXI. Giving of Hands, as an Oath	210
LXXXVIII. Prophecy on Ishmael ful-		CXXXII. Camel substituted and exe-	
filled	148	crated	211
LXXXIX. Prophecy on Egypt fulfilled	149	*CXXXIII. Of the Golden Candlestick	<i>ibid.</i>
XC. Prophecy on Tyre fulfilled	149	CXXXIV. Ancient Writing	214
XCI. National Degradation, Servitude	150	CXXXV. Expenses under the Theocracy	216
XCII. Tribute Money refused, and why.	150	*CXXXVI. Of the City of Jerusalem,	
XCIII. Of the Beard, its treatment ..	151	<i>with a Map</i>	218
XCIV. Eunuch, titular and personal ..	153	CXXXVII. Considerations on the Map	
XCV. Favourable Aspects of Sepulchres	154	of Jerusalem; the Seizure, &c. of	
XCVI. Arabic Proverbs, their application	154	Christ	223
XCVII. Salutations, their distinctions,		**CXXXVIII. Sepulchre of Christ.	
Peace	155	<i>Two Plates</i>	228
XCVIII. Dues in Kind to Governors ..	155	CXXXIX. Modern State of Holy Sepul-	
XCIX. Sleeping on House-Tops	156	chre	232
C. Tokens of Submission	156	CXL. Places in, and near, Jerusalem ...	239
CI. Of Spitting, and loosing the Shoe ..	158	CXLI. Extermination of Jews by Aha-	
CII. Divisions of Time: Eastern Sun-		suerus	241
Dials	159	CXLII. Specimen of Oriental Names ..	<i>ibid.</i>
CIII. Purifications without the use of		CXLIII. Hip-and-Thigh Men. Wrestlers	247
Water	160	*CXLIV. Ostrich, Natural History of	248
*CIV. Ancient Attitude at Table	161	**CXLV. Thoughts on the Image of	
CV. Prayers in the Street	164	Dagon. <i>With Two Plates</i>	253
CVI. Use of Dung for Fuel. Prophet		CXLVI. Conjecture on the Word <i>Dag</i> ..	262
Ezekiel	165	*CXLVII. Emblems, Vegetable and	
CVII. Cuttings in the Flesh. Baal's		Animal. <i>With Two Plates</i> . Egypt-	
Priests	167	ian Wheat, and Syrian Animals ..	264
*CVIII. Baal, Character and Figure of ..	168	CXLVIII. Syrian Sheep and Goats	266
*CIX. Bread, and its Preparation	171	CXLIX. Vindication of Daniel. Fiery	
CX. Of Presents from Inferiors in the		Furnace	268
East	173	*CL. Vindication of Daniel. Golden	
CXI. Garments, as Presents from Su-		Image	269
periors	174	CLI. Vindication of Daniel. Hierogly-	
CXII. Pouring Water on the Hands ..	175	phic Animals	273
CXIII. Modes of Baptism	176	****CLII. Thoughts on the Cherubim.	
CXIV. Horns worn in the East	177	<i>With Four Plates</i>	275
CXV. The Reem, or Unicorn	178	CLIII. Of Satan	286
CXVI. Public Records, annexed to		*CLIV. Joshua's Miracle of staying the	
Royalty	179	Sun and Moon, considered	292
CXVII. Of Wells in the East	181	CLV. Salt used in Swearing	300
CXVIII. Rapid Changes of Rulers	183	CLVI. Murder in <i>Terrorem</i>	<i>ibid.</i>
CXIX. Trial by Ordeal	185	*CLVII. Marriage Processions	303
CXX. Punishment for slaying a King ..	186	CLVIII. Of Impersonal Veils	306

CONTENTS OF THE FIRST VOLUME.

v

No.	PAGE	No.	PAGE
CLIX. Of Personal Veils	309	CXCVIII. Sleeping on the Lap	135
CLX. St. Paul's Directions for Women to retain the Veil at Worship	312	CXCIX. Prolonged Tippling of Wine..	<i>ib.</i>
CLXI. Eastern Ideas attached to the Veil	314	CC. Progress of Christianity, compared with that of Mahometanism	<i>ib.</i>
CLXII. Travellers' Accounts of East- ern Veils	315	CCI. Judaical Memoranda now extant	354
CLXIII. Veils worn in the East. <i>Illus- trated by the Plate of Marriage Processions</i>	319	CCII. On the Hebrew Coins	357
*CLXIV. Eastern Veils.....	320	**CCIII. Explanation of Coins, <i>Plate I.</i> <i>Plate II.</i>	363
CLXV. Of the Kerchief.....	322	*CCIII. Roman Monuments of Judea vanquished	366
CLXVI. Stones used for Seats.....	323	*CCIV. Of Eastern Houses	369
CLXVII. Stones laid for a Causeway..	324	CCV. Conjectures on the Miracle at Belshazzar's Feast	375
CLXVIII. Emphatic Duplication of Words	325	*CCVI. Explanation of Plate of Tents..	378
CLXIX. Causeway for Travelling	326	*CCVII. Construction of Noah's Ark ..	383
CLXX. Birds resident in Sacred Places	327	*CCVIII. Grotto of the Apocalypse....	384
CLXXI. Preparing the Way for a Prince	<i>ib.</i>	*CCIX. The Shual, or Jackall: not Fox	385
CLXXII. Rain of Dust.....	328	*CCX. Tombs, of various Descriptions.	390
CLXXIII. Pillars of Sand.....	329	*CCXI. Gates of Hell.....	394
CLXXIV. Untier of Knots; a Title of Daniel	330	*CCXII. Nergal, idolatrous Deity	396
CLXXV. Roasting Meat in Ovens	331	*CCXIII. Succoth Benoth, or Venus ..	401
CLXXVI. Grass thrown into the Oven	332	*CCXIV. Of Ancient Shipping, <i>Plate I.</i>	405
CLXXVII. Of Grass, in the East	<i>ib.</i>	CCXV. Farther Thoughts on Ancient Ships	* <i>Plate II.</i> 412 * <i>Plate III.</i> 437 * <i>Plate IV.</i> 438
CLXXVIII. Of Hay, not made in the East	333	CCXVI. Notes on the foregoing Frag- ments	421
CLXXIX. Divination by Arrows.....	334	CCXVII. On the metaphorical Ship of Tyre	429
CLXXX. Seed Corn thrown on Brides..	335	*CCXVIII. On Ancient Armour, <i>Plate I.</i>	440
CLXXXI. Orphans, not Children only .	<i>ib.</i>	*CCXIX. On Ancient Armour, <i>Plate II.</i>	444
CLXXXII. Rewards to Dancers.....	336	*CCXX. Babylonian Dresses.....	448
CLXXXIII. Butter and Honey, as Food	337	*CCXXI. Ancient Military Machines .	456
CLXXXIV. Degradation of the First- Born	<i>ib.</i>	*CCXXII. Ancient Battering Ram... ..	460
CLXXXV. Adoration by Kissing	338	*CCXXIII. Ancient Siege of a Town..	<i>ib.</i>
CLXXXVI. Weighing a King in a Balance	<i>ib.</i>	*CCXXIV. Implements of Agriculture,	462
CLXXXVII. Words taken in indirect Senses; Witticisms	339	*CCXXV. On watering Lands	465
CLXXXVIII. Foreign Dialectical Pro- nunciation, Play of Words on....	341	*CCXXVI. Genealogy of Herod the Great	469
CLXXXIX. Privation of Sight: tem- porary Blindness	342	*CCXXVII. Table of Shew Bread....	472
CXC. Blindness coincident with Hard- ness	343	*CCXXVIII. Of the Trumpets	476
CXCI. Loss of Sight: and its Resto- ration.....	345	*CCXXIX. Of the Cup, or Vase	478
CXCII. Loss of Eyes: Punishment for Rebellion	347	*CCXXX. Musical Instruments, <i>Pl. I.</i>	480
CXCIII. Guide in the Desert	348	*CCXXXI. Musical Instruments, <i>Pl. II.</i>	482
CXCIV. Judicial Institutions among Christians	<i>ib.</i>	*CCXXXII. Musical Instruments, <i>Pl.</i> <i>III.</i>	483
CXCV. Allusion to Wrestling; against God.....	349	*CCXXXIII. On the Phylacteries	484
CXCVI. Children carried on Shoulder	350	*CCXXXIV. On the Pectoral	485
CXCVII. Metaphorical Signification of the Word Arrow.....	<i>ib.</i>	*CCXXXV. Priests' Dresses.....	488
		*CCXXXVI. High Priest in his White Robe	491
		*CCXXXVII. High Priest in his full Robes.....	492
		*CCXXXVIII. Habit of Common Priest	<i>ibid.</i>
		*CCXXXIX. Habit of a Levite	<i>ibid.</i>
		*CCXL. Tabernacle in the Wilderness	<i>ibid.</i>

No.	PAGE	No.	PAGE
*CCXLII. Solomon's Temple, from the Universal History	494	(MISCELLANIES, <i>Plate I.</i>)	535
*CCXLIII. Solomon's Temple, according to CALMET	500	CCLXXII. Aretas, King of Damascus ..	<i>ibid.</i>
*CCXLIV. Herod's Temple, according to CALMET	<i>ibid.</i>	CCLXXIII. Vindication of St. Luke ..	<i>ibid.</i>
*CCXLV. Section of Herod's Temple ..	502	CCLXXIV. Samaritan Medals	536
*CCXLVI. Temple, according to Dr. PRIDEAUX.	<i>ibid.</i>	CCLXXV. Metaphorical Luminaries ..	537
*CCXLVII. Interior Court of Temple ..	503	CCLXXVI. Eye on a Ship	538
*CCXLVIII. View of the Temple at Jerusalem, according to F. LAMY ..	504	(MISCELLANIES, <i>Plate II.</i>)	539
*CCXLIX. Bird's Eye View of the Temple	505	CCLXXVII. Covenant Ceremonies ..	<i>ibid.</i>
*CCL. Altars, from CALMET	<i>ibid.</i>	CCLXXVIII. Sacrificial Communion ..	540
CCLI. Altar of Burnt Offerings	506	CCLXXIX. Peace among Brutes	542
*CCLII. Brazen Lavers, from CALMET ..	<i>ibid.</i>	CCLXXX. Portraits of Jesus Christ?..	543
*CCLIII. Brazen Sea, <i>Plate I.</i>	506	CCLXXXI. Memorials of the Deluge..	544
*CCLIV. Brazen Sea, <i>Plate II.</i>	507	CCLXXXII. Of Moloch, Sun and Moon ..	545
*CCLV. Implements of Worship, Laver ..	510	(MISCELLANIES, <i>Plate III.</i>)	547
CCLVI. Brazen Altar	<i>ibid.</i>	CCLXXXIII. Figure of the Cherub ..	<i>ibid.</i>
CCLVII. Altar of Incense	<i>ibid.</i>	CCLXXXIV. The Rock of Meribah ..	548
CCLVIII. Shew Bread Table	511	(MISCELLANIES, <i>Plate IV.</i>) ...	550
CCLIX. Ark of the Covenant	<i>ibid.</i>	CCLXXXV. Of the Stork	<i>ibid.</i>
*CCLX. Sycamore Fig Tree	512	CCLXXXVI. Of the Zimb, or Dog Fly ..	551
*CCLXI. Caravanserai	513	CCLXXXVII. Of the Racham	<i>ibid.</i>
CCLXII. Ancient Dials; additional....	514	CCLXXXVIII. The Giraffe, or Camelopardalis	<i>ibid.</i>
*CCLXIII. Of Watches, in the East ..	<i>ibid.</i>	CCLXXXIX. Rhinoceros, or Reem ..	552
CCLXIV. Of Watchmen, in the East ..	519	CCXC. Strings of Camels and Horses..	<i>ibid.</i>
*CCLXV. Tower of Babel, Form of....	520	CCXCI. Additional Remarks	553
*CCLXVI. Of Seals, and Sealing	523	EXTRACTS FROM CORRESPONDENCE.	
CCLXVII. Of Eastern Cyphers	527	CCXCII. Antichrist	554
CCLXVIII. Of Askalon, Medals of... ..	528	CCXCIII. Age of Priests	<i>ibid.</i>
CCLXIX. Dove borne as a Standard ..	529	CCXCIV. Bdelium	555
CCLXX. The Tyrian Ashtaroth	531	CCXCV. Aquila	<i>ibid.</i>
CCLXXI. Hebrew Names beginning with <i>Ash</i>	533	CCXCVI. Corinth	<i>ibid.</i>
		CCXCVII. Fastings	<i>ibid.</i>
		CCXCVIII. Gentiles	<i>ibid.</i>
		CCXCIX. John the Baptist	<i>ibid.</i>
		CCC. David's Charge to Solomon	556

No.	PAGE	No.	PAGE
*CCCCLXXVI. Fig Tree. Sycamore	188	CCCCLXXXIX. Sepulchral Appella-	
CCCCLXXVII. Garments worn in the		tion 199	
East <i>ibid</i>		CCCXC. Sepulchral Inscriptions.....	200
CCCCLXXVIII. Eastern Hospitality. Red		CCCCXCI. Swords in Speech, metapho-	
Horses 189	189	rical 201	201
CCCCLXXIX. King's Marriage.....	190	CCCCXCII. Seal-Skins. Tahash.....	202
CCCCLXXX. Names from Incidents..	191	CCCCXCIII. Shade enjoyed.....	204
CCCCLXXXI. Wide House <i>ibid.</i>	<i>ibid.</i>	CCCCXCIV. Samiel. Hot Wind <i>ibid.</i>	<i>ibid.</i>
CCCCLXXXII. Character of Ishmael <i>ibid.</i>	<i>ibid.</i>	CCCCXCV. Serpent Worhip <i>ibid.</i>	<i>ibid.</i>
CCCCLXXXIII. Letters honoured ..	193	CCCCXCVI. CCCCCXCVII. CCCCCXCVIII.	
CCCCLXXXIV. Mortar in the East ..	194	**The Subject continued 212	212
CCCCLXXXV. Musical Instruments,		CCCCXCIX. Corrections and Vindi-	
foreign, at Babylon.....		cations 212	212
CCCCLXXXVI. Pigeons' Dung, how			
used <i>ibid.</i>	<i>ibid.</i>		
CCCCLXXXVII. Royal Family shut up	196	D. APPENDIX; Letter from Sir Sidney	
CCCCLXXXVIII. Sepulchres, Family,		Smith; others from a late eminent	
&c. 197	197	Critic 212	212

FRAGMENTS:

ILLUSTRATIVE OF THE

MANNERS, INCIDENTS, AND PHRASEOLOGY,

OF THE

HOLY SCRIPTURES.

SELECTED FROM VARIOUS AUTHORITIES.

No. I.

DESCRIPTION OF A CARAVAN.

FROM COLONEL CAMPBELL'S TRAVELS TO INDIA, PART II. P. 40.

“ A CARAVAN, which is so often mentioned in the history and description of the East, and in all the tales and stories of those countries, is an assemblage of travellers, partly pilgrims, partly merchants, who collect together in order to consolidate a sufficient force to protect them, in travelling through the hideous wilds and burning deserts over which they are constrained to pass, for commercial and other purposes; those wilds being infested with Arabs, who make a profession of pillage, and rob in most formidable bodies, some almost as large as small armies. As the collection of such a number [to form a Caravan] *requires time, and the embodying of them is a serious concern, it is concerted with great care and preparation, and is never attempted without permission of the Prince in whose dominions it is formed, and of those also through whose dominions it is to pass,* expressed IN WRITING. The exact number of men and carriages, mules, horses, and other beasts of burthen, are specified in the licence; and the merchants to whom the Caravan belongs, regulate and direct every thing appertaining to its government and police, during the journey, and appoint the various OFFICERS necessary for conducting it.

“ Each Caravan has FOUR principal officers :

“ The *first*, the CARAVAN BACHI, or Head of the Caravan ;

“ The *second*, the *Captain of the MARCH* ;

“ The *third*, the *Captain of the STOP*, or REST ;—and,

“ The *fourth*, the *Captain of the DISTRIBUTION*.

“ The *first* has the UNCONTROULABLE AUTHORITY and *command* over all the others, and gives them his orders: the *second* is ABSOLUTE during the march; but his authority immediately *ceases* on the stopping, or encamping, of the Caravan, when the *third* assumes his share of the authority, and exerts it during the time of its remaining at rest: and the *fourth* orders the disposition of every part of the *Caravan*, in case of an attack or battle. This last officer has also, during the march, the inspection and direction of the distribution of provisions, which is conducted, under his management, by several inferior officers, who are obliged to give security to the master of the

Caravan; each of them having the care of a certain number of men, elephants, dromedaries, camels, &c. &c. which they undertake to conduct, and to furnish with provisions, at their own risk, according to an agreement stipulated between them.

“A FIFTH officer of the Caravan is, the PAY-MASTER, or TREASURER, who has under him a great many clerks and interpreters, *appointed to keep accurate Journals of all the material incidents that may occur on the journey*; and it is by these journals, signed by the superior officers, that the owners of the Caravan judge whether they have been well or ill served, or conducted.”—Then the writer proceeds to say,

“Another kind of officers are Mathematicians, without whom no Caravan will presume to set out. There are commonly three of them attached to a Caravan of a large size; and they perform the offices both of Quarter-master and Aides-de-Camp, leading the troops when the Caravan is attacked, and assigning the quarters where the Caravan is appointed to encamp. There are no less than five distinct [kinds of] Caravans: *first*, the heavy Caravans, which are composed of elephants, dromedaries, camels, and horses; *secondly*, the light Caravans, which have but few elephants; *thirdly*, the common Caravans, where are none of those animals; *fourthly*, the horse Caravans, where are neither dromedaries nor camels; and *lastly*, sea Caravans, consisting of vessels; from whence you will observe, that the word *Caravan* is not confined to the land, but extends to the water also.

“The proportion observed in the heavy Caravan is as follows:—When there are five hundred elephants, they add a thousand dromedaries, and two thousand horses at the least: and the escort is composed of four thousand men on horseback. Two men are required for leading one elephant, five for three dromedaries, and seven for eleven camels. This multitude of servants, together with the officers and passengers, whose number is uncertain, serve to support the escort in case of a fight; and render the Caravan more formidable and secure. The passengers are not absolutely obliged to fight; but, according to the laws and usages of the Caravans, if they refuse to do so, they are not entitled to any provisions whatever from the Caravan, even though they should agree to pay an extravagant price for them.

“The day of the Caravan setting out, being once fixed, is never altered or postponed; so that no disappointment can possibly ensue to any one. Even these powerful and well-armed bodies are way-laid and robbed by the Arabian princes, who keep spies in all parts to give notice when a Caravan sets out: sometimes they plunder them; sometimes they make slaves of the whole convoy.”

OBSERVATIONS.

This account may assist greatly in illustrating the history of the Exodus. In order to apply it to that event, we must premise, that the manners of the East, because resulting from the nature and the peculiarities of the countries, have ever been so permanent, that what was anciently adopted into a custom, as appears by the earliest relations which have reached us, is still conformed to, with scarcely any (if with any) variation.

1. The officers of a Caravan appear to be FIVE: this may explain the nature and use of the word, which signifies *five*, Exod. xiii. 18. (חֲמִשִּׁים CHEMOOSHIM) which has embarrassed commentators, ancient and modern. Our translation renders it *harnessed*, i. e. in arms: but puts in the margin, *five in a rank*. Others have the same difference:—the LXX. ἐνζωνοι, girded, equipt: so the Targum: Aquila, ἐνωπλισμενοι, armed; so Symmachus, καθωπλισμενοι: Vulgate, *armati*; Pagninus, *accincti*: and Montanus, *quintati*. Mr. Harmer has some very ingenious thoughts on it; and I had once acquiesced so far

in his ideas, as to think that they might be illustrated by a Print in NIEBUHR, where *four* camels follow in a train, led by one man; apparently as the common mode of conducting them. *Vide* FRAGMENT, No. CCXC. Now, if Moses had ordered that each man, instead of conducting *four*, should conduct *five*; or, that the usual number of drivers necessary to conduct the cattle of four families, should conduct those of five it might have afforded a sense to this passage, although Mr. Harmer abandons it, as too difficult. But this word [*chemooshim*] occurs where that sense is inapplicable, as Joshua i. 14, "pass over before your brethren *armed*:" chap. iv. 12, "passed over *armed*:" Judg. vii. 11, "Gideon went down to the outside of the *armed* men." It should appear, that the margin, which in the first and last of these places reads *five in a rank*, errs; because we have no account of such a formation of any military body; and, in the case of Gideon, *five in a rank*, can never describe an advanced guard, or a corps-de-garde, or any other; but if we accept the idea of *embodied under the FIVE*, that is, the officers established by the ordinary laws and usages of encampments, of military service, and of Caravans, as conducted by *five* chiefs, then every place where the word occurs, agrees to this sense of it. That the Israelites were armed *generally*, is incredible; because, 1. It would have been absolute folly in Pharaoh to trust them with arms, while under servitude; 2. Nor could they, *generally*, have procured them subsequently; 3. Nor could Pharaoh, with his forces, expect to subdue so great a multitude, just escaped into liberty, &c. had they been armed to the extent some have supposed. Compare FRAGMENT, No. CCCCXCIX.

But the sense of the passage in Exodus is, that Moses arranged the Israelites while in Egypt, and conducted them out of it, in the most orderly, regular, and even military manner; appointing proper officers over the Caravan generally; and over every division or party, even to the least numerous party, composing it.

II. "A Caravan is too serious a concern to be attempted without the permission of the king, in whose dominions it is formed; and of those powers also, through whose dominions it is to pass," &c. This explains the urgency of Moses to obtain permission from Pharaoh; and the power of Pharaoh to prevent the assemblage necessary for the purpose of Israel's deliverance: it accounts, also, for the attack made by Amalek, Exod. xvii. 8; which tribe, not having been solicited for a free passage, intended revenge and plunder for this omission, in a "formidable body, as large as an army;" but Moses could not have previously negotiated for their consent, without alarming Pharaoh too highly, as to the extent of his proposed excursion with the people.

III. The nature of the "mixed multitude" which accompanied the Caravan of Israel clearly appears in this extract.

IV. "The exact number of men, carriages, mules," &c. This we find was the custom also in the time of Moses; as the returns made, and registered, in the book of Numbers, sufficiently demonstrate.

V. The time necessary for the formation of a Caravan justifies the inference, that the Israelites did not leave Egypt in that extreme haste which has been sometimes supposed; they must have had time to assemble; many, no doubt, from distant parts, which would require several days: they might be expelled in haste from the royal city; but to collect them all together at the place of rendezvous, must have been a work of time: we see it is so at this day. For further information on this subject, *vide* Nos. xxxviii, xxxix. with other places where it is incidentally mentioned.

VI. Another consideration, not unimportant, arises from the nature, the departments, and the powers of these officers. It appears from various passages of Scripture, that the LORD, or JEHOVAH, was considered as the chief guide, conductor, or commander of

the Israelites, at the time of their Exodus from Egypt : He, therefore, was understood to be (1.) *Caravan Bachi* to this people : in His name Moses acted ; being, at the same time, (2.) *Captain of the March* ; (3.) HUR might be *Captain while resting* ; (4.) JOSHUA, *Captain of the Distribution* ; and AARON, (5.) *Treasurer*, or *Pay-Master*.

This distribution of these offices appears probable, because Joshua is ordered (Exod. xvii.) to go and fight Amalek, who attacked Israel, while encamped. Now fighting appears to be part of the duty of No. 4 ; and, who fitter for this than Joshua ? That Hur should be *Captain of the Resting* seems likely, from his being left in authority in conjunction with Aaron (chap. xxiv. 14.), while Moses and Joshua went up into the Mount ; to what more proper person, or officer, could this charge be intrusted ? — As Hur's office was suspended while the people were fighting under Joshua, he could be well spared with Aaron, to hold up the hands of Moses.

It remains, that Aaron could only fill a secondary, and subordinate, but equally important office : he, like others, while on the march, was under the authority and orders of the Captain of the March ; while at rest, he was under the authority and orders of the Captain of the Resting. If this be fact (and in some arrangement like it we must acquiesce) then we may fairly presume, that he acted but a subordinate part in the transactions of the camp ; and, by consequence, in that remarkable one of the golden calf. It seems clear, that the people *compelled* Aaron in that business. If the authority of the Captain of the Rest, or that of the Captain of the March, though now not on duty, supported the request of the people, how could Aaron, their Treasurer only, not, as *afterwards*, the High-Priest, suppress it ? Whence was he to get powers against “ a people set on mischief ” ? Besides, if Aaron were concerned no further than by his office of Treasurer, that is, taking the money, the materials, and giving them to the workmen, some other principal officer might *promote* the making of the image, might direct and expedite it ; and, in short, might get it completed before Aaron saw it, as appears credible from the order of the history. (*Vide* AARON, *Dict.*) Aaron, then, was less a principal in this crime than has been supposed ; consequently, in one sense, he was less unfit for the office of Priest, *afterwards* conferred on him. Moreover, if he were Treasurer (as the history seems to imply), then part of his duty was to keep “ *accurate JOURNALS of all material incidents,* ” &c. This accounts why, in his penitence and fidelity, he has given an ample relation of his share in this transaction, of the anger it excited against him, &c. while he has declined to transmit to posterity the name or the character of the principal in it. As a parallel instance, the reader may recollect, how much more circumstantially Peter's fall is related in Peter's Gospel, [*i. e.* Mark's,] than in any other. It accounts for his commendation of Moses, as the meekest of men, in the very instance of his own rebellion against him ; and it accounts also for the use of the third person in the narration, instead of the first person, which Moses himself uses in Deuteronomy, composed, or at least, published, after Aaron's death. It results from the whole, that the history of the Exodus, &c. was compiled from the public, official, authentic register, kept in the camp *daily* ; that the original was not private *memoranda*, but, to use a modern phrase, the Gazette of the time.

Mathematicians, mentioned by Colonel CAMPBELL, as a *sixth* kind of officer, were completely superfluous in the Caravan of Israel.

The reader will observe other particulars for himself : those here suggested are offered only as hints to lead inquiry ; and this is not the place to enlarge on them. I may be pardoned the remark, how plain the most intricate transactions appear, when set in their proper light : what we *now* find obscure, is so, evidently, not from any real

obscurity in the original narration, but from our want of acquaintance with proper accompaniments, which might conduct our judgment. How greatly this applies to establish the authority and authenticity of Scripture, must be obvious to every reflecting mind.

Vide Corrections and Vindications, &c. FRAGMENT, No. cccxcix.

No. II. THOUGHTS ON THE SUN DIAL OF AHAZ. WITH A PLATE.

FEW subjects have more embarrassed Commentators, ancient and modern, than that of the Sun Dial of Ahaz (2 Kings xx. 8, 9.): without presuming to affirm that the following considerations will completely elucidate the history of it, we may be permitted to suggest that they will go a good way towards it.

The Plate represents the form of the most ancient Sun Dial known: the upper instance exists at Athens, for the latitude of which place it is calculated. The lower instance, is one found at Herculaneum, and now in the Royal Museum at Naples: it is constructed for the latitude of Memphis, in Egypt; and was probably brought from that place.

As it is necessary on this subject to clear the ground as we go, it may be proper, *first*, to enquire where this form of a Sun Dial was invented. VITRUVIUS, lib. ix. c. 9. mentioning the various kinds of dials used by the ancients, places first of all, as most ancient, that of Berosus, the Chaldean, which he thus describes, "*Hemicyclium excavatum ex quadrato, ad enclimaque succissum, Berosus Chaldaeus dicitur invenisse,*" "a half circle, hollowed into the stone, and the stone cut down to an angle: said to be invented (or rather, introduced) by Berosus, the Chaldean."

Now Berosus lived above three hundred years (perhaps three hundred and thirty) before A. D. which, indeed, is long after Ahaz, who died 726 before A. D. but there is no necessity for considering Berosus as the original inventor of this kind of dial; and it seems sufficient to say, that he was reported to be the first who introduced it into Greece.

Berosus was a priest of Belus at Babylon, and compiler of a history that contained astronomical observations for four hundred and eighty years. Passing from Babylon into Greece, he taught astronomy, first at Cos, afterwards at Athens, where we still find one of his dials, and where he was honoured with a public statue in the Gymnasium. The four hundred and eighty years included in this writer's history, carry us higher than the date of Ahaz; but some time must be allowed for these dials to have reached Israel from Babylon; if we suppose the invention to have been adopted, and to have become popular, at that period of time: they might be of much earlier invention.

Herodotus says (lib. i. c. 109.), "as to the pole, the gnomon, and the division of the day into twelve parts, the Greeks received them from the Babylonians."—Remark, not from the Egyptians, as might have been supposed from the intercourse of the two countries. The *pole* is commonly thought to be synonymous with a *dial*. Herodotus was born four hundred and eighty-four years before A. D. and wrote above one hundred years before Berosus was born. Berosus, then, could not have *invented* the most ancient Sun Dial. The description given by Herodotus, agrees well with our figures. Anaximander, who died five hundred and forty-three years before A. D. had Sun Dials: see DIAL in the *Dictionary*, especially the description by Rabbi Elias Chomer.

Secondly, This kind of Sun Dial was portable; it did not require to be constructed on, or for, a particular spot, to which it was subsequently confined; but one ready made might easily be brought on a camel from Babylon to Ahaz. That Ahaz had communications with those countries, appears by his alliance with Tiglath-Pileser

(2 Kings xvi. 7. 8.); and that he was, what in modern language would be called a man of taste, is evinced by his desiring to possess a handsome altar, similar to one he had seen at Damascus (ver. 10.); which is also another instance of his introducing *foreign* curiosities, or novelties.

Thirdly, The account given of the Sun Dial of Ahaz, agrees well with our figures (2 Kings xx. 9, 10, 11.): “Isaiah said, *shall the shadow GO FORWARD* (הלך, *HELEK*) *ten degrees* (מעלות *MOLUTH*, steps, stations, stages, spaces, stairs, risings) *or RETURN ten degrees?* Hezekiah answered, *It is a light thing for the Sun to GO DOWN* (לנחות, *LENE-THUT*) *ten degrees; nay, but let the shadow RETURN backward* (be restored to its place) *ten degrees.* And Isaiah cried to the Lord, and he restored the shadow, upon the degrees which it had gone down, on the *moluth* of Ahaz; he brought it back ten degrees.” The history is related to the same effect, Is. xxxviii. 8. “Behold, I make *TO RETURN* the shadow which is *GOING DOWN* (ירד, *IRUD*) on the Sun Dial; the Sun (the Sun’s light) shall go backward ten degrees: and the Sun returned ten—step by step, by which degrees it had gone down.” . . . A little consideration will prove,

(1.) That this dial closely resembled those of our figures; for had it been a truly horizontal dial, the shadow might have gone *forward*, but it could not have gone *down*, or descended: and had it been a truly vertical dial, it might have *descended*, but it could not, strictly speaking, have gone *forward*; whereas, in our figures, either word would express the motion of the shadow, since it was a combination of *going down* and *going forward*; and this is the only construction to which *both* words could be applicable.

(2.) The miracle of the shadow’s retrogradation must have been *before* noon; for, had it been *after* noon, the shadow must naturally have been going *forward*, and going *up*.

(3.) It was not *quite* noon; for at noon it could not be said of the shadow, “which now *descends*,” or *is*, at this time, *GOING down*; but it might be close upon noon, until which point the shadow might be considered as descending.

(4.) Circumstances seem to indicate, that the dial stood in such a situation that Hezekiah could *see* it, with the motion of the shadow upon it; probably it stood in his garden, or in the court of his palace, adjoining to where his saloon or open pavilion (*i. e.* open in front) was situated, where he lay; perhaps in the very court out of which Isaiah was *not yet gone* (2 Kings xx. 4.); so that Isaiah, when speaking to the king, might point to the dial, “*that shadow, that dial.*” *Vide* FRAGMENT, No. I.

(5.) Though we cannot tell exactly the number of lines on the dial of Ahaz, yet we are sure, that ten of them could not exceed the time from sun-rising to noon, but must fall short of that time, more or less; and the general scope of the expressions referring to ten degrees, seems to intimate, that *ten* was only a *portion* of the degrees, not the whole; as, in that case, it might have been said, *all* the degrees; or *the ten* degrees, by which the shadow is gone down. We are led, therefore, to adopt such a division of these lines, as may answer two requisitions: *first*, to be less than six hours; *secondly*, to be fully enough for the king to perceive satisfactorily the motion of the shadow; we ought to add, *thirdly*, such a division as forms the aliquot part of a circle, consisting of 360 degrees, *i. e.* either 240, 180, 120, or 90. Now if we suppose this half-circle to be divided into 120 lines, the space of ten of these lines becomes very small on the instrument, which, perhaps, taking those we are acquainted with as examples, did not much, if at all, exceed two feet in width; and so of the other numbers: the larger, then, we can proportion these spaces, the better.

Suppose, therefore, each of the spaces in Fig. 3 on the plate, to be divided into three parts, making thirty-six for the half circle; in this case, the shadow in the morning moved *down* from A 2 3, B 2 3, &c. to F 3; and we will assume F 3 to be the

point it was at when Isaiah spake, nearly touching on the line of noon. Perhaps, the prophet had said, Hezekiah should die *at noon*, as his sickness was in its nature mortal; if so, his *instant* return was necessary; and, as a sign of amendment, in a case so critical, the *instant* beginning of the shadow to retrograde, was equally necessary: the shadow retrograded then, from F 3 to about D, or C 3 = ten stations: having reached this station supernaturally, from thence it resumed and re-accomplished its natural course.

Let us now see how appropriately this SIGN alluded to the periods of Hezekiah's life: *first*, Hezekiah was at this time not quite thirty years of age, the *meridian* of life: the shadow going back one quarter of a circle, added to his days *fifteen* years, whereby they were lengthened to about forty-five years. He did not complete the semicircle of the dial; but died at about one quarter's distance from the sun-setting, or evening of life.

We usually read, "that Hezekiah was *twenty-five* years old when he began to reign;" if so, Ahaz was his father when under eleven years old; and allowing for the usual time of gestation, when he was not more than ten years old: this has always been felt as an extreme difficulty;—rather, a natural impossibility. Ahaz at twenty years old began to reign, and he reigned sixteen years; from these thirty-six deduct twenty-five for the age of Hezekiah, there remain but ten, or eleven at the utmost, for that of his father, Ahaz. It cannot be supposed that at this tender age, however precocious were his powers, Ahaz possessed an establishment of women; and the laws of the most jealous seraglios, which are extremely strict on this subject, do not, even in the hottest climates (as Morocco), hint at such a possibility in young men, till after the age of *twelve* years, at the very earliest. To make a fair estimate of the history, we must balance this difficulty, which is founded on the established, not to say the immutable laws of nature, against that—which, it must be confessed, is not trivial—of attributing error to the text.

Let it be stated thus: Hezekiah was the first-born son *after* Ahaz came to the crown; by which, he had a natural right of succession to the royalty of his father, according to the uniform custom of the East. *Vide* FRAGMENT, No. XLV.

Hezekiah's life, then, divides into three parts, each containing *fifteen* years. 1. He was nearly fifteen years of age when he came to the crown. 2. He was nearly *twice* fifteen years of age when at the point of death. 3. He was *three* times fifteen years of age, when he actually did die. Take sixty years for the period allotted to the *day* of life; and then consider, how aptly the SIGN here given, coincides with this distribution: (1.) The shadow went on *naturally* till it nearly touched the line of noon: not *quite*, for Hezekiah was not *quite* thirty: it went back, till it reached half way between morning and noon, that is, *fifteen* years, the point at which Hezekiah, who had now reigned fifteen years, came to the crown; it deducted one half from thirty, which is fifteen; therefore, half so long as he had already lived (fifteen) was to be added to thirty, making forty-five; at which age Hezekiah died.

Thus we trace a close conformity between the SIGN and the event; between ten degrees of the Sun Dial, and fifteen years of life. If, after this, it be maintained, that Hezekiah was *twenty-five*, rather than *fifteen*, when he came to the crown, it can only be regretted, that such striking coincidences as are here noticed, should (in conjunction with the remark on the extremely premature age of Ahaz his father, when Hezekiah was begotten, and the custom of succession to the throne, in the East) have so much tendency to support a mistake.

If the instrument used in this instance were brought from Babylon, we see the reason why the king of Babylon was so peculiarly interested in this event (2 Kings

xx. 12.) Other powers sent presents to Hezekiah on this occasion ; but other powers had not this instrument, understood not its principles, did not use it : nor was this “ wonder done in the land,” that concern to them which it was to the Babylonian monarch, to his court, and to his Chaldean astronomers. Observe, how this newly invented, or newly introduced, instrument, was made subservient to the will of Heaven. Could there be any collusion here, when, perhaps, not a workman out of Babylon understood the theory, or the construction of the instrument ?

To justify the division of the hour into *three parts*, as assumed on our plate, *vide* FRAGMENT, No. CII : also the Plate of WATCHES and HOURS, FRAGMENT, No. CCLXIII.

No. III. HEATS, CLIMATE, &c. OF NINEVEH.

* FROM COLONEL CAMPBELL'S TRAVELS, PART II. PP. 130, 132.

“ IT was early in the evening, when the pointed turrets of the city of *Mosul* opened on our view, and communicated no very unpleasant sensations to my heart. I found myself on Scripture ground, and could not help feeling some portion of the pride of the traveller, when I reflected, that I was now within sight of NINEVEH, renowned in Holy Writ. The city is seated in a very barren sandy plain, on the banks of the river Tigris, embellished with the united gifts of Pomona, Ceres, and Flora. The external view of the town is much in its favour, being encompassed with stately walls of solid stone, over which the steeples or minarets, and other lofty buildings are seen with increased effect. Here I first saw a Caravan encamped, halting on its march from the Gulf of Persia to Armenia ; and it certainly made a most noble appearance, filling the eye with a multitude of grand objects, all uniting to form one magnificent whole.

“ But though the outside be so beautiful, the inside is most detestable : the heat is so intense, that in the middle of the day there is no stirring out, and even *at night, the walls of the houses are so heated by the day's sun, as to produce a disagreeable heat to the body, at a foot, or even a yard distance from them.* However, I entered it with spirits, because I considered it as the last stage of the worst part of my pilgrimage. But, alas ! I was disappointed in my expectation ; for the *TIGRIS was dried up by the intensity of the heat, and an unusual long drought*, and I was obliged to take the matter with a patient shrug, and accommodate my mind to a journey on horseback, which though not so long as that I had already made, was likely to be equally dangerous ; and which, therefore, demanded a full exertion of fortitude and resolution.

“ It was still the hot season of the year, and we were to travel through that country, over which the horrid wind, I have before mentioned, sweeps its consuming blasts : it is called by the Turks, SAMIEL, is mentioned by holy JOB under the name of the East Wind, and extends its ravages all the way from the extreme end of the Gulf of Cambaya, up to Mosul ; it carries along with it flecks of fire, like threads of silk ; instantly strikes dead those that breathe it, and consumes them inwardly to ashes ; the flesh soon becoming black as a coal, and dropping off the bones. Philosophers consider it as a kind of electric fire, proceeding from the sulphureous or nitrous exhalations which are kindled by the agitation of the winds. The only possible means of escape from its fatal effects, is to fall flat on the ground, and thereby prevent the drawing it in : to do this, however, it is necessary first to see it, which is not always practicable.

“ Besides this, *the ordinary heat of the climate is extremely dangerous to the blood and lungs, and even to the skin, which it blisters and peels from the flesh*, affecting the eyes so much, that travellers are obliged to wear a transparent covering over them to keep the heat off.”

These accounts illustrate, first, the history of JONAH, his behaviour and his sufferings, in the same parts. The Colonel reports that the heat is extreme, both by day and night, in the town; that the Tigris was dried up by the intensity of the heat; that the heat blisters the skin, &c. "*Now Jonah went out of the city, and sat on the east side of the city, till he might see what would become of the city*" (iv. 5.), to which he had prophesied destruction in forty days' time (iii. 4). Jonah could not expect the destruction of the city until about, or after, the expiration of the forty days' respite allowed to it; so long then, at least, he waited in this burning climate. But, as he *knew God to be slow to anger* (iv. 2.), he might wait some days, or even some weeks, after the expiration of the appointed time; so that although he was sent on his message, and had delivered it *before the great heats came on*, yet, to satisfy his curiosity, he endured them. Thus circumstanced, he constructed for himself a shelter from the sun; and doubtless, when the קיקיון KIKIUN, (*gourd*, Eng. Trans.) or kind of palm, rose in addition to his booth, at once ornamenting, filling, and shadowing it, to complete his shelter, he might well *rejoice over the gourd with exceeding great joy*. (Might not this plant, growing chiefly by night, Heb. "which a son of night was, and (as) a son of night perished," be some time in rising for that purpose? See KIKAJON, JONAH, and FRAGMENT, No. LXXVIII.) This plant, during a time, perhaps during a great part of the forty days, or several weeks succeeding, afforded him shelter; then, while in full vigour, without apparent decay, he left it well over-night, and in the morning it was shrunk, faded, and gone: so, that at sun-rise, when the morning should be cool, Jonah, examining his plant, was struck by the scarcely-moving *aura* of an East wind, vehemently hot; no wonder, then, he fainted, and wished to die, when the only part of the day in which he could hope for coolness, was thus suffocating. What Jonah must have endured from the heat, Colonel Campbell's account may assist us to conceive. We may observe, further, how aptly this plant was a sign of Nineveh, its history, and its fate: it was a time in coming to perfection, and it was a time in a perfect state: so that city was long before it was mistress of the countries around it, and it held that dignity for a time; but, at about forty years after Jonah's prophecy (prophetic days, for years, as some have supposed) the worm (insurrection and rebellion) smote the plant; and the king of Nineveh (Sardanapalus) burnt himself, with his treasures, &c. in his palace. A fate very appropriately prefigured by the *Kikiun* of Jonah!

The expectation of coolness in the morning, may be justified from the following extract, in which we find the Colonel, like Jonah, reposing under trees in the heat of the day. "From Latikea to Aleppo, mounted on a mule, I travelled along, well pleased with the fruitful appearance of the country; and delighted with the serenity of the air. We were, as well as I can now recollect, near ten days on the road; during which time, we *travelled only in the morning early*, and in the heat of the day we reposed under the shade of trees." Part I. p. 175. See *Elijah*: 1 Kings xix. 4—7.

As this was the country of Laban, and for a time the residence of Jacob, it is not displeasing to find observations made by the patriarchs, confirmed by those made in modern times: we hear Jacob (Gen. xxxi. 40.; complaining, *in the day the drought consumed me, and the frost by night*. How the drought by day might consume him, we have seen; but we shall now see enough to justify the idea, that the frost, especially in winter, might be equally oppressive; for, though our traveller did not pass here in winter, Jacob was exposed to all the seasons, throughout the year. There is a passage still more completely adapted to the purpose of this extract, Jer. xxxvi. 30. "*Jehoiakin, king of Judah—his dead body shall be cast out in the day to the heat, and in the night to the frost.*" This being on the same day, and consequently, at the same time of the year, seems to be well illustrated by Colonel Campbell's remarks.

“In travelling to Mesopotamia, it was on the fifth or sixth day (I cannot precisely say which) after our leaving Aleppo, that we got to the city of **DIARBEEKER**, the capital of the province of that name, having passed over an extent of country of between three and four hundred miles, most of it blessed with the greatest fertility, producing in the few cultivated parts, grain, fruits of various kinds, and silk in great variety and abundance; and abounding with as rich pastures as I ever beheld, covered with *numerous herds and flocks*. The air was charmingly temperate in the day time, but to my feeling, *extremely cold at night*.” Part II. p. 94. And again, p. 100. “As we advanced towards the Southward and Eastward, in our way from *Diarbeker* towards *Bagdad*, I found the air become sensibly warmer, and observed, that the disposition of the people grew more and more brutal. My guide’s authority continued the same, and he seemed to exert it in greater vigour, in exacting implicit obedience. Sometimes we lay at night out in the open air, rather than enter a town; on which occasions, *I found the weather as piercing cold, as it was distressfully hot in the day time*.”

These accounts cannot but be pleasing to every person who wishes to see the Holy Scriptures justified even in the minute particulars which they incidentally record: this, in the progress of our work, we hope to accomplish.

No. IV. HINTS ON THE DESTRUCTION OF SENNACHERIB’S ARMY.

2 KINGS xix.

MR. BOSWELL, in his Life of Dr. JOHNSON, informs us, that it was a subject of conversation between them, in what manner so great a multitude of Sennacherib’s Army was destroyed. “We are not to suppose,” says the Doctor in reply, “that the angel went about with a sword in his hand, stabbing them one by one; but that some powerful natural agent was employed; most probably, the *Samyel*” Whether the Doctor had noticed some picture in which the angel was thus employed, is uncertain; but it should seem, that this idea is common; and even Dr. DODDRIDGE appears to have conceived of the angel, as of a person employed in slaughter; for he says, in a note on the passage (Matt xxvi. 53), where our Lord mentions that his Father could furnish him twelve legions of angels: “How dreadfully irresistible would such an *army of Angels* have been, when one of these celestial spirits was able to destroy 185,000 Assyrians at one stroke!”

Without attempting to investigate the power of celestial spirits, we may endeavour to present the history of the destruction of Sennacherib’s Army, according to what, in all probability, was the real fact; premising that *Simyel*, *Sumiel*, *Samyel*, *Sumoom*, *Simoom*, &c. are different names for the same meteor. Mr. BRUCE’s account of this wonderful natural phenomenon, affords some very interesting particulars. The extracts are from the Quarto Edition of his Travels.

“On the 16th, at half-past ten, we left *El Mout* [death]. At eleven o’clock, while we contemplated with great pleasure the rugged top of Chiggré, to which we were fast approaching, and where we were to solace ourselves with plenty of good water, Idris cried out, ‘Fall upon your faces, for here is the *Simoom*!’ I saw from the S. E. *a haze come, in colour like the purple part of the rainbow, but not so compressed or thick*. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of blush upon the air, and it moved very rapidly, for I scarce could turn to fall upon the ground, with my head to the northward, when I felt the heat of its current plainly upon my face. We all lay flat on the ground, as if dead, till Idris told us it was blown over. The meteor, or purple haze, which I saw

was indeed passed, but the light air that still blew was of heat to threaten suffocation. For my part, I found distinctly in my breast that I had imbibed a part of it, nor was I free of an asthmatic sensation, till I had been some months in Italy, at the baths of Poretta, near two years afterwards.

"A universal despondency had taken possession of our people. They ceased to speak to one another, and when they did, it was in whispers, by which I easily guessed that they were increasing each other's fears, by vain suggestions, calculated to sink each other's spirits still further.

"This phenomenon of the Simoon, unexpected by us, though foreseen by Idris, caused us all to relapse into our former despondency. It still continued to blow, so as to exhaust us entirely, though the blast was so weak as scarcely would have raised a leaf from the ground. At twenty minutes before five the Simoon ceased, and a comfortable and cooling breeze came by starts from the north." Vol. iv. pp. 558, 559.

"We had no sooner got into the plains than we felt great symptoms of the Simoon, and about a quarter before twelve, our prisoner first, and then Idris, cried out, *the Simoon! the Simoon!* My curiosity would not suffer me to fall down without looking behind me; about due south, a little to the east, I saw the *coloured haze* as before. It seemed now to be rather less compressed, and to have with it a shade of blue. The edges of it were not defined as those of the former; but like a *very thin smoke*, with about a yard in the middle tinged with those colours. We all fell upon our faces, and the Simoon passed with a *gentle ruffling wind*. It continued to blow in this manner till near three o'clock, so we were all taken ill at night, and scarcely strength was left us to load the camels." Vol. iv. p. 581.

"The Simoon, with the wind at S. E. immediately followed the wind at N. and the usual *despondency* that always accompanied it. The *blue* meteor, with which it began passing over us about twelve, and the *ruffling wind* that followed it, continued till near two. Silence, and a desperate kind of indifference about life, were the immediate effects upon us; and I began, seeing the condition of my camels, to fear we were all doomed to a sandy grave, and to contemplate it with some degree of resignation.

"I here began to provide for the worst. I saw the fate of our camels fast approaching, and that our men grew weak in proportion: our bread, too, began to fail us, although we had plenty of camel's flesh in its stead; our water, though to all appearance we were to find it more frequently than in the beginning of our journey, was nevertheless brackish, and scarce served the purpose to quench our thirst; and above all, the dreadful Simoon had perfectly *exhausted our strength*, and brought upon us a *degree of cowardice and langour, that we struggled with in vain.*" Vol. v. pp. 583, 584.

The following extract is from D'OBSONVILLE'S "Essays, &c. on the East:"

"Some enlightened travellers have seriously written, that every individual who falls a victim to this infection, is immediately reduced to ashes, though apparently only asleep; and that when taken hold of to be awakened by passengers, the limbs part from the body and remain in the hand. Such travellers would evidently not have taken these tales on hearsay, if they had paid a proper attention to other facts, which they either did or ought to have heard. Experience proves, that animals, by pressing their nostrils to the earth, and men, by covering their heads in their mantles, have nothing to fear from these meteors. This demonstrates the impossibility, that a poison which can only penetrate the most delicate parts of the brain or lungs, should calcine the skin, flesh, nerves, and bones. I acknowledge, these accounts are had from the Arabs themselves; but their picturesque and extravagant expressions are a kind of imaginary coin, to know the true value of which, requires some practice."

Notwithstanding this remark, if the word *immediately* were exchanged for *quickly*, the purport of the account might be almost exactly justified. Our author proceeds—

“I have twice had an opportunity of considering the effect of these siphons, with some attention. I shall relate simply what I have seen in the case of a merchant and two travellers, who were *struck during their sleep, and died on the spot*. I ran to see if it was possible to afford them any succour, but they were already dead; the victims of an *interior suffocating fire*. There were apparent signs of the dissolution of their fluids; a kind of serous matter issued from the nostrils, mouth, and ears; and in something more than an hour, the whole body was in the same state. However, as, according to their custom, they [the Arabs,] were diligent to pay them the last duties of humanity, I cannot affirm that the putrefaction was more or less rapid than usual in that country. As to the meteor itself, it may be examined with impunity at the distance of three or four fathoms; and the country people are only afraid of being *surprised by it when they are asleep*; neither are such accidents very common, for these siphons are only seen during two or three months of the year; and as their approach is *felt*, the camp-guards and the people awake, are always very careful to rouse those that sleep, who also have a general habit of covering their faces with their mantles.”

Any seeming contrariety of representation between Mr. Bruce and this traveller may be accounted for, by supposing that, in different deserts, or at different times (of the year, perhaps,) these meteors are more or less fatal; but the reader's attention is desired, particularly, to certain ideas implied in these descriptions.

1. The meteor seems like a thin smoke, *i. e.* seen by day-light, when Mr. Bruce travelled. 2. It passed with a gentle ruffling wind. 3. It was some hours in passing. 4. It affected the mind, by enfeebling the body; producing despondency and cowardice. 5. It is dangerous by being breathed. 6. It is peculiarly fatal to persons sleeping. 7. Its effects, even on those to whom it is not fatal, are debilitating and lasting. 8. It is felt; and is compared to a suffocating fire. 9. Its extent is sometimes considerable; about half a mile; sometimes more, sometimes less. 10. Colonel Campbell says, at the close of the extract from him, page 9, that “to prevent drawing it in, it is necessary first to *see it, which is not always practicable*.”—no doubt, we may safely add—*especially by night*.

These particulars respecting the nature and effects of the Simoom, will illustrate, by comparison, occurrences recorded 2 Kings, chap. xix. and Isaiah, chap. xxxvii.

I. “Behold, I will send a *blast* upon him” (Sennacherib):—the word rendered *blast* (רוּחַ RUACH) does not imply a vehement wind; but a gentle breathing, a breeze, a vapour, a reek, an exhalation; and thus agrees perfectly with the descriptions extracted above.

II. It is supposed the prophet alludes to this meteor, Isa. chap. xxx. 27, “The Lord's anger is burning, or devouring, fire;” (“burning with his anger”—“*his tongue is a devouring fire*.” Eng. Trans.) and ver. 33, “The breath of the Lord, like a stream of brimstone, doth kindle it.”

III. The army of Sennacherib was destroyed *by night*. No doubt the unwarrantable pride of the king, had extended also to his army (witness the arrogance of Rabshakeh), so that being in full security, the officers and soldiers were negligent; their discipline was relaxed; the ‘camp guards’ were not alert; or, perhaps, they themselves were the first taken off; and those who slept *not wrapped up*, imbibed the poison plentifully. If this had been an evening of dissolute mirth (no uncommon thing in a camp) their joy (perhaps for a victory, or ‘the first night of their attacking the city,’ says Josephus) became, by its effects, one mean of their destruction.

IV. If the Assyrians were not accustomed to the action of this meteor at home, they

might little expect it; and *by night*, might little watch for, or discern it. The total number of Sennacherib's army is not mentioned: perhaps, it was three or four times the number slain; that it was very great, appears from his boastings sent to Hezekiah. If the extent of the meteor were half a mile, or a mile, in passing over a camp, it might destroy many thousands of sleepers; while those on each side of its course, escaped; and these, "rising early in the morning," discovered the slaughter of their fellows around them. The destruction of Cambyses' army of 50,000 men going for Æthiopia, is, in some respects, not unlike this destruction of the Assyrians.

V. The subsequent languor, despondence, and cowardice, attending this meteor, contribute to explain the forced return of Sennacherib home; even though his army might be very numerous, notwithstanding this diminution.

Observe, It was not before Jerusalem that this event occurred, but to the South.

VI. The Babylonish Talmud affirms, that this destruction of the Assyrians was executed by lightning; and some of the Targums are quoted for saying the same thing. Josephus says, "Sennacherib, on his return from the Ægyptian war, found his army which he had left under Rabshakeh, almost entirely destroyed by a judicial pestilence, which swept away, in officers and common soldiers, the first night they sat down before the city, 185,000 men." *Antiq. lib. x. cap. 1.*

VII. That this meteor inflicts diseases where it is not immediately fatal, Mr. Bruce himself is an instance; he also says, "though Syene, by its situation should be healthy, the general complaint is a weakness and soreness in the eyes; generally ending in *blindness* of one or both eyes; you scarce ever see a person in the street who sees with both eyes. They say it is owing to the hot wind from the desert; and this I apprehend to be true, by the violent soreness and inflammation we were troubled with in our return home, through the great Desert, to Syene." Vol. i. p. 163.

No. V. PECULIARITIES OF JERICHO.

It is now several years since I pointed out to a friend, how greatly the account given of Jericho, 2 Kings ii. 19, might be illustrated by comparison with the relations of travellers respecting other places. The history stands thus: The men of Jericho said to Elisha, "Behold, I pray thee, (1.) the situation of this city is pleasant, as my lord seeth: but (2.) the water is naught, and (3.) the ground barren:"—the margin reads, "*causing to miscarry*." Our translators seem to have been startled at such a property in the ground; and, therefore (according to their custom), placed the true rendering in the margin. Again, v. 21, "Thus saith the Lord, I have healed these waters: there shall not be from thence any more (4.) death, or (5.) barren (*land*)"—rather, *abortion*.

The import of the root of the word here translated *barren* (שָׁעֵלֶת *shecelet*) is — *to be-reave*, as of children (Isaiah xlvii. 9.): — *to lose*, as by abortion; *to miscarry* (Gen. xxxi. 38.): "thy she-goats have not *cast* their young." Now, as it never had occurred to our translators, that a city, which by reason of some peculiarity in the land around it, was unfavourable to procreation, or to parturition, could possibly be inhabited, and in fact be "pleasant," it has been usual to consider this word here (and here *only*) as expressing a *blight* on the fruit trees; but if this blight occurred every year, it were a circumstance no less singular (perhaps more so) than this fatal effect on animal life: and if this *blight* occurred but rarely, why ask the prophet to cure that to which all countries are sometimes subject? and, indeed, this seems contrary to the text, which says, the city was *evidently pleasant*: for, surely, fertile trees contribute to the

pleasantness of a city's situation; besides, Jericho is noticed as the city of Palm-trees, 2 Chron. xxviii. 15.

But what shall we say, if there be actually *at this time*, cities in the same predicament as that in which Jericho *was*? namely, where animal life of certain kinds, pines, and decays, and dies; cities where that posterity which should replace the current mortality, is either not conceived, or if conceived, is not brought to the birth, or if brought to the birth, is fatal in delivery, both to the mother and her offspring.

DON ULLOA, in his voyage to South America (vol. i. p. 93.), states some particulars very similar respecting Porto Bello:

"The inclemency of the climate of Porto Bello, is sufficiently known all over Europe; not only strangers who come thither are affected by it, but even the natives themselves suffer in various manners. *It destroys the vigour of nature, and often untimely cuts the thread of life.*

"It is a current opinion, that formerly, and even not above twenty years since, parturition was here so dangerous, that it was seldom any woman did not die in child-bed. As soon, therefore, as they had advanced three or four months in their pregnancy, they were sent to Panama, where they continued till the danger of delivery was past. A few, indeed, had the firmness to wait their destiny in their own houses; but much the greater number thought it more advisable to undertake the journey, than to run so great a hazard of their lives.

"The excessive love which a lady had for her husband, blended with the dread that he would forget her during her absence, his employment not permitting him to accompany her to Panama, determined her to set the first example of acting contrary to their general custom. The reasons for her fear were sufficient to justify her resolution to run the risk of a probable danger, in order to avoid an evil which she knew to be certain, and must have embittered the whole remainder of her life. The event was happy; she was delivered, and recovered her former health; and the example of a lady of her rank, did not fail of inspiring others with the like courage, though not founded on the same reasons; till, by degrees, the dread which former melancholy cases had impressed on the mind, and gave occasion to this climate's being [reported] fatal to pregnant women, was entirely dispersed.

"Another opinion, equally strange, is, that the animals from other climates, on their being brought to Porto Bello, cease to procreate. The inhabitants bring instances of hens, brought from Panama or Carthagera, which, immediately on their arrival, grew barren, and laid no more eggs; and even at this time the horned cattle sent from Panama, after they have been here a small time, lose their flesh in such a manner as not to be eatable, though they do not want for plenty of good pasture. It is certain, that there are no horses or asses bred here; which tends to confirm the opinion, that this climate checks the generation of creatures produced in a more benign, or less noxious air. However, not to rely on the common opinion, we enquired of some intelligent persons, who differed but very little from the vulgar; and even confirmed what they asserted, by many known facts and experiments, performed by themselves."

This seems to be a clear instance of a circumstance very similar to the genuine import of the Hebrew word, "causing to miscarry," and of the circumstances attending it, confirmed by actual observation of the author, and by experiments performed by "intelligent persons." How far the situation of Porto Bello and of Jericho might be similar, we shall not enquire; nor whether DON ULLOA be correct in regarding the *air* as the cause of this peculiarity.

A second extract is from Mr. BRUCE's Travels, vol. iv. pp. 469, 471, 472:—

“ No horse, mule, ass, or any beast of burden, will breed, or even live, at Sennaar, or many miles about it. Poultry does not live there; neither dog nor cat, sheep nor bullock, can be preserved a season there. They must go, every half year, to the sands; though all possible care be taken of them, they die in every place where the fat earth is about the town, during the first season of the rains. Two greyhounds which I brought from Atbara, and the mules which I brought from Abyssinia, lived only a few weeks after I arrived. They seemed to have an inward complaint, for nothing appeared outwardly; the dogs had abundance of water, but I killed one of them from apprehension of madness. Several kings have tried to keep lions; but no care could prolong their lives beyond the first rains. Shekh Adelan had two, which were in great health, being kept with his horses at grass in the sands, but three miles from Sennaar. Neither rose, nor any species of jessamine, grow here; no tree, but the lemon, flowers near the city, that I ever saw: the rose has been often tried, but in vain.

“ The soil of Sennaar, as I have already said, is very unfavourable both to man and beast, and particularly adverse to their propagation. This seems to me to be owing to some noxious quality of the fat earth with which it is every way surrounded, and nothing may be depended upon more surely than the fact already mentioned, that no mare, or other beast of burden, ever foaled in the town, or in any village within several miles round it. This remarkable quality ceases upon removing from the fertile country to the sands. Aira, between three and four miles off Sennaar, with no water near it but the Nile, surrounded with white barren sand, agrees perfectly with all animals, and here are the quarters where I saw Shekh Adelan the minister's horse (as I suppose for their numbers), by far the finest in the world; where in safety he watched the motions of his sovereign, who, shut up in his capital of Sennaar, could not there maintain one horse to oppose him.”

“ But however unfavourable this soil may be for the propagation of animals, it contributes very abundantly both to the nourishment of man and beast. It is positively said to render *three hundred for one* (*vide* Gen. xxvi. 12.), which however confidently advanced, is, I think, both from reason and appearance, a great exaggeration. It is all sown with dora or millet, the principal food of the natives. It produces also wheat and rice, but these at Sennaar are sold by the pound, even in years of plenty. The salt made use of at Sennaar, is all extracted from the earth about it, especially at Halfaia, so strongly is the soil impregnated with this useful fossil.”

This instance presents a city, a royal city, in some respects very fertile, which, nevertheless, in other respects, reminds us of Jericho: like that city, it was pleasant, but adverse to propagation; and this Mr. Bruce attributes to the nature of the *earth*, or soil around it. We find also this effect ceasing at a small distance, which deserves notice; because it is very probable, that this property of the soil was the means, in the hand of Providence to accomplish the prediction of Joshua, respecting the rebuilding of Jericho, Josh. vi. 26. *Vide* JERICHO in *Dictionary*. The site of the ancient city (at some small distance from the later Jericho) was probably chosen, as an extremely pleasant situation, by Hiel; he being unaware of, or incredulous with respect to some property ascribed to it. Here he determined to build. In consequence of this determination, the younger part of his family, his children, being the weakest, first felt the fatal influence of the place; to which, perhaps, they were exposed freely and without fear; and they dropped off one after another, “from Abiram, his first-born, to Segub his youngest.” 1 Kings xvi. 34. Their ages are not mentioned; they might be very young. We do not find blame imputed to Hiel: his loss is merely mentioned as a remarkable fulfilment of a prediction: perhaps this property of the soil was unsuspected, or forgotten, in length of time; or it might be treated as an idle rumour

By the prophet's curing the WATERS, it should seem *they* had, at least, some share in producing this effect, by being drank, &c. but those inhabitants of the city, and proprietors of the adjacencies, who solicited Elisha, plainly say, "the *land*—(ארץ הַעֲרֵבָה) causes to miscarry," ver. 19.

No. VI. ABRAHAM AND SARAH.

EUROPEANS, from the difference of their manners, think it very singular, that a miraculous interference should be necessary to convince Pharaoh (Gen. xii. 14—20.) and Abimelech (xx. 2—18.) of their criminality in detaining the wife of Abraham: and, why Abraham could not procure her release by proper application and request? The answer is, Such is not the custom of the country. It appears, that whenever a woman is taken into the Haram of a Prince in the East, she is secluded, without possibility of coming out, at least, during the life of the prince on the throne. In fact, communication with the women in the Haram is hardly to be obtained, and only by means of the keepers (*vide* Esther iv. 5.); and certainly not, when any suspicion occurs to the guards, to whom is intrusted the custody of such buildings. The propriety, then, of some exertion of Providence, in behalf of Abraham, may be placed in a stronger light, than, perhaps, it has usually appeared in, by the following extract from a Review of the Travels of Peter Henry Bruce, Esq. an officer in the Russian army, under Czar Peter.

"The retreat of the Russians, we are told, was productive of an unfortunate incident to Colonel Pitt, an officer in that army. Immediately on decamping from the fatal banks of the Pruth, he lost both his wife and daughter, beautiful women, by the breaking of one of their coach-wheels. By this accident, they were left so far in the rear, that the Tartars seized and carried them off. The Colonel applied to the Grand Vizier, who ordered a strict enquiry to be made, but without effect. The Colonel being afterwards informed that they were both carried to Constantinople, and presented to the Grand Signior, obtained a passport, and went thither in search of them. Getting acquainted with a Jew doctor, who was physician to the Seraglio, the doctor told him that two such ladies as he described, had lately been presented to the Sultan; but that *when any of the sex were once taken into the Seraglio, they were never suffered to quit it more.* The Colonel, however, tried every expedient he could devise to recover his wife, if he could not obtain both; until becoming outrageous by repeated disappointments, they shut him up in a dungeon, and it was with much difficulty he got released by the intercession of some of the ambassadors at that court. He was afterwards told by the same doctor, that both the ladies had died of the plague; with which information he was obliged to content himself, and return home." Critical Review, vol. iii. p. 332. *Vide* ABRAHAM, *Dict*: REMARKS III.

No. VII. HAZAEL AND BENHADAD.

AN English proverb says, "Give a dog an ill name, and it will hang him:" much in the spirit of this proverb has been the general treatment of the character of Hazael, who, because he calls himself "a dog," has been treated with great indignity. Certainly, Hazael can be no favourite character with any upright mind; yet perhaps, it is but justice to suggest, what may render his *murder* of his master, king Benhadad, by means of a cloth dipped in water, at least dubious, without calling it well-intended on his part. In reading the history (2 Kings viii. 15.), it is nothing less than natural to suppose, that Hazael must have had, professedly, at least, some fair pretence, some appearance of propriety in the action; or why did not those in attendance on their

sovereign prevent his proceedings? Was Hazael the *only* person present, or in waiting on the sick king? It is by no means likely; in fact, it is scarcely supposable; but if we conceive that Hazael offered to the king, either a kind of remedy usual in the disorder, which nevertheless, failed to cure him; or an assistance, of which he took advantage, to murder his master, then we reduce his behaviour to plausibility, and to the custom of the country in such diseases.

Observe, also, (1.) the text does not say expressly he *did* kill him; but, "he took a thick cloth, and dipped it in water, and spread it over the king's face (or person), and he died." It is usually said, he was *chilled to death*; but, on reading the following extracts, we shall probably admit, that this is an English notion, resulting from our climate and manners, &c. applied to an Eastern disease, and to a country wherein both climate and manners are essentially different. If it be said, Hazael stifled the king by means of the cloth spread over his face, it might be so; but we should do well to remark, that the easterns are accustomed to sleep with their faces covered; that Hazael hardly spread it over the king's face only; that it does not appear the king was asleep; he might, therefore, have removed the cloth, had he thought proper; and that, whatever the *cloth* was, it was certainly employed, and the whole action was managed, in a way to prevent suspicion. — Let us now hear Mr. BRUCE:

"—This fever prevailed in Abyssinia, in all low grounds and plains, in the neighbourhood of all rivers which run in valleys; it is really a malignant tertian, which, however, has so many forms and modes of intermission, that it is impossible for one not of the faculty to describe it.——

"It is not in all places equally dangerous; but on the banks and neighbourhood of the Tacazzé, it is particularly fatal. The valley where the river runs is very low and sultry, being full of large trees. It does not prevail in high grounds or mountains, or in places much exposed to the air. This fever is called NEDAD, or burning: it begins always with a shivering and head-ach, an heavy eye, and an inclination to vomit; a violent heat follows, which leaves little intermission, and ends generally in death the *third* or *fifth* day. In the last stage of the distemper, the belly swells to an enormous size, or sometimes immediately after death, and the body, within an instant, smells most insupportably; to prevent which, they bury the corpse *immediately after the breath is out*, and often within the hour. The face has a remarkable yellow appearance, with a blackish cast, as in the last stage of a dropsy, or the atrophy.

"This fever begins immediately with the sun-shine after the first rains; that is, while there are intervals of rain and sun-shine; it ceases upon the earth being thoroughly soaked, in July and August, and begins again in September; but now, at the beginning of November, it ceases every where." BRUCE'S Travels, vol iv. p. 22.

"Masuah is very unwholesome, as, indeed, is the whole coast of the Red Sea, from Suez to Babelmandel; but more especially between the tropics. Violent fevers, called there NEDAD, make the principal figure in this fatal list, and generally determine the *third* day in death. If the patient survives till the fifth day, he very often recovers, *by drinking water only, and throwing a quantity of cold water upon him, even in his bed, where he is permitted to lie, without attempting to make him dry, or to change his bed, till another deluge adds to the first.*" BRUCE'S Travels, vol iii. p. 33.

Do not these extracts render it, in some degree, probable, that Hazael, beside the thick cloth soaked in water, added other *chilling* remedies? in doing which he did no more than is customary in this disease, the *nedad*; and, if this kind of fever, or one allied to it, were Benhadad's disease, Hazael might honestly spread a refreshing covering over him. Not expecting his exaltation to royalty so instantaneously, he

might be loyal as yet, though his ambition soon found opportunity to be otherwise. The circumstances of the rapid approaches of death, and of immediate burial after death, seem very favourable to Hazael's instantly seating himself on the throne; especially, if Benhadad had no son, &c. of proper age to be his successor.

NO. VIII. CEREMONIES ATTENDING THE CORONATION OF A KING,
AS EXEMPLIFIED IN THOSE NOW OBSERVED IN ABYSSINIA.

“ ON the 18th of March (according to their account, the day of our Saviour's first coming to Jerusalem) this festival began. His army consisted of 30,000 men. All the great officers, all the officers of state, and the court, then present, were every one dressed in the richest and gayest manner, nor was the other sex behind hand in the splendour of their appearance. *The king, dressed in crimson damask, with a great chain of gold round his neck, his head bare, mounted on a horse richly caparisoned,* advanced at the head of his nobility, passed the outer court, and came to the paved way before the church. Here he was met by a number of young girls, daughters of the Umbares, or supreme Judges, together with many noble virgins standing on the right and left of the court.

“ Two of the noblest of these held in their hands a crimson cord of silk, somewhat thicker than a common whipcord, but of a looser texture, stretched across from one company to another, as if to shut up the road by which the king was approaching the church. When this cord was prepared, and drawn tight, about breast high, by the girls, the king entered, advancing at a moderate pace, *curvetting, and showing the management of his horse.* He was stopped by the tension of the string, while the damsels on each side, asking—*who he was?* were answered, *I am your king, the king of Ethiopia,* To which they replied, with one voice, *You shall not pass: you are not our king.*

The king then retires some paces, and then presents himself as to pass, and the cord is again drawn across his way by the young women, so as to prevent him; and the question repeated, *Who are you?* The king answered, *I am your king, the king of Israel.* But the damsels resolved even on this second attack, not to surrender but upon their own terms; they again answer, *You shall not pass, you are not our king.*

“ The third time, after retiring, the king advances with a pace and air more determined; and the cruel virgins, again presenting the cord, and asking *who he is?* he answers, *I am your king, the king of Sion;* and *drawing his sword,* cuts the silk cord asunder. Immediately upon this, the young women cry, *It is a truth, you are our king; truly you are the king of Sion.* Upon which they begin to sing *Hallelujah,* and in this they are joined by the court and army upon the plain; fire-arms are discharged, drums and trumpets sound; and the king, amidst these acclamations and rejoicings, *advances to the foot of the stair of the church, where he dismounts, and there sits down* upon a stone, which, by its remains, apparently was an altar of Anubis, or the dog-star. At his feet there is a large slab of freestone, on which is the inscription mentioned by Poncet, and which shall be quoted hereafter, when I come to speak of the ruins of Axum.

“ The king is *first anointed,* then *crowned,* and is accompanied half up the steps by the singing priests, called Dipteras, chaunting psalms and hymns. Here he stops *at a hole, made for the purpose, in one of the steps, and is there fumigated with incense, and myrrh, aloes, and cassia.* Divine service is then celebrated; and, after receiving the sacrament, he returns to the camp, where fourteen days should regularly be spent in feasting, and all manner of rejoicing, and military exercise.

"After the king comes the Norbit, or keeper of the book of the law in Axum, supposed to represent Azarias, the son of Zadock : then the twelve Umbares, or supreme Judges, who with Azarias, accompanied Menilek, the son of Solomon, when he brought the book of the law from Jerusalem ; and these are supposed to represent the twelve tribes. After these follow the Abuna at the head of the priests, and the Itchegue at the head of the monks ; then the court, who all pass through the aperture made by the division of the silk cord, which remains still upon the ground. The king then gives and receives presents, according to established custom and value ; of which a list is kept," &c. BRUCE'S Travels, vol. ii. pp. 278, 280.

We say nothing here on the adoption of Jewish manners, among the Abyssinians ; but assume, as granted, that their history truly represents them, as, in some sense, a branch from the Hebrew nation and their king, in particular, from the stem of Solomon ; and that they still retain the customs derived from him, by their connexion with Judea.

We proceed on the idea, that some such ceremony as that above described, was a part of the formalities in the ancient inaugurations of the kings of Judea. It is true, the question is three times asked in Abyssinia, and but twice in Psalm xxiv. but the allusion is the same, and to the same effect.

This extract seems to illustrate the general tenor of the 24th Psalm ; which, for any thing that is discoverable to the contrary, might have served, at Jerusalem, as a kind of coronation anthem : or, at least, might have been used in conducting such a solemnity. It begins with ascribing greatness to God, and proceeds to describe the man of his choice. What forbids our referring this description to the king, now "ascending to the hill of the Lord, and to his holy place," (as the king of Abyssinia to church), hopefully regarded as a prince of rectitude, and a person of piety ? May not this idea also, assist in ascertaining the divisions of this Psalm ? As thus—verses 1 to 6, by the priests, &c. standing on the steps of the temple.—then, SELAH—a change—verse 7.

The King's company. ver. 7. Lift up your heads, O ye gates ;
Be ye lifted up, ye everlasting doors :
And the King of glory shall enter.

Virgins. ver. 8. Who is the King of glory ?

King. JEHOVAH is the King of glory.

The king not himself assuming this title, but modestly and piously referring it to JEHOVAH : or, is the third verse also a question, by the king's attendants ? Certainly, the same persons did not both ask the questions and give the answers : if the reader can better distribute the verses, he is at full liberty to use his judgment.

This extract also explains much of Ps. xlv. ; where the writer professes to speak of things "touching the king," whom he represents—as in great splendour—magnificently dressed—his sword girded on his thigh—mounted on horseback ("ride thou, prosper thou") with his bow, &c.—as "anointed with the oil of gladness," above all his compeers ;—and his "garments smelling of myrrh, aloes, and cassia ;" perfumes which he had just imbibed from out of the little ivory palaces (curious inlaid boxes of ivory, probably in the shape of edifices ; not the simple *hole* of the Abyssinian king), placed in his way for the purpose ; whereby his spirits were exhilarated. The Abyssinian virgins stood both on the right and the left ; the Jewish, perhaps, on the right only, Psalm xlv. 9.) ; but, together with the daughters of the Umbares, the Psalmist says, "kings' daughters" were among his most esteemed and favoured women (daughters of the kings of the lesser states around him) ; and the king's "consort," or wife (for

it does not appear by the Hebrew, that she was "*queen*;" according to our present acceptation of that title; though, indeed, our Saxon word *queen*, simply signifies *wife*) attending that ceremony, accompanied with a noble train of virgins, they, as well as herself, dressed with all imaginable splendour and elegance.

It should seem, then, that on this solemn and extraordinarily joyful occasion, the female sex had departed in some degree from its usual reserve, to bear its share in this event. Or, was this chiefly, or entirely, owing to the foreign train which attended this princess?—(for that she was a foreigner, appears by the advice given her to "forget her own people, and her father's house"). Was this coronation so famous as to draw distant strangers to the sight? or, was this princess from Tyre, or from its neighbourhood? or, what business had "the daughter of Tyre to be there? or, is our translation right, in adding, *shall be there; i. e.* to seek thy favour by presents?

Girding on the sword is a principal part of royal inauguration in the East. It is the proper investiture of the grand Signior: and the appearing *completely armed*, seems essential to the ceremony. *Vide* FRAGMENTS, No. CCCCLIII.

If we could discover any king of Israel, whose coronation was attended by a marriage also, we might be enabled to determine the occasion, and time of writing of this Psalm. Is it in any degree alluded to, Cant. iii. 11? Was not that *first* instance of peaceable *succession* to the throne, in the person of Solomon, an occasion of extraordinary joy; especially, in fulfilment of the Divine promise made to David, and contrasted with the fate of Saul's family?

Mr. HARMER (Observation v. vol. ii.) has given another turn to the remark recorded on the behaviour of the sons of Belial, who "brought no presents" to king Saul (1 Sam. x. 27.); by supposing these presents were such as Saul was entitled to receive on his visits to various parts. But, beside that Mr. H. acknowledges the authority of the Chaldee paraphrase to be against him, that authority may now be supported by the account of Mr. BRUCE, who not only mentions the presents received at the coronation, but says they must be according to custom, and of "the customary ('registered') value." "The king, also, on his part, makes presents; so that the expenses of the most frugal coronation, consistent with dignity, must be 30,000 ounces of gold."

This deserves the greater attention, because, as we shall see hereafter, the Chaldee paraphrase has preserved many allusions to ancient Jewish history and customs; and being composed before the time of Christ, it may be accepted as unbiassed authority; and as very often mentioning the KING Messiah, deserves peculiar notice.

After this extract, what emphasis shall we affix to the remarkable words of Nathaniel (John i. 49.): "Rabbi, thou art the Son of God; thou art *the king of Israel*!" Did Nathaniel acknowledge HIM, whom neither the virgins, nor the public officers, had yet recognised?

No. IX. OF THE TITLE "WORD OF THE LORD."

THE "Word" of the Lord, as a title applied to the Messiah, has occasioned frequent contentions in the Christian world: by some, the genealogy, or pedigree of this "Word," has been traced from Plato to Philo, and from Philo to John the Evangelist, without sufficient proof that John was conversant with Philo; if, indeed, Philo was acquainted with Plato. As No. VIII. has supported the authority of the Chaldee paraphrase in one respect, this Fragment may be permitted to support it in another. It is very well known, that in several places, where the original Hebrew reads "Jehovah," as speaking, or acting, &c. the Hebrew commentators or paraphrasts,

Onkelos Jonathan, the Targum, &c. use the term “Word of the Lord :” this is undeniable : but the question is, whence did those authors receive this idea, or why adopt this mode of speech ? Observe, they were *Jews*—did Jews borrow from *Heathen*?—borrow *religious* ideas?—Did *learned* Jews, in their paraphrases on *their own Scriptures*, propagate expressions borrowed from heathen, by way of explaining sacred things ; things so sacred as the name, or attributes, of God ? Did they *substitute* Heathen expressions for sacred ? Had they, could they have, as Jews, so high an opinion of Heathen philosophers ? These are insuperable difficulties, on this supposition. A more probable derivation of the idea and the expression may be obtained from the customs and manners of their own nation, and of the ancient kings of Judea. In this enquiry, the following extracts from Mr. BRUCE, will afford acceptable assistance.

“An officer, named Kal Hatzé, who stands always upon steps at the side of the lattice window, where there is a hole covered in the inside with a curtain of green taffeta ;—behind this curtain the king sits.” Vol. iv. p. 76.

“Hitherto, while there were strangers in the room, he [the king] *had spoken to us* by an officer, called Kal Hatzé ; *the voice or word of the king.*” Vol. iii. p. 231.

“—But there is no such ceremony in use ; and exhibitions of this kind, made by the king in public, at no period seem to have suited the genius of this people. Formerly, *his face was never seen, nor any part of him, excepting, sometimes, his foot. He sits in a kind of balcony, with lattice windows and curtains before him. Even yet he covers his face on audiences, or public occasions, and when in judgment.* On cases of treason, he sits within his balcony, and speaks through a hole in the side of it, to an officer called Kal Hatzé, “*the voice or word of the king,*” by whom he sends his questions, or any thing else that occurs, to the judges, who are seated at the council-table.” Vol. iii. p. 265.

Of the use of this officer, Mr. BRUCE gives several striking instances : in particular, one, on the trial of a rebel, when the king, by his Kal Hatzé, asked a question, by which his guilt was effectually demonstrated.

It appears, then, that the king of Abyssinia makes enquiry, gives his opinion, and declares his will by a *deputy*—a *go-between*—a *middle-man* ; called “his word.” Assuming for a moment that this was a Jewish custom—we see to what the ancient Jewish paraphrasts referred by their term, “Word of JEHOVAH”—instead of JEHOVAH himself : and the idea was *familiar* to their recollection ;—and to that of their readers ; a no less necessary consideration than that of their own recollection.

If it be enquired, what traces of this officer, as an attendant on official dignity, occur in Scripture ? we may refer to a clear instance in the case of Joseph (Gen. xlii. 23.) ; Joseph’s brethren knew not that Joseph heard what they said to one another ; because (מליץ *he melitj*) the “*interpreter*” says our translation, “was between them” : but, that this officer could not be an interpreter of languages, should appear from Joseph’s speaking to his brothers *personally*, &c. (chap. xliii. 29.) *Is your father well ?* &c. : and to his brother Benjamin, particularly, *God be gracious to thee my son !* Here it plainly appears, he conversed with them without his *melitj* : to lay no stress on their discourses with the steward and others, in which no interpreter, *i. e.* of language—either interferes or seems necessary. Now, what was this *melitj*—this *go-between*—this *deputy-speaker*—but the *Kal-Hatzé* of Joseph ? an attendant on the state and importance of the personage, who, in a general sense, represented the king ; and whose dignity was so near to royalty, that some have not scrupled to rank him among the kings of Egypt.

To trace allusions to the office of this deputy in Scripture would be too extensive for this place; but, by way of selection, consult the history of the calling of Samuel, (1 Sam. iii. 21.), *Jehovah revealed himself to Samuel in Shiloh, by the word of the Lord* (JEHOVAH); why not say at once simply, “by himself,” without this interposing “WORD?”—What shall we say to Job, xxxiii. 23?—

Does not Elisha (2 Kings, v. 10.) assume somewhat of the same state? And is it not probable, that Naaman felt himself treated like an inferior, a subject—by the prophet’s sending a messenger (a *Kal-Hatzé*) to him, instead of coming out to him, &c.? *Vide* also 1 Kings, xiii. 9, &c.—a prophet, directed by—*the word of the Lord*, &c. There is something very remarkable in the terms employed by the old prophet, ver. 18: *An ANGEL—spake to me—by the word—of the Lord*: what a circuitous combination of phraseology? Why not at once—“the Lord spake to me?” Why not, at most—the word of the Lord spake to me”? The reason might be, to hide an equivocation; to conceal a double meaning—an inferior sense given to the word angel (*vide* *Dict. Art. ANGEL*), to offer a *seemingly superior* authority to persuade the prophet, while really the authority is known (consciously to the speaker) to be *inferior*: and the words *may* be capable of *that* inferior acceptation. The various senses of the Hebrew particle (נ) contribute to this equivocation, as signifying *with*, *on account of*, &c. perhaps, *from*:—*q.* “a messenger *from* the Word of the Lord.”

The author of the Apocryphal book called the Wisdom of Solomon, whoever he was, has given an activity to his “Word of God,” which exceeds what appears to be the duty of the Abyssinian *Kal-Hatzé*. *Thine Almighty Word leaped down from heaven, from the Royal throne* (ἐκ θρονων βασιλειων) [or, according to the representation of Mr. BRUCE, down the steps at the side of the window next the throne] *and brought thine unfeigned commandment, as a sharp sword, and filled all with death*, &c. *Wisd.* xviii. 15, 16.

We shall pursue this subject no further here. It may now be considered as hardly bearing a question, whether the ancient Jewish writers (Philo included) derived this idea, or mode of speech, from the Heathen; or, from the customs and manners of the kings of the East, and those of their own country in particular? Shall we not, hereafter, acquit the Evangelists from adopting the mythological conceptions of Plato? Rather, did not Plato adopt Eastern language; and is not the custom still retained in the East? See all accounts of an Ambassador’s visit to the Grand Signior; who never *himself* answers, but directs his Visier to speak for him. So in Europe, the king of France directs his Keeper of the Seals to speak in his name; and so the Lord Chancellor, in England, prorogues, &c. the Parliament, expressing his Majesty’s pleasure, and using his Majesty’s name, though in his Majesty’s presence: *q.* the British *Kal-Hatzé*.

No. X. REVENGE—CITIES OF REFUGE.

In England we do not discover that distinguished wisdom in the institution of the Cities of Refuge (Numb. xxxv. 9. *et seq.*) for him who had slain his neighbour undesignedly, which there really is. With us, murder or manslaughter is prosecuted so regularly, that we are apt to overlook the policy of this national appointment. It deserves notice too, that the appropriation of certain cities for the purposes of Refuge, seems peculiar to the Mosaic dispensation: we read nothing of it in Egypt; and there is, at this time, no trace of it in the East, notwithstanding the utility of such appointments might deservedly have preserved the custom among those who had once known it.

By way, therefore, of representing this institution more correctly, let us see to what excess revenge is carried in the East: sometimes, no doubt, from a sense of justice; but much oftener, it should seem, from that point of honour, which displays itself by other methods in Europe; and of which the East, while it ridicules the duels of Europeans, is itself guilty, under other forms.

Let these extracts, also, support, in some degree at least, the inference, that lesser crimes than manslaughter (*à fortiori*) were not to be punished even with exile to the City of Refuge; but were to be forgiven, or overlooked: let them also stand as lively comments on a precept of our Lord, not always correctly understood, or applied: *q. d.* "If one smite thee undesignedly—inadvertently—on one cheek—disregard the trifle:—do not take it up as a quarrel, like him, who, if told 'his bonnet is dirty,' thinks of blood: or like him, whose beard being accidentally offended, is hardly appeased, even by submission; but, by a speedy pardon, and a hearty good will, show yourselves ready to bear much more than that, for peace sake, for my sake, in obedience to my authority, and in conformity to my example," Matt. v. 39.

"A lively animated people, of quick and violent passions, are naturally led to carry the desire of vengeance for injuries to its highest excess. The vindictive spirit of the Arabs, which is common to them with the other inhabitants of hot climates, varies, however, with the varying modifications of the national character.

"But the most irritable of all men, are the noble Bedouins, who, in their martial spirit, seem to carry those same prejudices farther than even the barbarous warriors who issued from the North, and over-ran Europe. Bedouin honour is still more delicate than ours, and requires even a greater number of victims to be sacrificed to it. If one Shiech says to another, with a serious air, 'thy bonnet is dirty,' or, 'the wrong side of thy turban is out,' or, 'set it straight,' nothing but blood can wash away the reproach; and not merely the blood of the offender, *but that also of all the males of his family.*

"The Arabs shew great sensibility to every thing that can be construed into an injury. If one man should happen to spit beside another, the latter will not fail to avenge himself of the imaginary insult. In a caravan, I once saw an Arab highly offended at a man, who, in spitting, had accidentally bespattered his beard with some small part of his spittle. It was with difficulty that he could be appeased by him, even though he humbly asked pardon, and kissed his beard in token of submission."

"The thirst for vengeance discovers itself likewise in the peculiar manner in which murder is prosecuted here. In the high country of Yemen, the supreme court of Sana commonly prosecutes murderers in the mode usual in other countries; but, in several districts in Arabia, the relations of the deceased have leave either to accept a *composition in money*, or to require the murderer to surrender himself to justice, or even to wreak their vengeance upon *his whole family*. They think little of making an assassin be punished, or even put to death, by the hands of Justice; for this would be to deliver a family from an unworthy member, who deserved no such favour at their hands.

"For these reasons, the Arabs rather avenge themselves as law allows, upon the family of the murderer, and seek an opportunity of slaying *its head*, or most considerable person, whom they regard as being properly the person guilty of the crime, as it must have been committed through his negligence, in watching over the conduct of those under his inspection. In the mean time, the judges seize the murderer, and detain him till he has paid a *fine of two hundred crowns*. Had it not been for this fine, so absurd a law must have been long since repealed. *From this*

time, the two families are in continual fears, till some one or other of the murderer's family be slain. No reconciliation can take place between them, and the quarrel is still occasionally renewed. There have been instances of such family feuds lasting forty years. If, in the contest, a man of the murdered person's family happens to fall, there can be no peace until two others of the murderer's family have been slain. The day before our arrival at *Mauschid*, which is a small town, situated between *Beit el Fakir* and *Mocha*, two Arabs concerned in such a family enmity met, and fought in the fields, having only large sticks or clubs, for arms, when the family of the first murderer gained a second victory. When between two parties belonging to two considerable tribes, a formal war sometimes ensues; by such wars, many tribes have sunk into misery and oblivion.

"This detestable custom is so expressly forbidden in the Koran, that I should not have been persuaded of its existence, had I not seen instances of it. Men, indeed, act every where in direct contradiction to the principles of religion; and this species of revenge is not merely impious, but even absurd and inhuman. An Arabian of distinction, who often visited us at Loheya, always wore, even when he was in company, both his poniard and a small lance. The reason of this, he told us, was, that a man of his family had been murdered, and that he was obliged to avenge the murder upon a man of the inimical family, who was then actually in the city, and carried just such another lance. He acknowledged to us, that the fear of meeting his enemy, and fighting with him, often disturbed his sleep." NIEBUHR'S Travels in Arabia, p. 197, &c. *English Translation*.

How much milder, more considerate, more politic, more humane, was the institution of Cities of Refuge! which not only gave opportunity to the aggressor to escape, and to the avenger to cool; but took from either the determination of the case, and, after a proper hearing, adjudged the accidental slayer of his neighbour to security, yet to confinement, till the High-Priest died: at which period, not only might the offence be, in part, forgotten, but be regularly and honourably passed over; especially, among the general mourning on that event, and the general interest of the nation in it. We see that the spirit of revenge disquiets *both* parties: but, on such a solemn occasion, both parties might honourably forego their animosity, without any "fear of fighting, or any disturbance of sleep;" so that this appointment was, perhaps, of equal advantage to both culprit and avenger. *Charity is not easily provoked*, says the apostle; and *Charity thinketh no evil*: one could wish this excellent virtue were a greater favourite than it appears to be among mankind.

NO. XI. THE PENALTY OF MURDER.

THE former number has mentioned the custom of redeeming from the punishment due to the crime of murder, by payment of "a composition in money"——"the murderer is seized, till he has paid a fine of two hundred crowns." As this illustrates part of the Mosaic laws, which allow of a compensation for certain personal injuries, &c. though not for murder, it may not be amiss, further to introduce what BARON DU TOTT relates on this subject. He tells us (p. 215), "The Turks never fight duels, but they assassinate; the offended party publicly sharpens his knife, or prepares his fire arms: some friends endeavour to appease him; others, to excite and encourage him to the murder." If the murder be committed, "the culprit is brought to receive his sentence; the execution of which is attended with no solemn parade; and I have even met them pushing through the crowd which is commonly found in the streets,

and talking all the way with him who was to execute them. The criminals only have their hands tied [*vide* 2 Sam. iii. 34.], and the hang-man holds them by the girdle: then is the time to negotiate with the friends of the deceased, and to endeavour to bring about the accommodation. I was assured there have been bargains of this kind broken off, merely through the avarice of the person condemned. The criminal is conducted to the place of punishment; he who performs the office of executioner, takes on him likewise that of mediator, and negotiates till the last moment with the next of kin to the deceased, or his wife, who commonly follows, to be present at the execution. If the proposals are refused, the executioner performs the sentence; if they are accepted, he reconducts the criminal to the tribunal, to receive his pardon." Page 198.

Now we find Moses (Numb. xxxv. 31.), absolutely forbidding the acceptance of any compensation in the case of murder, while he appoints refuges for those guilty of man-slaughter. Surely, in both these cases, the Mosaic æconomy was a great improvement on the jurisprudence around it, by so strongly marking the difference between intentional, therefore guilty, and accidental, therefore pardonable, homicide. No doubt, we may conclude, that the fines to be paid in remission of the punishments for certain offences, were often negotiated much in the manner related by the Baron, *i. e.* when pretty near execution.—May this account illustrate the expression of our Lord, "Agree with thine adversary quickly, while thou art *in the way*,"—not indeed to execution, but to the tribunal, which may order execution? Matt. v. 85.

NO. XII. ON THE MODE OF SITTING IN THE EAST. WITH A PLATE.

THE expression, *sitting*, is applied to attitudes by no means the same, whether personal, domestic, or religious; but this Article proposes to illustrate that kind of *sitting attitude*, which is customary in the domestic usages of the East.

(1.) The PLACE for sitting: This is a raised kind of settle, sometimes as high as two feet: it is constructed along the side of a room, and frequently along several sides of it, as appears in this print. It is covered with a carpet; in depth, from its front to the back, or edge, next to the wall, it is about three feet; *i. e.* deep enough for a person to sit on commodiously; and to receive the cushions, against which the person sitting reclines: it is covered with a carpet, or with scarlet cloth. This raised floor is called the Duan, or Divan; but usually that name is understood to express the whole seat. "A sofa" says DE LA MOTRAYE, [a *sofa* is another name for a Duan] "consists of boards raised from the ground, about five feet broad, and one and a half high, reaching sometimes quite round the room, sometimes only in a part of it, upon which are laid mattresses, called by the Turks, *MINDERS*, covered with silk or stuff, to sit upon cross-legged, which is the Turkish fashion, with cushions placed against the wall to lean upon; *they serve for beds at night*." Vol. i. p. 78, note.

(2.) The CUSHIONS are the next subjects of observation: they are stuffed with cotton and are set upright on the carpet which covers the Duan; they are laid along the wall (or against rails, when the Duan is insulated, or does not touch a wall), their back toward the wall is plain; but their front, toward the person, is ornamented with flowers, &c. in embroidery, or brocade, &c. Their height is about level to the arms of the person sitting. It is not one long cushion, laid throughout the whole side of the room; but several cushions, of a convenient size for being removed, are laid at the ends one of another.

(3.) The PLACE OF HONOUR in a room thus fitted up is the CORNER; whether because of the greater ease in leaning; as here the person sitting can use two cushions at the same time, or whether because he can converse most readily with the sitter on either side of him; or whether because he commands the best view of the room, and of the company in it, or of visitors, entering, or retiring, &c. See Nehemiah, ix. 22, "Thou gavest them kingdoms; and didst appoint them *to the corner*"—to the place of honour.

(4.) The ATTITUDE of the person sitting: this usually consists in crossing the legs, and folding them under the body; sometimes varying the posture, by folding one leg only, or principally, and sitting on the heel of it; leaning at the same time against the cushion behind.

These Attitudes will afford a distinct subject in the course of our work.

It appears, then, that the cushion is not sat *upon*, but *against*: to *prepare a seat* therefore (Job xxix. 7.) may well be understood, of laying a carpet, and setting a cushion. Observe, how easily the materials, *i. e.* the cushion and carpet, for this kind of seat are carried; so that in a tent, &c. it may be prepared in an instant. Does not this mode of sitting explain that *terrible* difficulty which has perplexed commentators, on the use of the word (στωε) *outos* (and επι) John iv. 6, "Jesus being weary with his journey sat *thus* ON the well;" *i. e.* he leaned—*accordingly*—like a weary person, *against* the wall of the well-side, in the same manner as it was customary to lean for repose against a cushion in a divan: could the Evangelist, writing in Greek, have used fitter words to express this Eastern attitude?

Mr. HARMER has, very properly, availed himself of this manner of sitting, to explain Amos iii. 12, "As a shepherd taketh out of the mouth of a lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria, *in the corner of a bed*, and in Damascus, *in a couch*. They who now occupy for as long a time as they please, "the corner of a bed," or duan, *i. e.* the place of honour, the most easy, voluptuous, indulging station; those who now are most at their ease, shall be delivered to their enemies, like sheep to the lion; and scarcely any of them—and those as it were in a mangled state,—shall be rescued from his jaws.

Whether our rendering of the latter part of this verse, "And in Damascus *in a couch*," be exactly the prophet's thought, let the reader judge, after he has perused this observation. That the word (עֹרֶשׁ) ORESH (or *aures* or *gnaures*) rendered "*couch*," should rather express somewhat of furniture; *i. e.* the carpet, or scarlet cloth, which as we have said, overspreads the duan, is I believe, generally agreed; it is also, by some, referred to a kind of mattress laid down to be slept upon; but wherefore "*in Damascus*?" especially as Samaria *only* is mentioned, ver. 9; and "the land (or palaces)" alluded to is that of Samaria? Should we not rather seek for the root of this word!—*e. gr.* (רָמַח DEMEH) to *spread out—level—smooth*, &c. MONTANUS has not rendered it, "in Damascus;" but, *in the angle* (*anguli*). More probably, it strictly expresses the broad smooth part of the divan, that which is covered with the *oresch*, or scarlet cloth, on which the cushions are placed; that along the wall increasing in distance from the corner; the less distinguished or dignified part of the seat: so that the *idea* of our translators, who adopt the old English word *couch*, and put in the margin, *on the bed's feet*, if we abstract the English idea of the word *bed*, seems to be not very distant from the truth. Does the prophet's idea stand thus? "Those who indulge themselves to the utmost; and those who contribute to such indulgences:"—or, doubly, 1. "those who sit in the cushioned corner of the sofa, and 2. those who sit on the level, the more ordinary, parts of the settle," shall resemble a fragment, &c. torn from the jaws of a lion.

In vindication of this sense of the words, as it is contrary to that of Mr. H. it may be applied to the passage he has produced, Ps. vi. 6, "I am weary with my groaning, all the night I make my bed to swim (the divan on which I am placed); I water my couch (or the divan furniture) with my tears." Is it not a good sense to say, "my tears not only copiously wet the divan, or mattress—the *upper part* on which I lie, but they run over it, and even extend to the *lower part*—the broad part—of the divan, and wet that also?" *i. e. the bed's feet* of our translators.

It is said, Deut. iii. 11, "The bedstead (עֶרֶשׁ *ores*) of Og, was a bedstead of iron." It may be thought, that our translators, in rendering this word, *bedstead*, intended the broad smooth part, or floor, of the divan, already described; unless it should rather be referred to the *covering* of that part, *i. e.* the carpet, or scarlet cloth [but possibly the term *might* denote both floor and covering, as we say in common speech, "the *floor* of a room," though that room be covered by a carpet]. Either sense of the word takes off much occasion from the *wonderment* of ignorance on the dimensions of this bedstead, or duan, of Og, which appears to have been about fifteen feet and a half long, and six feet ten inches broad: and to have been made of iron (its supporters, at least) instead of wood, as was customary. English ideas have measured this huge piece of furniture by English bedsteads; but, had they reflected, that neither the duan, nor its covering is so closely commensurate to the usual size of a person as our bedsteads in England are, they would have made no inconsiderable allowance in the dimensions of the *ores* for the repose of this martial prince.

This print also explains that very difficult passage, Ezek. xiii. 18, "Woe to those *women* that sew pillows to all arm-holes, and make kerchiefs on the head of every stature, to hunt souls!" &c. This passage seems to contain these ideas: those who utter false prophecies, to soothe the mind of the wicked, are compared by the prophet to women who study and employ every art to allure by voluptuousness;—against such he declares woe: "Woe to those who adorn—embroider—brocade—luxurious cushions to suit the dimensions of persons (females) of all ages, *i. e.* a lower cushion for a child, a higher for a full grown woman;—those who make veils to adorn heads of every stature, studiously suiting themselves to all conditions, capacities, ages, making effeminacy more effeminate," &c. The cushions, then, were not to be sewed to all arm-holes, and carried about the person, as our translation seems to imply; but they were to be so soft in their texture, so nicely adapted in their dimensions to suit ALL leaning arms, as to produce their full voluptuous effect. These the prophet compares to toils, snares, &c. in which the persons were caught, into which they were chased, decoyed, *surrounded*, *enclosed*, in the corner; like animals hunted by a surrounding company, which drives them into a narrow space, or trap, where their capture, or destruction, is inevitable, according to the Eastern mode of hunting: from these compulsive seducers he foretells delivery, &c. (ver. 20.) Understood thus, this passage becomes easy and plain, and perfectly analogous to the usages of the country wherein it was delivered, Comp. Prov. vi. 26.

Perhaps, the English reader has never yet seen the true attitude of the dying Jacob, who, when Joseph brought his two sons to him (Gen. xlviii.), strengthened himself and sat upon the bed—the duan; and who, after blessing his sons—not "gathered up his feet INTO the bed" (xlix. 33.)—but, "drew them up ON the duan." This explains, too, the attitude of Abaz (1 Kings xxi. 4.), "He laid himself on the bed, and turned away his face:"—also, how Hezekiah "turned his face to the wall and prayed" 2 Kings xx. 2.): also how Haman (Esther vii. 8.) not only "stood up to make request for his life," but was "fallen on the bed—the duan—whereon Esther" was sitting. Was not the

king seated in the corner, and Esther and Haman on each side of him? We see, too, the nature of the order of Saul to bring up David to him, that he might “kill him in his bed,” (1 Sam. xix. 15.) Was the pillow of goats’ hair a duan cushion, stuffed with goats’ hair—instead of cotton; and laid in such a manner as to resemble the disorderly attitude and appearance of a sick man?—Other passages the reader will observe for himself. This number closes with the following extract from Niebuhr:

“As the floors are spread with carpets, and cushions are laid round the walls, one cannot sit down, without inconvenience, on the ground; and the use of chairs is unknown in the East.

“The Arabians practise several different modes of sitting. When they wish to be very much at their ease, they cross their legs under the body. I found, indeed, by experience, that this mode of sitting is the most commodious for people who wear long clothes, and wide breeches, without any confining ligatures; it seems to afford better rest after fatigue, than our posture of sitting upon chairs. In presence of superiors, an Arab sits with his two knees touching each other, and with the weight of the body resting upon the heels: as, in this position, a person occupies less room than in the other, this is the posture in which they usually place themselves at table; I often tried it, but found it extremely uneasy, and could never accustom myself to it. In many parts of Arabia, there are long and low chairs, made of straw mats; but they sit cross-legged upon them, as well as on the carpets.” NIEBUHR, vol. ii. p. 223.

“In the presence of superiors,” &c.—this describes exactly the attitude of “David when he *sat* before the Lord,” 1 Chron. xvii. 16. See the Plate of ATTITUDES, with the explanations.

NO. XIII. ON THE BEDS OF THE EAST.

WE have seen in the former Number, the mode of *sitting* in the East; we may now easily conceive of the mode of *sleeping*, which is but little different from what we have been attending to; and the difference chiefly consists in laying on the duan a bed made of two thick cotton quilts, one of which, folded double, serves as a mattress, the other as a covering; upon this the person sleeps. Such a bed was that of David (1 Sam. xix. 15.): was it not, also, one of the same kind on which Saul reposed (xxvi. 11, 12.), and on which he slept (verse 7.), “his spear being stuck in the ground, at his bolster”? Also, that on which the paralytic was let down (Luke v. 19.)?—How unlike this is the idea which presents itself to most who read these passages!

Nothing sounds more uncouth to English ears, than to hear of a person carrying his bed about with him—to order a man, miraculously healed, to do this—is so strange to us, that although we discover it a convincing proof of his restoration to bodily strength, yet, we are almost tempted to ask, with the Pharisees, “Who bade thee carry thy bed”? But, when properly explained, the apparent incongruity vanishes before our better understanding. Such a kind of mattress, or even the simple *oresk*, of the former Number, might be the bed (*κραββατον*) of the New Testament; and was often, we may conclude from the circumstances of the occupier, without the accompaniment of a cushion, to complete it. So, Mark ii. 4, 11, “Arise, take up thy bed,” *i. e.* thy mattress—the covering *spread* under thee. Acts ix. 34, Peter said to Eneas, “Arise, and” hereafter “spread” thy bed “for thyself;”—thy palsy being cured, thou shalt be able not only to do that service for thyself, but to give assistance rather than to ask it. *Krabbaton*, then, is the meanest kind of bed in use: our truckle-bed, or any other which is supported by feet, &c. cannot justly represent it. Perhaps our sailors’

hammocks are the nearest to it we have. See this subject resumed in our examination of the structure of EASTERN HOUSES, No. CCIV.

But we are not to suppose, that all beds were alike; no doubt, when King David wanted warmth, his attendants would put both mattresses below, and coverlits above to procure it for him. Neither are we to understand, when a bed is the subject of boasting, that it consisted merely of the *krabbaton*, or *oresh*. In Pro. vii. 16, the harlot vaunts of her bed, as highly ornamented “with tapestry-work—with brocade I have brocaded—bedecked—my *oresh*; the covering to my duan—(rather the *makass*) is fine linen of Egypt, embossed with embroidery.” This description may be much illustrated by the account which Baron du TOTT gives of a bed; in which he was expected to sleep, and in which he might have slept, had not European habit incapacitated him from that enjoyment.

“The time for taking our repose was now come, and we were conducted into another large room, in the middle of which was a kind of bed; *without bedstead, or curtains*. Though the coverlit and pillows exceeded in magnificence the richness of the sopha, which likewise ornamented the apartment, I foresaw that I could expect but little rest on this bed, and had the curiosity to examine its make in a more particular manner.—*Fifteen mattresses of quilted cotton, about three inches thick, placed one upon another*, formed the ground-work, and were covered by a sheet of Indian-linen, sewed on the last mattress. A coverlit of *green* satin, adorned with *gold embroidered in embossed work*, was in like manner fastened to the sheets, the ends of which, turned in, were sewed down alternately. Two large pillows of crimson satin, covered with the like embroidery, in which there was no want of gold or spangles, rested on two cushions of the sopha, brought near to serve for a back, and intended to support our heads. The taking of the pillows entirely away, would have been a good resource, if we had had any bolster; and the expedient of turning the other side upwards, having only served to shew they were embroidered in the same manner on the bottom, we at last determined to lay our handkerchiefs over them, which, however, did not prevent our being very sensible of the embossed ornaments underneath.” Vol. i. p. 95.

Here we have (1) many mattresses of quilted cotton: (2) a sheet of Indian linen; (*query*, muslin, or the fine linen of Egypt¹) (3) a coverlit of green satin, embossed. (4) two large pillows, embossed also: (5) two cushions from the sopha, to form a back. So that we see, an Eastern bed may be an article of furniture sufficiently complicated.

This description, compared with a Note of DE LA MOTRAYE, (p. 172), leads to the supposition, that somewhat like what he informs us is called MAKASS, *i. e.* a brocaded covering for show, is what the harlot boasts of, as being the upper covering to her *minder*, or *oresh*. “On a rich sopha,” says he, “was a *false covering* of plain green silk, for the same reason as that in the hall; but I lifted it up, while the two eunuchs who were with us, had their backs turned, and I found that the MAKASS of the minders were a *very rich brocade, with a gold ground, and flowered with silk of several colours, and the cushions of green velvet also, grounded with gold, and flowered like them*,” Note. “The minders have two covers, one of which is called MAKASS, for ornament: and the other to preserve that, especially when they are rich, as these were.” This was in the Seraglio at Constantinople.

It is perfectly in character, for the harlot, who (Pro. ix. 14.) “sits on a kind of throne at her door,” and who in this passage boasts of all her showy embellishments, to mention whatever is gaudy, even to the tinsel bedeckings of her room, her furniture, and her makasses, assuming nothing less than regal dignity in words and

description : though her apartment be the way to hell ; and the alcove containing her bed, be the very lurking chamber of death.

We are now, it is evident, at liberty to suppose that as much elegance (or, at least, *show* and *pomposity*) was displayed on the duans and their furniture, which served for repose by night, as on those used by day : and as it should seem that the same furniture did not serve both day night, but was changed for each service respectively ; hence it seems natural to conclude, that in a great house, there must be considerable stores of such furniture ; which being not a little cumbersome, must require proper, and even large rooms, and warehouses, wherein to keep it. This leads to the true sense of the passage, (2 Kings xi. 2.), *Joash and his nurse were hid six years in the house of the Lord—in the bed-chamber* (בְּחֶדֶר הַמִּשְׁכָּה BECHEDER HEMETHUT) i. e. the repository—or store-room—for the beds—for the mattresses and their numerous accompaniments ; which, being bulky, afforded the means of forming space among them sufficient to receive the child and his nurse, and sure to conceal them effectually. This was *within* the precincts of *the House of the Lord*, a sacred place, where none but priests could enter ; and where, probably, none did enter but the high-priest, *Jehoida* and his wife *Jehosheba*. This explanation banishes all ideas of an English bed-room in the house of the Lord (which, to keep unvisited during six years, would have been very suspicious) ; it renders the concealment extremely easy and natural, since, certainly, this repository was under the charge of its proper keeper, who, only, managed its concerns ; and it agrees to the formation of the Hebrew words. Moreover, if the infant, *Joash*, was wounded, apparently to death (as *Athaliah*, no doubt, thought him irrecoverably *dead* before she left him) this large room might afford more conveniences while he was under cure from his wounds, than any other room could do ; and having been safe here for a time, where better could they place this child afterwards ?

By way of close to this Article, we should note the various acceptations of the word *divan*, or *duan* : (1) for the raised floor ; (2) for the whole settle on which a person (or several persons) sits : (3) for the room that contains the divan : (4) for the hall, or council-chamber ; so called, because the council usually sits on the duan constructed around the room : (5) for the council itself ; who are said, when in consultation to be “ *in duan*.” To how many of these senses may the Hebrew word *mitheh*, translated “ *bed*,” agree ?

NO. XIV. SPRINKLING, AS AN ACT OF POLITENESS.

THE prophet *Isaiah* (chap. lii. 13.), has this passage : “ Behold, my servant shall act (or behave himself) wisely : he shall be exalted and elevated—(perhaps *promoted*) ; and shall be (*raised*) very high in dignity, (how greatly shall many be astonished on thy account !) Yet then (under those exalted circumstances) shall his aspect be disfigured (corrupt) beyond that of men ; and his form beyond that of the sons of men : Yet then (under such high circumstances) shall he (being engaged in humble offices) sprinkle many nations : kings shall shut their mouths at him ; for what was not told them shall they see ; and what they had not heard of shall they consider.”

This passage has been embarrassing to commentators, especially the expression of *sprinkling many nations* : the sense of *astonishing many*, has been followed by the LXX. Our translators say *sprinkle* ; some have united the ideas, “ He shall sprinkle many nations with astonishment.” By attending to the scope of the passage, perhaps, we shall see whence these ideas, seemingly so different, took their rise ; and that they are

radically the same. Imagine a great personage—a king—to be the speaker: “I, myself, consider a certain servant of mine, my officer of state, as very prudent and extremely sagacious; but when strangers, especially foreigners, look at him, they see only a mean and unpromising figure, so that when he introduces them into my presence, they wonder at seeing such a one in my court; but these strangers are from countries so very distant, as to be entirely unacquainted with our customs and manners; for when, as a sign of their kind reception, my servant sprinkles them with fragrant waters, they are absolutely astonished at this mode of our showing them kindness;—what they had never before heard of, they now see practised; and what they were entire strangers to, that they now experience.”

Although this representation of the passage be uncommon, perhaps new, yet we shall not stay to consider *who* are these so distant strangers: nor *who* is this person, whose external appearance so ill denotes his internal excellencies; but shall merely subjoin the following extracts, which seem satisfactorily to account for the same Hebrew word being taken by some translators, to signify *sprinkling*; and by others to signify *astonishment*:

“He put it [the letter] in his bosom; and our coffee being done, I rose to take my leave, and was presently *wet to the skin, by deluges of orange-flower water.*” BRUCE’S Travels, vol. iii. p. 14. N. B. This is the customary mode of doing respectful and kind honours to a guest throughout the East.

“The first time we were received with all the Eastern ceremonies (it was at Rosetto, at a Greek merchant’s house) there was one of our company who was EXCESSIVELY SURPRISED, when a domestic placed himself before him, *and threw water over him, as well on his face as over his clothes*: by good fortune, there was with us a European acquainted with the customs of the country, who explained the matter to us in few words; without which we should have become laughing-stocks to the eastern people, who were present.” NIEBUHR, *Descrip. Arabie, French Edit.* p. 52.

How naturally, then, might the idea of *sprinkling* suggest that of surprise, in relation to very distant strangers! and how near to equivalent were those ideas, in the estimation of the ancient translators! though to us widely dissimilar; as appears from the scarcely reconcileable import we annex to their expressions.

NO. XV. GENEALOGICAL ANCESTORS.

“THE Arabians have contrived a compendious mode of verifying their lines of descent. From among their later ancestors they select some illustrious man, from whom they are universally allowed to be descended. This great man, again, is as universally allowed to be descended from some other great man: and thus they proceed backwards to the founder of the family.” NIEBUHR, vol. iii. p. 209, *Eng. Transl.*

“Thus, as no Arab doubts that *Dawi Seid* and *Dawi Barkad* were descendants of *Al Bunemi*, *Al Bunemi* of *Hassun ibn Ali*: also, *Khassem alk bir* of the *Iman Hadi*, and the *Iman Hadi* of *Hossein ibn Ali*: it is easy to the reigning families at Mecca, Sana, &c. to prove themselves descendants of Mahomet, by means of these heads of their families.” *French Edit.* 4to. p. 142.

As the Arabs did, so do the Jews—“The book of the genealogy of Jesus Christ, —the son of David —the son of Abraham,” (Matt. i.) Two illustrious men selected, at undeniable points of time: so that David being universally acknowledged as the son of Abraham, whoever is son of David is son of Abraham also; thus proceeding backwards “by a compendious mode of verifying descents,” to the founder of the

family. This first verse of Matthew, therefore, appears to be altogether conformable to Eastern usages; as does also the answer to the question, "*Whose son is Christ?—The son of David.*" Matt. xx. 42.

No. XVI. ON THE KING'S MOTHER.

NOTHING is more pleasant and agreeable, than to establish the conjectures of learning and ingenuity; a favourable opportunity for this purpose, combining illustrations of the passage of Scripture, is afforded by the learned work of Mr. RAPHAEL BARUH, who thus expresses his sentiments on the passage, 1 Kings xv. 1, 2. 7, 8; collated with the same facts in 2 Chronicles xiii. 1, 2:

"There is a very remarkable variation in this Collation, in the name of king *Abijam* (or *Abijah's*) mother: in the book of Kings she is called, *Maaca*, the daughter of *Absalom*; and even in Chronicles, chap. ix. 20, she is also called by this same name: but in this passage, *Chronicles* calls her by the name of *Micayau* the daughter of *Uriel*, of *Gibeon*.

"To solve this difficulty, I beg leave to offer, that the title *אם המלך* [AM HEMELECH *King's Mother*] and that of *הגבירה* [HEGEBIREH, translated "*Queen*," 2 Kings x. 13; 2 Chron. xv. 16.] describe one and the same thing: I mean, that the phrase, *And his Mother's name was*, &c. when expressed on a king's accession to the throne, at the beginning of his history, does not always imply, that the lady whose name is then mentioned was the king's [natural] mother: I apprehend, that (אִמִּי) "*the King's Mother*," when so introduced, is only a title of honour and dignity enjoyed by one lady, solely, of the royal family at a time, denoting her to be the first in rank, chief Sultana, or Queen Dowager, whether she happened to be the king's [natural] mother or not. This remark seems to be corroborated by the history of king *Asa*, (1 Kings xv. 10; and 2 Chron. xv. 16.); who was *Abijah's* son. In the book of Kings, at his accession, this same *Maaca*, *Absalom's* daughter, is said to be his Mother, and *Asa* afterwards deprived her of the dignity of *גבירה* (GEBIREH) or chiefest in rank, on account of her idolatrous proceedings; but it is certain that *Maaca* was his grandmother, and not his mother, as here described; therefore, if we look upon the expression of the *King's Mother*, to be only a title of dignity, all the difficulty will cease: for this *Maaca* was really *Abijah's* mother, the dearly beloved wife of his father, *Rehoboam*, who, for her sake, appointed her son, *Abijah*, to be his successor to the throne; but when *Abijah* came to be king, that dignity of *the King's Mother*, or the first in rank of the royal family, was, for some reason, perhaps for seniority, given to *Micayau*, the daughter of *Uriel* of *Gibeon*; and afterwards, on the death of *Micayau*, that dignity devolved to *Maaca*, and she enjoyed it at the accession of *Asa*, her grand-son, who afterwards degraded her for her idolatry. This I submit as a rational way of reconciling all these passages, which seem so contradictory and repugnant to each other.

"The better to prove this assertion, let it be observed, that in 2 Kings xxiv. 12, it is said, '*And Jehoiachim, the king of Judah, went out to the king of Babylon, he and his Mother, and his servants, and his princes, and his officers; and the king of Babylon took him, &c. and, verse 15, 'and he carried away Jehoiachim to Babylon, and the King's Mother, and the king's wives, and his officers, &c. And Jeremiah (xxix. 2.), mentioning the same circumstances, says, 'After that, Jeconiah the king, and the Queen and the eunuchs, the princes of Judah, &c. departed from Jerusalem':—now it is evident, that the Queen, in this verse, cannot mean the king's wife, as it would*

would seem, by the translators' rendering always the word (הַגְּבִירָה *he gebirah*) *Queen*; but means the lady that is invested with that dignity, of being called the *King's Mother*; the phrase הַגְּבִירָה (*he gebirah*) in *Jeremiah*, corresponding with אִם הַמֶּלֶךְ (*am he melek*, the king's mother) and אִמּוֹ (*amu*, his mother) in *Kings*. The Vulgate translates the word גְּבִירָה (*gebirah*, 1 Kings xi. 19. and 2 Kings x. 13, *Reginæ*; 1 Kings xv. 13, *Princeps*; 2 Chron. xv. 16, *Deposuit Imperio*; Jer. xxix. 2, *Domana*; *ibid.* xiii. 18, *Dominatrici*;—and the [English] translators always render it *Queen*.

"That 'Kings' Mother' was a title of dignity, is obvious by 1 Kings ii. 19, "*Bath-sheba*, therefore went in to king *Solomon*, to speak unto him for *Adonijah*; and the king rose to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for *the King's Mother*, and she sat on his right hand;" for it was better to say, "and caused a seat to be set for *her*:" but he says, "for *the King's Mother*:" and, perhaps, it was on this occasion that *Bath-sheba* was first invested with the honour of that dignity."

These conjectures of Mr. B. are established beyond any reasonable doubt, by the following extracts:

"The *Oloo Kani* (not *Oloo Kanai*) is not governess of the Crimea. This title, the literal translation of which is "GREAT QUEEN," simply denotes a dignity in the Harem, which the khan usually confers on one of his sisters; or, if he has none, on one of his daughters, or relations. To this dignity are attached the revenues arising from several villages, and other rights." Baron du Tott, vol. ii. p. 64.

"On this occasion, the king crowned his mother *Malacotawit*; conferring upon her the dignity and title of *ITEGHE*, the consequence of which station I have often described:—i. e. as King's Mother, regent, governess of the king when under age," &c. &c. BRUCE'S Travels, vol. ii. p. 531.

"Gusho had confiscated, in the name of the king, *all the Queen's* [i. e. the *ITEGHE*] or King's Mother's villages, which made her believe, that this offer of the king to bring her to Gondar was an insidious one. In order to make the breach the wider, he had also prevailed upon *the King's* [natural] Mother to come to Gondar, and insist with her son *to be crowned*, and take the title and estate of *ITEGHE*. The king was prevailed upon to gratify his [natural] mother, under pretence that the *ITEGHE* had refused to come upon his invitation; but this, as it was a pretence only, so it was expressly a violation of the law of the land, which permits of but ONE *ITEGHE*, and never allows the nomination of a new one, while the former is in life, HOWEVER DISTANT A RELATION she may be to the then reigning king. In consequence of this new coronation, two large villages, *Tshemmera* and *Tocussa*, which belonged to the *Iteghé*, as appendages of her royalty, of course devolved upon the king's own mother, newly crowned, who sending her people to take possession, the inhabitants not only refused to admit her officers, but forcibly drove them away, declaring they would acknowledge no other mistress but their old one, to whom they were bound by the laws of the land." BRUCE'S Travels, vol. iv. p. 244.

From these extracts, we perceive, (1) that the title and place of "King's Mother," is of great consequence; and, in reading Mr. BRUCE, we find the *Iteghé* interfering much in public affairs, keeping a separate palace and court, possessing great influence, authority, &c. (2) That while any *Iteghé* is living, it is contrary to law to crown another: which accounts at once for Asa's *Iteghé*, or King's Mother, being his grandmother, the same person as held that dignity before he came to the crown. (3) That this title occurs also in other parts of the East: and is given without consideration of natural maternity. (4) It should seem, that "Queen," in our sense of the word, is a

title and station unknown in the Royal Harem throughout the East. If it be taken at all, it is by that wife who brings a son after the king's coronation: such son being presumptive heir to the crown, his mother is sometimes entitled, "Sultana Queen,"—or, "prime Sultanness;" but not with our English ideas annexed to the title *Queen*. (5) That this person is called indifferently, "Queen," or, "*Iteghé*," or, "King's Mother," even by Mr. BRUCE; whence arises the very same ambiguity in our extracts from him, as has been remarked in Scripture.

This illustration also sets, in its proper light, the interference of the "Queen," in the story of Belshazzar, Dan. v. 10; who, by her reference to former events, appears not to have been any of the wives of Belshazzar; neither, indeed, could any of his wives have come to that banquet (see Esther iv. 16.), or have appeared there under those circumstances, even had such an one been acquainted with the powers and talents of Daniel, as a prophet, or as a public man, or servant of the king; or, if intelligence of what passed at the banquet had been carried into the Harem, both of which ideas are very unlikely: whereas, the Queen evidently speaks with much influence, if not authority; and was a proper person to be informed, and consulted also, on any emergency: beside, as her palace was separate and distant from the king's (though it might be within the circuit of Babylon, and certainly was, at this time, as Babylon was now under siege), it allows for the interval of confusion, conjecture, introduction of the wise men, &c. &c. before the Queen's coming.—Accounts must have been carried to her, and her coming from her own palace to the king's must have taken up time. In order, therefore, to determine who was this "Queen," which has been a *desideratum* among learned men, it is not enough to know, who might be Belshazzar's wife, or wives, at the time: but also who was *Iteghé*, or King's Mother, before he came to the crown; and who, therefore, being well acquainted with former events, and continuing in the same dignity, might naturally allude to them on this occasion. Had enquiry into this matter been conducted on these principles, in all probability, it had been more conformable to the manners of the East, and had superseded many ineffectual conjectures.

No. XVII. RABSHEKAH'S INSOLENT.

IT must be owned, that there is something extremely insolent in the speeches of Rabshekah to Hezekiah, and his loyal subjects (2 Kings xviii.); his boastings, both as to matter and manner, appear to have been of the most unlimited kind, and to have wanted for no amplification in the capacity of the speaker to bestow on them: he describes his master's power in the highest terms, and even beyond what fidelity, as a servant to the king of Assyria, might have required from him. Probably, his speeches are recorded, as being in a strain somewhat unusual, and it will not be easy to find their equal: nevertheless, the reader may be amused by the following portrait, which forms no bad companion to that of Rabshekah: if it may not rival that in expression, it falls little short of it, and is, to say the least, an entertaining representation of Eastern manners and train of thought.

It should be remarked, that Rabshekah was speaking openly, in defiance to enemies: Hyat Saib was conversing in his own residence. If, when speaking in private, he was thus eloquent, what had been his eloquence, had he been employed by his sovereign in a message of defiance?

Hyat Saib, the jemadar, or governor of Bidanore—"Having exhausted his whole string of questions, he turned the discourse to another subject—no less than his great

and puissant lord and master, HYDER, of whom he had endeavoured to impress me with a great, if not a terrible idea; amplifying his honour, his wealth, and the extent and opulence of his dominions; and describing to me, in the most exaggerated terms, the number of his troops, his military talents, his vast, and, according to his account, unrivalled genius; his amazing abilities in conquering and governing nations; and, above all, his amiable qualities, and splendid endowments of heart, no less than understanding.

“Having thus, with equal zeal and fidelity, endeavoured to impress me with veneration for his lord and master, and for that purpose attributed to him every perfection that may be supposed to be divided among all the kings and generals that have lived since the birth of Christ, and given each their due, he turned to the English government, and endeavoured to demonstrate to me, the folly and inutility of our attempting to resist his progress, which he compared to that of the sea, to a tempest, to a torrent, to a lion's pace and fury—to every thing that an Eastern imagination could suggest as a figure proper to exemplify grandeur, and irresistible power. He then vaunted of his sovereign's successes over the English, some of which I had not heard of before, and did not believe; and concluded by assuring me, that it was Hyder's determination, to drive all Europeans from Indostan, which he averred, he could not fail to do, considering the weakness of the one, and the boundless power of the other.—He expended half an hour in this manner and discourse.” CAMPBELL'S *Travels to India*, Part iii. p. 49.

No. XVIII. HINTS ON THE BOOK OF JOB, AS A POEM.

TO many readers it will, doubtless, seem, at first sight, sufficiently singular to select, in explanation of Scripture, a Fragment, founded on the manner of telling a story from the Arabian Nights' Entertainments: but, when we are looking for pictures of manners, we must accept them from where they may happen to occur: we cannot vary the representations of travellers to adapt them to subjects on which we are seeking illustration, unless they naturally apply to such incidents; and when we are happy enough to discover passages which are really applicable, even then we must be careful that our inferences from them be just, *easy*, and appropriate.

In a public room at Nineveh—“I perceived the little man step forth from the crowd, and begin to pronounce a sort of prologue; it appeared, from his cadences, to be *metrical*, and seemed, by the little impression it made on his auditors, to have nothing particular to recommend it.

“At length, however, he paused, and, hemming several times to clear his pipe, began again to hold forth. ‘He is going to tell a story,’ said my interpreter. ‘The attention of all was fixed upon him, and he proceeded with a modulation of tones, a variety of action, and an energy of expression, that, I think, I have never heard, or seen, excelled; his action was, indeed, singularly admirable; and I could perceive that he was occasionally speaking in the tones of a man, and a woman; the linguist occasionally interpreted what the story-teller was saying; and I soon began to suspect that it was a story I had read more than once in the Arabian Nights, though altered, and in some measure dramatized by the speaker. ‘The story was that of the Little Hunch-back, choaked by a bone: in this character, the story-teller represented his death; then, suddenly he started up, and began the most doleful lamentation of a woman, and exhibited such a scene of burlesque distress, as I never witnessed; all burst into torrents of laughter; and the orator, according to custom, **BROKE OFF IN THE MIDDLE OF AN INTERESTING SCENE.**’

Col. CAMPBELL also relates, that he heard told, in the same manner, “the story of a miser, taken in the act of visiting his gold, under the appearance of having stolen it.” In the most interesting period of this story, too, the narrator quitted it; and, indeed, this appears to be the practice of the story-tellers of the East, to break off their story in the most interesting part, in order that the report of its merit may draw a very large auditory the next day, to hear the conclusion. This custom seems to be unvaried; (CAMPBELL, Part ii. p. 61,) even “in the height and torrent of his speech, he broke suddenly off, scampered out of the door, and disappeared.”

It has always seemed to me, that somewhat of this suddenness of conclusion is the manner of the speakers in the book of Job; they rarely, if at all, complete their argument in one speech; but they advance it to a certain point, and there stop, without drawing the inference;—they resume also the same argument, and add to it, or prolong it; yet cannot be said to come to any logical conclusion, or to the absolute determination of the point which they endeavour to maintain.

The first paragraph of this extract farther informs us, *first*, that the PROLOGUE was *metrical*, though the story was prose; and *secondly*, that this introduction seemed to be thought of little consequence by the auditory; whence, probably, it was less finished than other parts, as it was expected to receive less attention: and *vice versa*, it received less attention, because it was less finished.

In this it seems to resemble the Prologue to the book of Job; except that the Prologue to Job is in prose, while the work is in metre; which peculiarity has made some learned men suspect the genuineness of this Prologue, or, that it was added to the poem in after ages. But, if it was then, as it is now, the usage to vary, or to neglect introductory prefaces, then such opinion fails; and the Prologue may be justly esteemed as ancient as the piece itself.

As the book of Job is certainly dramatic in its form, I have often wished to hear three or four good speakers recite the arguments of each person, respectively; such recital, would, probably, bring to light beauties not commonly seen in this performance, considered merely as a poem.

The dramatic, or dialogue form, is so very natural to poetry, that it seems hardly necessary to prove its establishment in the East; nevertheless, confirmation, were it necessary, might be derived from the following extract from NIEBUHR, which favours, at the same time, the opinion of those who consider Job as a real personage, his afflictions as real afflictions, and his story as matter of fact, with regard to its foundation, though wrought into its present form by the skill and management of whoever composed this poem. As it seems usual to select real occurrences for subjects of poetry, why not adopt the sufferings and deliverance of that eminent and famous example of patience, as at once consolatory and divine, learned and religious?

“The Arabians often sing the exploits of their Schiechs. Not long since, the tribe of Khasael, having obtained a victory over the pacha of Bagdad, *made a song, in which the actions of every one of their chiefs were celebrated.* But the tribe of Khasael, being beaten next year by the pacha, a poet of Bagdad made a parody of the Arabian song, in which he extolled the valour of the pacha, and his officers. In my time, the song of the Arabians still continued to be sung at Bagdad, and among the Bedouins. When Assad, pacha of Damascus, who had long commanded the caravans, and was beloved by the Arabians, was assassinated by order of the sultan, the Bedouins made an elegy on his death, and sang it openly in the towns of Syria. *That piece is in the form of a DIALOGUE, between some Arabians, the daughters of the Schiech of the tribe of Harb, and the lieutenant of the assassinated pacha.* NIEBUHR’s Trav. vol. ii. p. 225.

No. XIX. ON THE HISTORY OF NOAH.

AMONG events attending the considerable extension of European influence in India, few can be more satisfactory to serious minds, than the discovery of those ancient Indian records, which have recently become the objects of persevering research among our learned countrymen in that part of the globe. The farther these researches are pursued, the greater conformity of ideas and principles is discovered between the Indian and the Mosiac accounts: but it was with no little surprise, that the public first met with a *verbatim* correspondence between the two extracts, which form the subject of this article. They are here exhibited, so that the eye may at once perceive their conformity, or their variation.

* * There is reason to think that Mr. WILFORD was imposed on by his Brahmin in this Article, as neither he, nor any other gentleman, has been able to find it since, in any copy of the Puranas. It will therefore be received with extreme caution.

MOSAIC HISTORY. Gen. ix.

18. And the sons of NOAH, that went forth of the ark, were SHEM, and HAM, and JAPHETH.

19. These are the three sons of NOAH, and of them was the whole earth overspread.

20. And NOAH began to be a husbandman, and he planted a vineyard.

21. And he drank of the wine, and was drunken, and he was uncovered within his tent;

22. And HAM saw the nakedness of his father, and told his two brethren without.

23. And SHEM and JAPHETH took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father, and their faces were backward, and they saw not their father's nakedness.

24. And NOAH awoke from his wine, and knew what his younger son had done unto him, and he said,

25. CURSED BE HAM [the father of Canaan],

A SERVANT OF SERVANTS SHALL HE BE unto his brethren.

Gen. x. 25.—“PELEG,” *i. e.* DIVISION, “for in his days was the earth divided.”

INDIAN HISTORY. Padma-puran.

1. To SATYAVARMAN, that sovereign of the whole earth, were born three sons; the eldest SHARMA; then C'HARMA; and *thirdly*. JYA'PETI by name.

2. They were all men of good morals, excellent in virtue and virtuous deeds, skilled in the use of weapons, to strike with, or to be thrown; brave men, eager for victory in battle.

3. But SATYAVARMAN being continually delighted with devout meditation, and seeing his sons fit for dominion, laid upon them the burden of government;

4. While he remained honouring and satisfying the gods, and priests, and kins.

One day, by the act of destiny, the king having drunk mead,

5. Became senseless, and lay asleep naked; then was he seen by C'HARMA, and by him were his two brothers called,

6. To whom he said, What has now befallen? In what state is this our sire?

By those two was he hidden with clothes, and called to his senses again and again.

7. Having recovered his intellect, and perfectly knowing what had passed,

He cursed C'HARMA, saying,

THOU SHALT BE THE SERVANT OF SERVANTS.

8. And, since thou wast a laughter in their presence, from laughter shalt thou acquire a name.

Then he gave to SHARMA, the wide domain on the south of the snowy mountains.

9. And to JYA'PETI, he gave all on the north of the snowy mountains; but he [SATYAVARMAN] by the power of religious contemplation, attained supreme bliss.

Asiatic Researches, vol. iii. p. 263.

Such is the scrupulously accurate translation by Sir WILLIAM JONES, of the original furnished him by Lieutenant (now Colonel) WILFORD; the version of that gentleman differs, though but little.

“It is related in the *Padma-puran*, that SATYAVARMAN, whose miraculous preservation from a general deluge is told at length in the *Matsya*, had three sons, the eldest of whom was named JYA’PETI, or the lord of the earth: the others, C’HARMA and SHARMA (which last words, are, in the vulgar dialect, usually pronounced C’HAM and SHAM; as we frequently hear *Kishn* for CHRISHNA.) The Royal Patriarch, for such is his character in the *Purans*, was particularly fond of JYA’PETI, to whom he gave all the regions to the north of *Himalaya*, or the snowy mountains, which extend from sea to sea, and of which Caucasus is a part: to SHARMA, he allotted the countries to the south of those mountains: but he cursed C’HARMA; because, when the old monarch was accidentally inebriated with a strong liquor made of fermented rice, C’HARMA laughed; and it was in consequence of his father’s imprecation, that he became a slave to the slaves of his brothers.” Asiatic Researches, vol. iii. p. 67.

Remark, first, the NAMES of the persons mentioned; Noah is spoken of under the name *Satyavarman*, or *Satyavrata*;—“his patronymic name (in India) was *Vaivaswata*, or child of the sun:” also, “MENUH;” wherein we clearly trace the root of the appellation *Noah*, or rather *Nuech* (Heb. נח) with the prefix ME, as *Manoah* (Heb. מנחם MENUECH) where the similarity is closer, the u being retained. The name C’HARMA, being pronounced *Cham*, is exactly conformable to the Hebrew חם CHAM. And, SHARMA pronounced *Sham* sufficiently resembles *Shem*; as JYA’PETI resembles JAPHETHA; although it must be owned that the *Jäpetos* of the Greeks comes still nearer, in appearance, at least. This remark is pleasing, because in the names received from antiquity, by the channel of the Greek writers, no traces allied to the Mosiac names of these patriarchs appear, except in the name *Jäpetos* for *Japheth*. The name by which Noah is here described, is evidently a title of dignity: the Mosaic appellation, therefore, may retain its usual import, as the *personal* name of this patriarch.

II. The characters of these persons come next to be considered: *Noah* is here represented as a king; this is also the character he bears in the *Puran*, entitled the *Matsya*, or *Fish*, which forms the subject of the following article: whence we see, how (comparatively) easy it was for him to direct the construction of a large vessel, to assemble creatures, to collect herbs, arts, sciences, writing, &c. whereby all the knowledge, &c. of the old world, might be preserved. In the Indian history, all the three brothers have good characters: but it must be confessed, that this seems rather to be the praise of after times; unless it be attributed to them as part of their general character as kings. NOAH also is uniformly described as having been a very pious man, the institutor and director of various religious rites: and the conclusion, that “he, by the power of religious contemplation, attained supreme bliss,” is coincident with that of *Ouranos* (Heaven) a title, in some Greek writings, supposed to be appropriate to Noah.

III. The occasion of this accident:—MOSES says, “*Noah* planted a vineyard, and drank of the wine.”—Sir WM. JONES’s translation says, he drank “mead.” Mr. WILFORD’s says, he drank “a strong liquor made of fermented rice:” either way, and by whatever means it was, it should seem the old monarch was *surprised*, and was not aware of the effect that would ensue, on drinking this liquor.

IV. MOSES says, this exposure of the parent and sovereign, took place “in the tent” (הלל אהל) probably in private—so that HAM was at once intrusive and unfilial:

unless we rather suppose this was the formerly ROYAL TENT; that in which the old king used to sit, to administer justice—though not now engaged in that duty. The general appearance of the story seems to determine against Mr. PARKHURST's suggestion (Heb. Dic. *לִמְנוּ*) that it was a "tent consecrated to divine worship;" nor can we think, that, on this occasion, Noah did "retire thither in expectation of a *prophetic dream*." The circumstances also oppose the conjecture that "seeing the nakedness of his father," was intimacy with his father's wife; which crime has been added by some interpreters to the otherwise sufficient guilt of C'HAM.

V. The speech of HAM does not appear in Moses: on the other hand, the very great care of SHEM and JAPHETH in going backward, so repeatedly insisted on by MOSES, as proof of their observance of the established rules of delicacy, is omitted in the Indian story: both agree, that NOAH, when perfectly recovered, denounced a prophetic cursing against HAM. Lieut. WILFORD's narrative says, "He (Ham) became a slave to the slaves of his brothers:"—was he actually thus degraded, *personally*?—It is certain, we read every where more of his sons, than of himself; as in the affairs of Egypt, &c.—Or, was this prophecy in a state of progressive fulfilment (as it still continues to be), and the father is put for his posterity, as their head; as being such a character, and conducting himself in such a manner, as would lead to the entire and ultimate fulfilment of it?

VI. The name which HAM acquired by laughter, AYASILAS, remains unexplained.

VII. If we might place confidence in this extract, it settles the precedence of the three brothers, placing decidedly SHEM as the elder: which corrects the pointing of the passage, Gen. x. 21. "Unto Shem, the brother of Japheth the elder:"—which certainly should be read, "the elder brother of Japheth"—as he appears to be elsewhere, chap. vi. 10. *Vide* CALMET's reasoning in *Dictionary*, article JAPHETH.

VIII. This extract informs us, that NOAH divided the earth among his sons: a circumstance which has been *collected* from the Mosaic account, but not ascertained. HAM's posterity peopled Africa: an inheritance less desirable than that bestowed by the great patriarch on SHEM (the south of Asia) or that of JAPHETH (the north of Asia.) N. B. Neither America nor Europe seems to be hinted at: unless, perhaps, in the expression, Gen. ix. 37. "JAPHETH shall be ENLARGED"—*first*, by discovering Europe; *secondly*, by discovering America: which continent appears to have been peopled, either from Europe, or from the north of Asia; so that, perhaps, the country occupied by the descendants of Japheth, is much more extensive (enlarged) than that of Shem; and very much more than that of Ham. Africa, the portion of Ham, from the nature of it, as being a peninsula, is not susceptible of any enlargement.

1. Noah appears, in the Indian story, to have been a king; though not mentioned by Moses as such: were all those patriarchs before Noah kings also, though not so mentioned? By their line of descent, this should be supposable.

2. The character given of the persons in this Indian record, I think demonstrates that it can by no means be coeval with NOAH, but is a transcript or imitation, with variations, perhaps by recollection, from a traditionary original: for example, the sons of NOAH were "fit for dominion."—Does not the transcriber, as it were, expound this idea, by saying, "they were of good morals and valiant,"—which might be reckoned the two great branches of the duties of a king, *in his time*? But against whom could SHEM, and HAM, and JAPHETH, be "eager for victory," except against their own descendants, or near relatives?—This disposition for war, marks expectations of a period much later in human experience than the event to which the article assumes a reference; unless it be said, such was their character before the deluge?

So, in the character of NOAH, who remained "honouring and satisfying the gods"—what gods? the Supreme Deity is always expressed in the *singular*, not in the *plural*; and, in fact, NOAH and his three sons are the most ancient *gods* known;—"and priests"—this is an idea, which hardly agrees to NOAH; since he was himself a royal priest and a "preacher of righteousness:" unless it may be understood to mean that he instituted establishments for the support, or education of persons for the priesthood;—"and kine"—this superstition is certainly later than NOAH; and seems very like a thought of a modern age; it is therefore extremely suspicious: *E. gr.* suppose the original might say, "NOAH was a very devout person;" [Moses says, "NOAH was a just man, and perfect in his generation: and NOAH walked with God." Gen. vi. 9.] Now, these three branches of devotion (relating to gods, priests, and kine) being best known to the transcriber, or imitator, he instances in them, what he thought might illustrate the devotion of NOAH.

3. From what original was this story taken? It is difficult to suppose the Mosaic account to be coeval with NOAH. But, if it may be imagined, that from some more ancient original, MOSES took so much as he thought good; while other transcribers also took, from a similar record, other parts as they thought good; that supposition would entirely set aside the idea, that writing was first communicated to MOSES on mount Horeb, as some maintain; an idea utterly inconsistent with the existence of letters, as discovered at Babylon, among the mountain of ruins conjectured to be those of the Tower of Babel.

NO. XX. INDIAN HISTORY OF THE DELUGE.

* * * This does not lie under the same suspicion as the foregoing; being from a different original work—the *Bhagavat*.—It rests on the authority of others, besides SIR WILLIAM JONES, and is universally received as genuine and authentic.

SOME farther extracts from what those parts of Indian history hitherto translated afford, respecting NOAH, may properly follow the former number. It should be remembered, that this study has not long occupied us as a nation: there are, doubtless, many interesting discoveries yet remaining to be made.

The following is a literal translation, by Sir WM. JONES, from the *Bhagavat*; it is the subject of the first *Paurāna*, entitled *Matsya*, or *Fish*. All these extracts are from the first volume of the Asiatic Researches:

1. Desiring the preservation of herbs, and of *Brahmans*, of genii and virtuous men, the *Vedas*, of law, and of precious things, the Lord of the universe assumes many bodily shapes; but, though he pervades, like the air, a variety of beings, yet he is himself unvaried, since he has no quality subject to change.

2. At the close of the last *Calpa*, there was a general destruction occasioned by the sleep of BRAHMA; whence his creatures in different worlds were drowned in a vast ocean.

3. BRAHMA, being inclined to slumber, desiring repose after a lapse of ages, the strong demon HAYAGRIVA came near him, and stole the *Vedas*, which had flowed from his lips.

4. When HERI, the preserver of the universe, discovered this deed of the prince of *Danavas*, he took the shape of a minute fish, called *sap'hari*.

5. A holy king, named SATYAVRATA, then reigned; a servant of the spirit which moved on the waves, and so devout, that water was his only sustenance.

6. He was the child of the sun, and in the present *Calpa*, is invested by NARAYAN in the OFFICE of MENU, by the name of SRADDHADEVA, or the God of Obsequies.

7. One day as he was making a libation in the river *Critamala*, and held water in the palm of his hand, he perceived a small fish moving in it.

8. The king of *Dravari* immediately dropped the fish into the river, together with the water, which he had taken from it; when the *sap'hari* thus pathetically addressed the benevolent monarch:

9. "How canst thou, O king, who showest affection to the oppressed, leave me in this river-water, where I am too weak to resist the monsters of the stream, who fill me with dread?"

10. He, not knowing who had assumed the form of a fish, applied his mind to the preservation of the *sap'heri*, both from good-nature and from regard to his own soul; and having heard its very suppliant address, he kindly placed it under his protection in a small vase full of water; but, in a single night, its bulk was so increased, that it could not be contained in the jar, and thus again addressed the illustrious Prince:

11. "I am not pleased with living miserably in this little vase; make me a large mansion, where I may well dwell in comfort."

12. The king removing it thence, placed it in the water of a cistern; but it grew three cubits in less than fifty minutes, and said,

13. "O king, it pleases me not to stay vainly in this narrow cistern: since thou hast granted me an asylum, give me a spacious habitation."

14. He then moved it, and placed it in a pool, where, having ample space around its body, it became a fish of considerable size.

15. "This abode, O king, is not convenient for me, who must swim at large in the waters; exert thyself for my safety, and remove me to a deep lake."

16. Thus addressed, the pious monarch threw the suppliant into a lake; and when it grew of equal bulk, with that piece of water, he cast the vast fish into the sea.

17. When the fish was thrown into the waves, he thus again spoke to SATYAVRATA:

18. "Here the horned sharks, and other monsters of great strength will devour me; thou shouldst not, O valiant man, leave me in this ocean."

19. Thus repeatedly deluded by the fish, who addressed him with gentle words, the king said:

20. "Who art thou, that beguilest me in that assumed shape? Never before have I seen, or heard of, so prodigious an inhabitant of the waters, who like thee, has filled up, in a single day, a lake, a hundred leagues in circumference!

21. "Surely thou art BHAGAVAT, who appearest before me; the great HERI, whose dwelling was on the waves; and who now, in compassion to thy servants, bearest the form of the natives of the deep.

22. "Salutation and praise to thee, O first male, the lord of creation, of preservation, of destruction! Thou art the highest object, O Supreme Ruler, of us, thy adorers, who piously seek thee.

23. "All thy delusive descents in this world, give existence to various beings; yet I am anxious to know for what cause that shape has been assumed by thee?

24. "Let me not, O lotos-eyed! approach in vain the feet of a deity, whose perfect benevolence has been extended to all; when thou hast shown us, to our amazement, the appearance of other bodies, not in reality existing, but successively exhibited."

25. The Lord of the Universe, loving the pious man who thus implored him, and intending to preserve him from the sea of destruction, caused by the depravity of the age, thus told him how he was to act:

26. "In SEVEN days from the present time, O thou tamer of enemies, the three worlds will be plunged in an ocean of death; but in the midst of the destroying waves a large vessel, sent by me, for thy use, shall stand before thee.

27. "Then shalt thou take all medicinal herbs, all the variety of seeds, and accompanied by seven saints, encircled by pairs of brute animals, thou shalt enter the spacious ARK, and continue in it secure from the flood, on one immense ocean, without light, except the radiance of thy holy companions.

28. "When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea-serpent on my horn; but I will be near thee: drawing the vessel, with thee and thy attendants.

29. "I will remain on the ocean, O chief of men, until a night of BRAHMA' shall be completely ended.

30. "Thou shalt then know my true greatness, rightly named the supreme God-head; by my favour all thy questions shall be answered, and thy mind abundantly instructed."

31. HERI, having thus directed the monarch, disappeared; and SATYAVRATA humbly waited for the time which the ruler of our senses had appointed.

32. The pious king, having scattered toward the East the pointed blades of the grass *darbha*, and turning his face towards the North, sat meditating on the feet of the god who had borne the form of a fish.

33. The sea overwhelming its shores, deluged the whole earth; and it was soon perceived to be augmented by showers from immense clouds.

34. He, still meditating on the command of BHAGAVAT, saw the vessel advancing, and entered it with the chiefs of *Brahmans*, having carried into it the medicinal creepers, and conformed to the directions of HERI.

35. The saints thus addressed him: "O king, meditate on CE'AVA; who will, surely, deliver us from this danger, and grant us prosperity."

36. The god, being invoked by the monarch, appeared again distinctly on the vast ocean, in the form of a fish, blazing like gold, extending a million of leagues, with one stupendous horn;

37. On which the king, as he had before been commanded by HERI, tied the ship with a cable, made of a vast serpent; and, happy in his preservation, stood praising the destroyer of MADHU.

38. When the monarch had finished his hymn, the primeval male, BHAGAVAT, who watched for his safety on the great expanse of water, spoke aloud to his own divine essence, pronouncing a sacred *Purana*, which contained the rules of the *Sanc'hya* philosophy:

39. But it was an infinite mystery, to be concealed within the breast of SATYAVRATA; who sitting in the vessel with the saints, heard the principle of the soul, the Eternal Being, proclaimed by the preserving power.

40. Then HERI, rising together with BRAH'MA from the destructive deluge, which was abated, slew the demon HAYAGRIVA, and recovered the sacred books.

41. SATYAVRATA, instructed in all divine and human knowledge, was appointed in the present *Calpa*, by the favour of VISHNU, the seventh MENU, surnamed VARVASWATA:

42. But the appearance of a horned fish to the religious monarch, was *Maya*, or delusion; and he who shall devoutly hear this important allegorical narrative, will be delivered from the bondage of sin.

The general historical intent of this poem needs no illustration; but, as the mode of expression employed in it is so totally different from what is usual among ourselves, it may furnish a few remarks; first, desiring the reader to peruse the same history, as related in Genesis, chapters vi. vii. viii.

Ver. 3 The stealing of the *Vedas*, or sacred books, containing the institutes of piety and morals, &c. is equivalent to—"the wickedness of man was great on the earth," Gen. vi. 5. "the earth was filled with violence;—all flesh had corrupted its way," &c.

4. The Preserver of the Universe discovered the deed of the prince of *Danavas* [demons]—so HERI slew the demon HAYAGRIVA, ver. 40.—The idea of evil spirits, is ancient in India. The title "prince of the demons" deserves notice: *vide* Matt. ix. 34. Mark iii. 32.

5. SATYAVRATA, (*Noah*) servant of the "spirit which moved on the waves," Gen. i. 2.

25. The Lord of the Universe intending to preserve him from the sea of destruction, caused by the depravity of the age, ver. 3. said—"in SEVEN days"—Gen. vii. 4.

The mention of "seven days" in the Mosaic History, has usually been thought an allusion to the sabbath; has it the same allusion here? and is not the antiquity of that institution here implied, and consequently referred to antediluvian times?

27. Take herbs, seeds, pairs of brute animals, &c. &c.—Compare Gen. vii. 2. 9.

28. The horn seems to be here used, as in many places of Scripture, as an emblem of power: *i. e.* in plain language—"confide in my Omnipotence."

32. The pious king sat meditating on the *feet* (the small—the visible—the inferior portion) of God. Compare Job xxvi. 14. where the same idea is expressed by a different allusion.

33. The sea deluged the whole earth;—it was augmented by showers, from immense clouds.—These *two* causes of deluge are also expressed, Gen. vii. 20; viii. 2.

36. The God appeared in the form of a fish, with a stupendous horn—

42. The appearance of the horned fish—was, "*Máyá*"—a delusion:—rather a FIGURATIVE REPRESENTATION. This verse explains the poetical *machinery* of this poem; the author tells us plainly, that the whole is not serious history, but part is history, part is allegory. The historical part, then, is perfectly coincident with the Mosaic narration; and has several expressions in common with it, which seem to prove, that it was drawn from the same source, though it be far less faithful. The allegorical part is, that of the increasing fish: designed, most probably, to prefigure the gradual increase of the waters of the deluge; which, from being at first barely sufficient to serve a small fish, should become an immense expanse of waves: in this sense, it is coincident with the warning given to Noah. Gen. vi. 13. 17.

Is there not something analogous in other prophetic allegories, but especially that employed by the prophet, Ezek. xlvii. "waters issued from under the threshold of the house eastward—the waters were to the ancles—to the knees—to the loins—a river—waters to swim in, that could not be passed over."

Is the temperance of Noah, verse 5, *opposed* to the voluptuousness of mankind, in general, previous to the deluge?

N. B. As to the antiquity of these writings, Sir Wm. Jones says, p. 340, "The laws ascribed to MENEH [and received orally from him, vol. ii. p. 114.] in whatever age they might have been first promulgated, could not have received their present form above *three thousand years ago*." The Brahmans attribute them to the first age of the world.

From these Fragments may be seen, how unfounded are Ld. BOLINGBROKE's cavilling remarks, on the prophetic curse of *Noah*; and how erroneous is that opinion, which denies the universality of the Deluge, because of the supposed ignorance of that event in India.

No. XXI. OF JOSEPH'S CUP.

THERE has been a difficulty noticed in respect to JOSEPH'S Cup, which has seemed to some persons considerable, Gen. xlv. 5. In our translation, it is said, not only that Joseph "drank out of that cup," but also, "whereby indeed he *divineth*." Now, as divination is by no means a study which reflects honour on the character of Joseph, but might well be spared, Mr. PARKHURST, and others, who are jealous of the patriarch's piety, give another rendering to the passage—"and for which he would *search accurately*." So, ver. 5, instead of "know you not that such a man as I can certainly *divine*?" they render, "I would *search carefully*;" i. e. for the cup. Without intending the least reflection on these ideas, I humbly propose a different import of the passage.

Dining one day with a relation, I took particular notice of a SILVER CUP, used as a salt cellar, which was a present to her from a friend, who had received it from a gentleman, formerly governor of Madras. This cup is three inches long, and two inches and a third wide at the brim; which at bottom is diminished to an inch and three-quarters long, and an inch and one-third wide. It has two handles, one at each end; and is ornamented with compartments, filled with flowers, &c. in relief, on the sides. The centre compartments contain Arabic inscriptions, in relief also. It is an inch and a half in depth. It is cut off obliquely at the corners.

It was, and perhaps it still is, the custom for the town of Madras (probably not the European part of it) to make every new governor, as a token of respect, a present of a similar cup, out of which to drink his arrack after dinner. Apparently, the governor's name and titles, with those of the parties who presented it, compose the Arabic inscriptions on it. Such, in all probability, was Joseph's Cup: i. e. like this—small—fit for the hand to cover and slip away—(turned bottom upward, it exactly fills the hand) thereby rendering BENJAMIN'S theft plausible;—it was a cup used at table, in the cheerful hours of drinking, after the meal was ended; so that BENJAMIN was charged with having abused the hospitality and confidence of JOSEPH;—it was a Cup of privilege, such as the town could not be supposed to furnish the fellow of, at any shop; so that BENJAMIN could not pretend he had *bought it*; but all the citizens must have been witnesses, that this was their present [properly inscribed?] to their governor, and must have been interested accordingly.

After these observations, let us inspect the history in Genesis; the word (נָחֵשׁ *nachesh*) signifies, *to view, to eye, to observe attentively*—in short, to DISTINGUISH one thing from another; which is the use, and result, of *viewing* and *eyeing attentively*:—what, therefore, prevents us from rendering the passage, "And *distinguishing* he is DISTINGUISHED by it?" i. e. he is EMINENTLY DISTINGUISHED by this Cup—this is his particular Cup: nobody else dare have such a one: it appertains, as a privilege, peculiarly to his office; and therefore he highly values it, and could not but miss it, instantly." So in Joseph's reprimand, *q. d.* "what a sad set of country rustics you are! could you not perceive that this Cup formed one of the *distinctions* belonging to my station?" The other acceptations of the word *nachesh*, may all be resolved into the idea of *distinguishing*, as *augury*, &c. where they occur; as in the instance of Balaam.

This view of the matter absolves Joseph from the crime and folly of divination ; and may justify the remark, that a knowledge of the customs and manners of antiquity in the East might assist our derivation of Hebrew words, or improve our knowledge of the signification of their roots. This Number cannot be better closed, than by an extract, which proves, that a particular Cup, annexed to his office by way of distinction, was neither peculiar to the ancient governor of the Egyptian metropolis, nor to the modern governor of Madras.

“ One day, RAS MICHAEL, [who was governor of the province of Tigré, and prime minister of the kingdom] dining with *Kasmati Gita*, the queen’s brother, who was governor of Samen, and drinking out of a common glass decanter, called *Brulhé*, when it is the PRIVILEGE and CUSTOM of the governor of Tigré to use a GOLD CUP, being asked why he did not claim his privilege ? he said, “ *All the gold he had was in heaven ;*” alluding to the name of the mountain *Samayat*, where his gold was surrendered, which word signifies *heaven*. The king, who liked this kind of jests, of which MICHAEL was full, on hearing this, sent him a GOLD CUP, with a note written, and placed within it, “ Happy are they who place their riches in heaven ;” which MICHAEL directed to be engraved by one of the Greeks upon the cup itself. What became of it, I know not ; I saw it the first day he dined after coming from council, at his return from Tigré, after the execution of *Abba Salamana* ; but I never observed it at Serbraxos, nor since. I heard indeed a Greek say, he had sent it as a present to a church of St. Michael, in Tigré.” BRUCE’S Travels, vol. ii. 657. The reader will notice the engraving—the inscription—on this Cup of privilege.

No. XXII. OF THE ANGARII.

UNDER the article ANGARIARE in the *Dictionary*, are given several instances of the use of the word, and a general idea of its import may be gathered from them ; but a yet more accurate conception may be formed, from the following portrait of one of these *Angurii*, as presented by Colonel CAMPBELL :

“ As I became familiarized to my Tartar guide, I found his character disclose much better traits than his first appearance bespoke ; I began insensibly to think him a very entertaining fellow. Perceiving that I was very low-spirited and thoughtful, he exhibited manifest tokens of compassion ; and taking it into his head that I was actually removed for ever from my friends and my family, he spoke in a style of regret and feeling that did honour to his heart : and, to say the truth, he did every thing in his power to alleviate my feelings, conversing with me, either by means of the interpreter, or in broken *lingua Franca* ; supplying all my wants cheerfully and abundantly, changing horses with me as often as I pleased, and going slow or galloping forward, just as best suited my inclination or humour.

“ The first object he seemed to have in view on our journey, was to impress me with a notion of his consequence and authority, as a messenger belonging to the Sultan. As all those men are employed by the first magistrates in the country, and are, as it were, the links of communication between them, *they think themselves of great importance to the state* ; while the great men, whose business they are employed in, make them feel the weight of their authority, and treat them with the greatest contempt : hence they become habitually servile to their superiors, and, by natural consequence, insolent and overbearing to their inferiors, or those who, being in their power, they conceive to be so.

“ As carriers of dispatches, their power and authority, wherever they go, are in some points undisputed ; and they can COMPEL a supply of provisions, horses and attendants, wherever it suits their occasion ; nor dare any man resist their right to take the horse from under him to proceed on the emperor’s business, be the owner’s occasion ever so pressing.

“As soon as he stopped at a Caravanserai, he immediately called lustily about him, in the name of the Sultan; demanding, in a meaning tone of voice, fresh horses, victuals, &c. on the instant. The terror of this great man operated like magic; nothing could exceed the activity of the men, the briskness of the women, and the terror of the children (for the Caravanserais are continually attended by numbers of the very lowest of the people): but no quickness of preparation, no effort could satisfy my gentleman; he would shew me his power in a still more striking point of view, and fell to belabouring them with his whip, and kicking them with all his might.” CAMPBELL's Travels, Part ii. pages 92, 94.

If such were the behaviour of this messenger, whose character opened so favourably, what may we suppose was the brutality of those who had not the same sensibility in their composition? and what shall we say to that meekness, which directed to go double what such a despot should require?—“if he *angaries* thee to go a mile with him—go two.” Matt. v. 41. Read the account of the posts, the original *Angarii*, &c. Esther viii. 14.

No. XXIII. OF CARAVANSERAI, OR EASTERN INNS.

THE former article mentioned a *Caravanserai*;—that kind of structure being expressed in our translation by the word *inn*, it may be proper to explain the nature and form of such buildings. But it must be premised, that all Caravanserais are not alike: some are simply places of rest, (by the side of a fountain, if possible) which being at proper distances on the road, are thus named, though they be mere naked walls: others have an attendant, who subsists either by some charitable donation, or the benevolence of passengers: and others are more considerable establishments, where families reside and take care of them, and furnish many, or most, necessaries, i. e. of provisions.

Conformably to these ideas, the Scripture uses at least two words to express a Caravanserai; though our translators have rendered both by the same term *inn*, Luke ii. 7. *there was no room for them in the inn*, (*καταλυματι*) “the place of untying,” of beasts, &c. for rest. Luke x. 34, the Good Samaritan *brought him to the inn* (*πανδοχειον*) whose keeper is called in the next verse *pandokeius*; this word signifies a receptacle open to all comers. N. B. The same word in Hebrew seems to import both these kinds of places—Gen. xlii. 27, “when he gave his ass provender in the *inn*” (*ב מלון* *be melun*).

It may reasonably be supposed, that a Caravanserai in a town should be better furnished than one in the country, in a retired place, and where few travellers pass: I rather, therefore, incline against Mr. HARMER, Obs. vol. iii. p. 248, to think that the *inn*, whereunto the good Samaritan is represented as conducting the wounded traveller, was intentionally described of an inferior kind; if so, we may reasonably take the other word, “the untying place,” as denoting a larger edifice: and this accounts for the evangelist Luke's mention of there being no room (*τοπος*) in it: *q. d.* “though it was large enough for such occasions as usually occurred in the town of Bethlehem, yet *now* every *apartment* in this receptacle was occupied: so that no privacy fit for a woman in the situation of MARY could be had:”—especially, as Col. CAMPBELL has informed us, “they are continually attended by numbers of the very lowest of the people”—very unfit associates for MARY at any time, and certainly in her present condition!

“Caravanserais were originally intended for, and are now pretty generally applied to the accommodation of strangers and travellers; though, like every other good

institution, sometimes perverted to the purposes of private emolument, or public job. They are built at proper distances through the roads of the Turkish dominions, and afford to the indigent or weary traveller *an asylum from the inclemency of the weather*; are in general built of the most solid and durable materials; have commonly one story above the ground floor, the lower of which is arched, and serves for warehouses to store goods, for lodgings, and for stables, while the upper is used merely for lodgings; besides which, they are always accommodated with a fountain, and have cooks' shops and other conveniences to supply the wants of lodgers. In Aleppo, the Caravanserais are almost exclusively occupied by merchants, to whom they are, like other houses, rented." CAMPBELL'S Travels, Part ii. p. 8.

This favourable account of Caravanserais applies to those on the main roads only, where the Turkish government has established them: on roads less public, the accommodations are wretched enough.

The nearest construction among us, to a Caravanserai, as I conceive, appears in some of our old inns, where galleries, with lodging rooms in them, run round a court, or yard; but then, as travellers in the East always carry with them their own bedding, furniture, and kitchen utensils, it is evident our inns are better provided than the best Eastern Caravanserais. It is necessary to keep this in mind: because, we must not suppose that Joseph and Mary travelled without taking the necessary utensils with them; or that they could have procured in this *inn*, any thing beyond provisions and lodging. Perhaps, even they could not have procured provisions. But of the poverty of these Eastern *inns*, we shall obtain a pretty distinct idea from the following extract:

"There are no *inns* any where; but the cities, and commonly the villages, have a large building called a *Kan*, or *Kervanserai*, which serves as an *asylum for all travellers*. These houses of reception are always built *without the precincts of towns*, and consist of four wings round a square court, which serves by way of enclosure for the beasts of burthen. The lodgings are *cells*, where you find nothing but *bare walls*, dust, and sometimes scorpions. The keeper of this *Khan* gives the traveller the key and a mat; and he provides himself the rest. He must, therefore, carry with him *his bed, his kitchen utensils, and even his provisions*; for frequently *not even bread is to be found in the villages*. On this account the Orientals contrive their equipage in the most simple and portable form. The baggage of a man who wishes to be completely provided, consists in a carpet, a mattress, a blanket, two saucepans with lids, contained within each other, two dishes, two plates, and a coffee pot, all of copper well tinned; a small wooden box, for salt and pepper; a round leathern table, which he suspends from the saddle of his horse; small leathern bottles or bags for oil, melted butter, water, and brandy (if the traveller be a Christian;) a pipe, a tinder-box, a cup of cocoa nut, some rice, dried raisins, dates, Cyprus cheese, and above all, coffee-berries, with a roaster, and wooden mortar to pound them. I am thus particular, to prove that the Orientals are more advanced than we, in the art of dispensing with many things, an art which is not without its use. Our European merchants," says he, "are not contented with such simple accommodations." VOLNEY'S Travels, vol. ii. p. 419. Eng. Edit.

The reader will bear this account in mind: for we shall find that he is not a *poor* man in the East, who possesses this quantity of utensils. One would hope that at *Bethlehem*, "the house of bread," it was not difficult to procure *that necessary of life*.

Travellers in the East use two words, *kane* and *caravanserai*, to denote these kinds of buildings: is not *kane* the inferior building, answering to the *pandokeion* of Luke, chap. x. 34? See this subject resumed in No. CCXLI. with a Plate.

No. XXIV. BONES UNBURIED.

A REMARKABLE expression of the psalmist David, Psalm cxli. 7. appears to have much poetical heightening in it, which even its author, in all probability, did not mean should be accepted *literally*; while, nevertheless, it might be susceptible of a literal acceptation, and is sometimes a fact.—The psalmist says, “Our bones are scattered at the grave’s mouth, as when one cutteth and cleaveth *wood* upon the earth.” This seems to be strong Eastern painting, and almost figurative language; but, that it may be strictly true, the following extract demonstrates:

“At five o’clock, we left *Garigana*, our journey being still to the eastward of north; and, at a quarter past six in the evening arrived at the village of that name, *whose inhabitants had all perished with hunger the year before; their wretched bones being all unburied, and scattered upon the surface of the ground, where the village formerly stood. We encamped among the bones of the dead; no space could be found free from them*; and on the 23rd, at six in the morning, full of horror at this miserable spectacle, we set out for Teawa; this was the seventh day from Ras el Feel. After an hour’s travelling, we came to a small river, which still had water standing in some considerable pools, although its banks were destitute of any kind of shade.” BRUCE’S Travels, vol. iv. p. 349.

The reading of this account thrills us with horror; what then must have been the sufferings of the ancient Jews at such a sight?—when to have no burial, was reckoned among the greatest calamities; when their land was thought to be polluted, in which the dead (even criminals) were in any manner exposed to view; and to whom, the very touch of a dead body, or part of it, or of any thing that had touched a dead body, was esteemed a defilement, and required a ceremonial ablution?

No. XXV. OF THE EASTERN CHAMBERS FOR DWELLING.

“IN one of the halls of the Seraglio at Constantinople,” says DE LA MOTRAYE, “the eunuch made us pass by *several little chambers, with doors shut, like the cells of monks, or nuns*, as far as I could judge by one that another eunuch opened, which was the only one I saw; and by the outside of others.”—“N. B. In comparing the chambers of the Grand Seignior’s women, to the cells of nuns, we must except *the richness of their furniture, their use*,” &c. Vol. ii. p. 170.

“*Asan Firally* Bachaw—being summoned by his friends—came out of a little house near the towers, where he had been long *hidden in his Harem*, which, had it been suspected by the *Mufti*, he had not denied his *fetfa* to the Emperor, for seizing his person, *even there*.”—“The Harems are sanctuaries, as *sacred and inviolable*, for persons pursued by justice, for any crime, debt, &c. as the Roman catholic churches in Italy, Spain, Portugal, &c. Though the Grand Seignior’s power over his creatures is such, that he may send some of his eunuchs *even there*, to apprehend those who resist his will.” Vol. i. p. 242. *Note*.

“The Harems of the Greeks, are *almost as sacred as those of the Turks*; so that the officers of justice dare not enter, without being sure that a man is there, contrary to the law: and if they should go in, and not find what they look for, the women may punish, and even kill them, without being molested for any infringement of the law: on the contrary, the relations would have a right to make reprisals, and demand satisfaction for such violence.” DE LA MOTRAYE, vol. i. p. 340.

Those who have not seen the cells of monks, or nuns, in foreign countries, may conceive of a long gallery, or other spacious apartment, as a large hall, &c. into which the doors of the cells open: these cells consist of one room to each person, but frequently of two rooms, one of which is used for sleeping in; the other for less retired purposes, conversation, &c. Agreeably to this, it appears, that in the East also, we must first pass through a long hall, or gallery, before we can enter the peculiar abode of any particular woman of the Harem.

We may, first, apply this mode of dwelling to a circumstance threatened by the prophet *Micaiah*, to his opponent, *Zedekiah*, 1 Kings xxii. 25, "Thou shalt go into an inner chamber, to hide thyself." Our translators have put in the margin, "from chamber to chamber,"—The Hebrew is (חֶדֶר בְּחֶדֶר *cheder be cheder*) "chamber within chamber," which exactly agrees with the description extracted: but it is new, to consider this threat as predicting, that *Zedekiah* should fly for shelter to a Harem [as we find *Assan Firally* Bachaw had done;] that his fear should render him, as it were effeminate, and that he should seek refuge, where it was not usual for a man to seek it; where "the officers of justice," nor even those of conquerors, usually, penetrated. There is an additional disgrace, a *sting* in these words, if this be the intention of the speaker, stronger than what has hitherto been noticed in them.

Is not something similar related of *Benhadad*, 1 Kings xx. 30, "*He fled*," and was so overcome with fear, that he hid himself in "*a chamber within chamber*?" As it is very characteristic of braggarts and drunkards (see verses 16, 18, &c.) to be mentally overwhelmed, when in adversity, may we suppose, that *Benhadad* was now concealed in the Harem?—Following circumstances do not militate against this supposition.

That the word *cheder*, means a woman's chamber, appears from Judges xv. 1. where Sampson says, "I will go to my wife into *her chamber*" (חֶדֶרָהּ.) See also Cant. iii. 4.

Does not this representation also illustrate the story of *Michal's* stratagem to save *David*, 1 Sam. xix. 12, &c.?—in which we observe, that to effect his purpose, Saul sent messengers to *Michal*; but these messengers treated the Harem of *Michal* (the king's daughter) with too much respect to enter it, at first; being afresh authorised by Saul, they entered even into her chamber—and during the delay occasioned by their respect for the privacy of *Michal*, *David* escaped. How urgent was this order of Saul, which thus, in the person of his daughter, violated the propriety and decorum due to the sex!

This almost sanctity of the Harem, agrees also with the story of *Jael* and *Sisera*:—for, doubtless, *Sisera* expected the greatest security, by retiring into the peculiarly private tent of *Jael*: and certainly, if the Harems of the Greeks (a conquered and despised nation) are now "almost as sacred as those of the Turks," the private tent of the wife of Heber, the Kenite, might have been esteemed a sanctuary, sufficiently secure from intrusion, among the Israelites, with whom she was in alliance.

It is not without hesitation, I propose to elucidate, by means of this construction of cells, or chamber within chamber, the account of *Sampson* and *Dalilah* (Judges xvi. 9.) because every respect is due to those authorities which explain that story by means of an alcove to contain the bed, in the chamber. Nevertheless, as on close inspection, some incidents appear to be hinted at, which are best accounted for on the plan suggested by these extracts, the idea is submitted to the reader.

(1) Observe, that the "liers in wait," verse 9, were "WITH HER in the chamber" (יָשְׁבָה לָהּ בַּחֲדָר) i. e. she and they were so full of expectation, the *first time*, that they were concealed in the outer chamber of the two which composed the cell, or somewhat

analogous to such an apartment. (2) But, verse 12, it appears that the phrase is abated in its strength; it is simply, "they were in the chamber," (בחדר): i. e. their hopes were less than before; and they waited, at nearest, now, in an adjoining room, perhaps in the hall, into which the cell might open. (3) The third time, they had so little expectation of success, that they would not come at all; but it is scarcely possible that Sampson now slept *in the alcove* of her chamber, (which certainly could hold little more than her bed); and that THERE, Dalilah employed her weaving implements (doubtless, cumbersome enough) to bind his head. But if he slept in a distinct chamber, where Dalilah was accustomed to employ herself in weaving, then she might seem to *knot* some of the hair of his head in among the threads and texture of the stuff she was weaving, *while he slept*, by mere accident or casualty, without giving him any suspicion, consequently without hazard of her real intention, or the hypocrisy of her seeming fondness for him, being detected. (4) The fourth time she succeeded; "and while he slept upon her knees, she *called for a man*, and caused Sampson to be shaved," &c. It is submitted to consideration, whether the idea of chamber within chamber, does not better suit this history than that of an alcove, separating (or separated from) part of the chamber? whether it does not allow more conveniences for concealment, as well as for requisite operations, and is not more conformable to that decency, of which the appearance, at least, was necessary to deceive Sampson, and to elude the consequences of his wrath, if he had discovered his enemies in their ambush? &c. &c.

If it were certain that the stalls wherein cattle are fatted, or cows milked, &c. in the East, resembled in their plan and construction those in use around London, a question might be started, whether this idea of cells opening into a large hall, or, &c. would not contribute toward a better understanding of Amos, iv. 3. where we meet with a word which has been rendered "*palace*," by our English translators, and by others: which, nevertheless, SCHULTENS, in a MS. quoted by PARKHURST (Hebrew Dict. חדר) renders "*shambles*, from the signification of a similar word in Arabic; and in this rendering Mr. P. acquiesces. Surely the two ideas are sufficiently distant! Let us examine the passage:

The prophet, comparing the women of Samaria to kine, each in her stall, (i. e. her cell, or chamber) says, "*The Lord shall take you away, and ye shall go out at the breaches*" [OPENINGS, "*interruptiones*," Montanus], i. e. either the doors of the chambers, answering to the *entrances* of the stalls, or breaches made in their dwellings by the assaults of the enemy, "*and ye shall throw yourselves into the palace*," i. e. the gallery, the hall, or, &c. into which the doors of the chambers, or cells, opened: this seems to be a very corresponding representation; and if the word (חממה) which occurs only in this place, must signify "*the shambles*" rather than "*the palace*," it can only be figuratively, and not properly; but, it must be recollected, that this view of the passage relates to a mode of building houses for cattle, which, though common here, may not be the custom of the East.

A confirmation of the idea, that David, when supposed to be sick, was also thought to be hid in the Harem, the chamber of Michal, may be deduced from Baron DU TOTT; in whose work we find a sick prince confined to that apartment of his palace:

"Krim Gueray [the Cham of the Crimea] was so weak, he scarcely could appear in public; but the artful physician declared it a salutary crisis, describing the symptoms as they followed, and warranted a cure. Krim Gueray, however, *was confined to his Harem*; and I was justly terrified at his situation. I had lost all hope, and never expected more to see the Cham, when he sent for me, to come and speak to

him. *I was introduced into his Harem, where I found several of his women, whose grief, and the general consternation, had made them forget to retire. I entered the apartment where the Cham lay*" Baron du TOTT, vol. i. part iii. page 209.

No. XXVI. TITLES, ECCLESIASTICAL.

IF the following passage produces a smile, it may be hoped the offence is not unpardonable: it confirms the necessity of the precepts distinctly announced in the Gospel "NOT to be called of men *Rabbi, Rabbi*;" and, "NOT to be called *Many Masters*:" precepts, whose import, either in the West or the East, has certainly never been taken too strictly. The title of "*Many Masters*" sounds to us sufficiently singular, but is not more uncouth than others which Oriental imagination has invented and adopted; witness the following: "In speaking to the Grecian Patriarchs, they give them the title of Παναγιωτιστας, *i. e.* your ALL HOLINESS; the Metropolitans are called Μακαριωτης, your BEATITUDE; and the priests Παιεποριτας, your OLD AGE, to signify their wisdom; and this title is given even to priests which are young." MOTRAYE, 257.

No. XXVII. PROVISIONS AS EXPENSES.

TO us, who are so used to a circulating medium, that we refer all our expenses to it, and by that calculate our disbursements, it would seem odd if a Nobleman should express the cost of his table by the quantity of provisions consumed at it: nevertheless, this method of keeping accounts, though unusual among us, is customary in the East. Thus we find Nehemiah (chap. v. 17) calculating his table expenses, not by the money he paid, but by the provisions consumed by his guests, &c. "Moreover, there were at my table a hundred and fifty of the Jews and rulers, beside those that came unto us from among the Heathen round about us. Now what was prepared for me daily, was—one ox and six choice sheep:—also fowls were prepared for me; and once in ten days, store of all sorts of wine: yet for all this required I not the bread of the governor, because the bondage was heavy on this people." Here the principal articles are enumerated, but others are omitted; and such is still the mode of expressing the expense of house-keeping, among the great. So, for instance, DE LA MOTRAYE informs us of the Seraglio at Constantinople: "One may judge of the numbers who live in this palace, by the prodigious quantity of provisions consumed in it, yearly; which some of the *hattchis*, or cooks, assured me, amounted to more than 30,000 oxen, 20,000 calves, 60,000 sheep, 16,000 lambs, 10,000 kids, 100,000 turkeys, geese and goslings, 200,000 fowls and chicken, 100,000 pigeons; without reckoning wild fowl, or fish, of the last of which he only named 130,000 *calcam-bats*, or turbot." p. 170.

This immense *dressing* of provisions certainly exceeds what all the archives of all the royal kitchens of Europe can produce: it may remind our readers of the famous feast of Nevil, archbishop of York, to which modern times record no parallel.

It should, however, be recollected, that Solomon's table-expenses fell little short, in proportion, of those of the Grand Seignior: for "Solomon's provision, for one day, was thirty measures of fine flour, and threescore measures of meal; ten fat oxen, and twenty oxen out of the pastures; and a hundred sheep; besides harts, and roe-bucks, and fallow-deer, and fatted fowl." 1 Kings iv. 22. Now this daily provision, reckoned into yearly expenses, makes—of fine flour, nearly 11,000 measures; of meal, nearly 22,000 measures; of oxen, nearly 11,000, and of sheep, 36,500. When we include the "*besides*," *i. e.* harts, deer, &c. we may form some estimate of the extraordinary cost at which he lived; especially if we reflect on the little meat, in proportion, that is eaten in the East, and that his other expenses, salaries, &c. are not included in this estimate.

We should reflect, too, that flocks and herds were, and still are, the riches of the East.—Does not this give a spirit to the observation of this sagacious statesman, “As goods increase, so are they increased that *eat them*; and what profit has the proprietor of them, except the beholding them with his eyes?” Eccl. v. 11.

We may, now, also see the import of the expression “the prophets (FOUR HUNDRED AND FIFTY) did eat at Jezebel’s table,” 1 Kings xviii. 19.—*i. e.* not at the table where Jezebel herself dined; but were fed from her kitchen establishment. Nevertheless, most probably, something more friendly and intimate is meant, when it is said Mephibosheth should eat at David’s table, “as one of the king’s sons:” though we find the king’s sons, themselves, did not *always* eat with the king.—See the story of Saul and David, 1 Sam. xx. 24.

No. XXVIII. COINED MONEY.—THE TRIBUTE-MONEY.

IT has usually been presumed and admitted, that the coining of money, or stamping it with an impression, authoritatively promoting its currency, is not a custom of deep antiquity; and the instance of Abraham, Gen. xxiii. 16, who “weighed out to Ephron the silver” mentioned, in payment for the sepulchre of Macphelah, has been considered as *decisive, in proof* that this money was not in any manner coined; notwithstanding this presumption, the following extract shows, that some doubt may be thrown even on what has been so generally accepted as undeniable:

“The practice of weighing money is general in Syria, Egypt, and all Turkey. No piece, however effaced, is refused there: the *merchant draws out his scales and weighs it*, as in the days of Abraham, when he purchased his sepulchre. In considerable payments, an *Agent of exchange* is sent for, who counts paras by thousands, rejects pieces of false money, and weighs all the sequins, either separately or together.” VOLNEY, vol. ii. p. 425.

Does not this mention of “an Agent of exchange” give a new idea to the expression in Genesis, “current money with the merchant,” *i. e.* such as was approved by a competent judge, whose business it was to detect fraudulent coin, &c. if offered in payment? Does the specification of this kind of money imply that counterfeit, or base, money, was then, as it is now, in circulation? or, that there was money in being which ought *not* to be current with the merchant? Was that such as had no authoritative mark or coinage upon it? At any rate, it should seem the inference that this money was not coined, because it was weighed, is not conclusive.

The word (סוּחֵר *sucher*), signifies one who goes about from place to place: and may well answer to the agent of exchange, or broker—now called *Seraf*, or *Shroff*, in the East.

Being on the subject of Money, we may here, with as much propriety as any where else, remark a much *deeper* inference than is usually discovered in the question of our Lord to the ill-designing Pharisees:—“whose IMAGE and superscription is this?” For we ought to observe, that few, or none, of the early and *truly* Asiatic coins, had any *image*, or representation, of the king on them; that those of the original Jewish coinage, have the pot, or jug (of manna, say some), or the vine, or sheaf of corn, and the date when coined; but no *image* of any person, or power (which the Jews would have held *unlawful*), as the Roman coinage universally had, especially under the Cæsars. When, therefore, our Lord commands, “Show me the tribute-money,” and asks, “Whose IMAGE is this?” by attributing currency to the (Roman) *image* of Cæsar, and appropriating this (Roman) coin to the payment of his tribute, they acknowledge Cæsar’s authority and power; thereby answering their own question: and this inference appears still more forcibly, when we recollect the utter aversion of the Jewish nation from

images, at this time, and that the figures on the standards of the Roman legions nearly occasioned an insurrection.—In this view, the idea of **IMAGE** is stronger than that of **SUPERScription**; though, in fact, one accompanied the other, the superscription, or *epigraphus*, being the emperor's titles, usually inserted around his image, or bust, as on our British coins.

Among the most ancient British coins extant are those marked **TAXIA**: generally agreed by Antiquaries to have been minted for the purpose of paying tribute to the Romans. That the Roman emperor refused coins not his own, when offered in tribute, see No. XCII.

“ *They [the Turks] stamp nothing on their money (which is all of gold and silver, and consists in the sorts aforesaid) but the Emperor's name, and the year in which it was coined. They receive, nevertheless, foreign coins, with figures of living things, which seems contrary to their law.*” DE LA MOTRAYE'S Travels, vol. i. p. 154.

Here we find the Turks receiving, through commercial policy, what the Jews were forced to receive, and to pass current, by reason of their subjection to the Roman emperor. It is also common, in the East, for coins to have some sentence on them, such as, “God is great,” &c. The Roman coins had no such inscription, but were purely Heathen, and solely presented the *image* and *superscription* of Cæsar; or, if any figure was added on the reverse, it was that of some ideal or idolatrous deity.

It deserves notice, that the three Evangelists who record this story, insert the word “**IMAGE**” (and, indeed, they use coincidentally the same words), which seems to confirm the ideas above suggested. See Matt. xxii. 20; Mark xii. 16; Luke xx. 24.

NIEBUHR gives us (Introduction, p. 27) an account which deserves insertion, for its curiosity:—“The face of the coin, No. 4. is marked with a figure of Christ, an apostle, or saint,”—and around it is an Arabic inscription.—“This piece was struck in a country partly subject to Christians, partly to Mahometans. The figure, and the cross, upon it, gave it value in payment among the Christians; while the name of the *Calije*, and the Arabic inscription, rendered it current among the Mahometans.” He tells us, p. 190, “The coins of Yemen, like those of Turkey, Persia, and India, have only an inscription, but no figure.” “The merchants of Mocha, finding it too troublesome to count all their money, receive payment of great sums by weight, and the *Seraf*, or broker of the Imam, often examines the weights of the other brokers, or merchants.”—*Fr. edit.* p. 191. Was this the fact in the case of Abraham?—“current money with the *Seraf*.”

No. XXIX. INFORMATION BY SIGNS.

AMONG the many differences between our own customs and those of the Orientals, few are more distinct than the opinions adopted by each on the modes of conveying ideas. Accustomed to the free intercourse of conversation, to the expression by words of our thoughts as they rise within us, we relate every thing *verbatim*; and except a sentiment be openly conveyed by speech, we attribute no blame to those who do not regard it, or understand it. On the same principle, the orders we give our servants are directed to them in words, and according to our words we expect their obedience: but the case is altogether different in the East; gravity and silence, especially before superiors, are there so highly esteemed, as denoting respect, that many of the most important orders which a master can give, or a servant can receive, are given and received in profound silence. This mode of behaviour is the basis of the representation adopted in the 123d Psalm, which, as it is but short, is here inserted entire:

A SONG OF DEGREES.

1. Unto thee lift I up mine eyes, O Thou that dwellest in the heavens!
2. Behold, as the eyes of servants *look* unto the hand of their Masters,
As the eyes of a maiden to the hand of her Mistress;
So our eyes wait upon the LORD our God, until that he have mercy upon us.
3. Have mercy upon us, O LORD! have mercy upon us!
For we are exceedingly filled with contempt.
4. Our soul is exceedingly filled with the scorning of those who are at ease,
And with the contempt of the proud!

An illustration of this part of Scripture, more happy than the following, can hardly be expected. I know, indeed, that some have supposed the *chastening* hand of the Master, or Mistress, to be that to which the servant attends; but it should be noted that the Psalmist is not complaining *to* the person who chastises him, but *of* the contempt and scorn (not strictly persecution) of the proud, &c.

“One can hardly imagine the respect, civility, and serious modesty, that is used among them [the Eastern Ladies] when they are visited by any one, as I have been informed by some ladies of the *Franks*, who have been with several. No nuns or novices pay more deference to their Abbess or Superior, than the *maid slaves to their Mistresses*: they are waited on, as are likewise their she-visitors, with a surprising order and diligence, *even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers*, as I have said of the men elsewhere.” MOTRAYE, vol. i. 249.

“Nobody appears on horseback but the Grand Seignior, in the second court, and they observe *so respectful a silence, not only in the palace, when the Grand Seignior is in it, but the court-yards* (notwithstanding the great number of people who come there especially into the first, where, generally, a number of servants wait for their masters, who are either at the Divan, or in some other part of the *Seraglio*), *that, if a blind man should come in there, and did not know that the most COURTLY way of speaking, among the Turks, is in a low voice, and by SIGNS, like mutes, which are generally understood by them, he would believe it uninhabited*; and I have heard them say, in reference to other nations, that two *Franks*, talking merely of trifles, make much more noise than a hundred *Turks* in treating about affairs of consequence, or making a bargain: and they add, in speaking against our manner of saluting, by pulling off our hats, and drawing our feet backward, that we seemed as if we were driving away the flies, and wiping our shoes; and they extol their custom of putting their right-hand upon their heart, and bowing a little, as being much more natural and reasonable. When they salute a superior, they take the bottom of his *caftan*, or vest, that hangs down to his ankles, and bending down, they lift it about two feet, and kiss it.” MOTRAYE, vol. i. p. 170. See Plate IX. SOLOMON'S Song.

Baron DU TOTT gives a remarkable instance of the authority attending this mode of commanding; and of the use of significant motions:—“The customary ceremonies on these occasions were over, and Racub [the new Visir] continued to discourse familiarly with the Ambassador, when the *Muzur-Aga* (or High Provost) coming into the hall, and approaching the Pacha, whispered something in his ear; and we observed that all the answer he received from him was *a slight horizontal motion with his hand*; after which, the Visir, instantly resuming an agreeable smile, continued the conversation for some time longer. We then left the hall of audience, and came to the foot of the great stair-case, where we remounted our horses: here, *nine heads, cut off, and placed in a row on the outside of the first gate, completely explained the SIGN which the Visir had made use of in our presence*.”—Vol. i. page 30.

These extracts prove, that not only in private and domestic concerns, but also in those of public importance, on occasions of life or death, inferiors in the East do actually “look to the hands of their superiors,” and receive orders from them. The Orientals

have even a kind of language for the fingers, and, by various positions of them, they give *silent orders* to their domestics, who are watching to receive them.

But this article has an aspect still more important on a usage frequently alluded to in Scripture, and regarded as nothing uncommon, though it appear strange to us.—

No account of any such attendants on the court of Judea, as dumb men, or mutes, occurs in Scripture, but it is certain that the Grand Seignior has a number of such persons; “who,” says KNOLLES, p. 1487, “will vnderstand any thing that shall be acted vnto them by *signs* and *gestures*; and will themselves, by the gesture of their eyes, bodies, hands, and feet, deliuer matters of great difficultie, to the great admiration of strangers.”

From this and similar accounts, taken together, it may be inferred—that language *by signs* forms a common and ordinary manner of directing in the East;—that, the most difficult matters are thus related; and very probably by means of the mutes (in the Turkish seraglio, especially) matters not always of the most agreeable nature, are communicated to personages in the most important stations, whom they immediately concern.

The result of the whole is, that when the Prophets under the Old Testament were Divinely directed to ACT a portion of the information they had in charge to communicate to the people, they did little or nothing more than what was done every day, in the countries where they resided: action as a system of indication was familiar to the spectators, and though calculated to excite their curiosity and attention, yet it was not, by its *novelty* or *singularity*, either beyond their understanding, or beside their application of it to themselves, or to circumstances; nor did it seem crazy to them; as it might to us, who are not accustomed to such a mode of communicating ideas.

When Isaiah says, he and his children are for *signs*;—when Jeremiah found his girdle marred, as a *sign*;—when Ezekiel was a *sign* to the people, in not mourning for the dead, chap. xxiv.—in his removing into captivity, and digging through the wall, chap. xii.—these and similar actions, were not only well understood, but they had the advantage of being in ordinary use among the people to whom they were addressed.

No. XXX. ANATHEMA MARANATHA.

THE expression used by the Apostle, 1 Corinthians xvi. 22, “Let him be *Anathema Maranatha*,” is so remarkable, that it has attracted general notice. It is usually understood to be a Syriac exclamation, signifying “Let him be accursed, when the Lord comes.” It certainly was not now, for the first time, used as a new kind of cursing by the Apostle, but was the application of a current mode of speech, to the purpose he had in contemplation. Perhaps, therefore, by inspecting the manners of the East, we may illustrate the import of this singular passage: the nearest approach to it that I have been able to discover, is in the following extract from Mr. BRUCE, vol. i. p. 112; and though, perhaps, this does not come up to the full power of the Apostle’s meaning, yet probably it gives the idea which was commonly attached to the phrase among the public.

Mr. BRUCE had been forced by a pretended saint, in Egypt, to take him on board his vessel, as if to carry him to a certain place—whereas Mr. B. meant no such thing—but, having set him on shore at some little distance from whence he came, “we slacked our vessel down the stream a few yards, filling our sails and stretching away. On seeing this, our saint fell into a desperate passion, cursing, blaspheming, and stamping with his feet; at every word crying “SHAR ULLAH!” *i. e.* “MAY GOD SEND, AND DO JUSTICE!”

This appears to be the strongest execration this passionate Arab could use, *q. d.* “To punish you adequately is out of my power: I remit you to the vengeance of God!”—Is not this the import of *Anathema Maranatha*, and a confirmation of the explanation given to that expression under its article in the Dictionary?

No. XXXI. PUNISHMENT BY BEING POUNDED IN A MORTAR.

THERE is a remarkable passage, Prov. xxvii. 22, "Though thou shouldest bray a fool in a mortar among wheat, with a pestle, yet will not his foolishness depart from him." The mode of punishment referred to in this passage, has been made a subject of enquiry, by a correspondent of the Gentleman's Magazine, who signs R. W. [conjectured to be Richard Winter, a very respectable minister among the Dissenters.] In answer to his enquiries, another correspondent assured him, *there were no traces of any such custom*, in the East. But, beside what probability arises in the affirmative, from the proverbial manner of speech adopted by Solomon, the allusion may be strengthened and the existence of such a punishment may be proved by positive testimony. None who are well informed can willingly allow that any mode of expression in Scripture is beyond elucidation, or can consent that the full import of a simile, adopted by an inspired writer, should be contracted or diminished.

"Fanaticism has enacted, in Turkey, in favour of the Ulemats [or body of lawyers], that their goods shall never be confiscated, nor themselves put to death, *but by being bruised in a mortar*. The honour of being treated in so distinguished a manner, may not, perhaps, be sensibly felt by every one;—examples are rare;—yet the insolence of the Mufti irritated Sultan Osman to such a degree, that he ordered *the Mortars to be replaced*, which, having been long neglected, had been thrown down, and almost covered with earth. This order alone produced a surprising effect: the body of Ulemats, justly terrified, submitted."—Baron du TOTT, vol. i. page 28.

"As for the guards of the Towers, who had let prince Coreskie [a prisoner] escape, some of them were empayled, *and some were pounded, or beaten to pieces, in great Mortars of yron, wherein they doe vsually pound their rice, to reduce it to meale*.—KNOLLES's History of the Turks, p. 1374.

This quotation is the very case in point; except that Solomon seems to suppose the fool was pounded *together with* the wheat: whereas, in this instance, the guards were beaten to death, certainly, without any such accompaniment.

"The Mahometans consider this office as so important, and entitled to such reverence, that the person of a Pacha, who acquits himself well in it, becomes inviolable, even by the Sultan: it is no longer permitted to shed his blood. But the Divan has invented a method of satisfying its vengeance on those who are protected by this privilege, without departing from the literal expression of the law, *by ordering them to be pounded in a Mortar, . . . of which there have been various instances*." VOLNEY, vol. ii. 250.

Mr. PARKHURST (Heb. Dict. 4to. p. 407) refers to "Complete System of Geography," vol. ii. p. 16, which probably is a *fourth* testimony on this subject.

No. XXXII. CEREMONIOUS WASHING.

"THE Kemmont [a sect of Christians] were once the same as the Falasha. Their women pierce their ears, and apply weights to make them hang down, and to enlarge the holes, into which they put ear-rings almost as big as shackles, in the same manner as do the Bedowise in Syria and Palestine. Their language is the same as that of the Falasha, with some small difference of idiom. They have great abhorrence to fish, which they not only refrain from eating, but cannot bear the sight of; and the reason they give for this is, that Jonah the prophet (from whom they boast they are descended,) was swallowed by a whale, or some other such great fish. They are hewers of wood, and carriers of water, to Gondar, and are held in great detestation by the Abyssinians. They hold, that, having been once baptized, and having once communicated, no sort of

prayer, or other attention to divine worship, is necessary. *They wash themselves from head to foot, after coming from market, or any public place, where they may have touched any one of a sect different from their own, esteeming all such unclean.* BRUCE, vol. iv. p. 275.

This description will remind the reader of the notice taken by the Evangelist Mark (chap. vii. 4.) of the ceremonial washings of the Pharisees: "For the Pharisees, and all the Jews, except they wash their hands oft, eat not: holding the tradition of the elders. And when they come from market, except they wash, they eat not."

It may be at least amusing to trace the ideas of interpreters on the force of the original words (*πύγμα νίβονται*), which express, say some, to wash "with the fist," *i. e.* "by rubbing water on the palm of one hand with the doubled fist of the other." LIGHTFOOT explains the phrase by "washing the hand as far as the fist extends," *i. e.* up to the wrist; and Theophylact, long ago, enlarged its meaning still farther, "up to the elbow." We need little to fear that this enlargement of Theophylact should be too great, if these Kemmont might be the commentators; for they, it seems, wash themselves *from head to foot, after coming from market*. May we not query, whether some of the stricter kind of Pharisees did not thus *entirely* wash themselves, though the Evangelist only notices what was general and notorious, or, rather, what he thought best adapted to the conception of the foreigners for whose use he wrote, and for whom he was under the necessity of explaining the phrases relating to this matter, as "defiled, *i. e.* unwashed—hands"? ver. 2. So he glances at their washing of cups and pots, brazen vessels, and tables," which *might be* washed all over; whatever be taken as the import of the word *baptism*, in this place. We see, also, in this instance, how consistent is the idea of persons being excessively scrupulous in some things, while excessively negligent in others: as these Kemmont, though super-accurate in washing themselves, think attendance on Divine worship unnecessary: in which, also, they remind us of the Pharisees, who neglected "the weightier matters of the law, justice, mercy, and truth." Matt. xxiii. 23.

No. XXXIII. PRIVATE MESSAGES.

THERE is a circumstance in the history of Ehud (Judges iii. 15, &c.) which is well illustrated by an occurrence noticed by Mr. BRUCE;—that in verse 19; "Ehud said, 'I have a secret errand unto thee, O king!' who said, 'Keep silence!' *and all that stood by him went out from before him.* And Ehud came unto him," &c.—This seems to imply, that the delivery of messages announced as secret was nothing uncommon, but that the king's people knew their duty, and, on the mention of such a thing, quitted the presence, of their own accord, as good manners directed them. This idea of the frequency of such messages accounts also for the non-suspicion of king Eglon, or of his attendants, respecting this communication of Ehud: in fact, this part of the history assumes much more the air of an ordinary occurrence, after having read the passage from Mr. BRUCE, which renders the whole action; so much the *easier*; as there can be no doubt that Ehud laid his plan with strict attention to the manners of the times, and conducted it, also, in correct conformity to the modes prevalent in the king's court; as might best ensure his purpose, might prevent suspicion of his design, and might most effectually render detection of it unavailing,

"I drank a dish of coffee, and told him, that I was bearer of a *confidential message from Ali Bey of Cairo, and wished to deliver it to him, without witnesses, whenever he pleased.* The room was accordingly cleared, without delay, excepting his Secretary, who was also going away, when I pulled him back by the clothes, saying, 'Stay, if you please; we shall need you to write the answer.' We were no sooner left alone, than I told the Aga,

that

that I wished to put it in his power (as he pleased or not) to have witnesses of delivering the small *present* I had brought him from Cairo," &c. BRUCE's Travels, vol. i. p. 153.

No. XXXIV. HISTORY OF KING SAUL AND HIS FAMILY.

THE different manners in which a story may be told, while, nevertheless, it preserves the same individual truth at the bottom of each relation, form a very curious object of speculation in contemplating the human mind. Many different ideas may be used to denote the same sentiment of the mind; and many different combinations of expression may be employed to signify that sentiment. Hence, in part, arises the uncertainty of Tradition; and hence the importance of *written* History; which having once been accurately recorded, presents to every person, capable of reading it, the same facts, told in the same manner, and in the same spirit, throughout every age of time, and in every part of the world.

As it is not often that Tradition, tolerably accurate, can be confronted with the real History to which it refers, this Number will take an opportunity for that purpose; and, while transcribing this account, I cannot but regard it at once as a confirmation (not that confirmation is really wanting) of the Bible History; as a genuine instance of the *variations* of Tradition from that precision which belongs to truth, even while, at the same time, it approaches near to truth; and of the unlike modes which different narrators have employed in representing facts which are evidently the same.

The reader will have the goodness, before we proceed, to peruse attentively the early chapters of the First Book of Samuel: in which he will find the same history related, as will now be presented to him, from the second volume of the Asiatic Researches, p. 119, &c. It is a translation from the *Persian* language, of an Abridgment of the History of the *Afghàns*, a people of India, generally suspected to be of Jewish origin.

"The *Afghàns*, according to their own traditions, are the posterity of MELIC TA'LU'T (king SAUL), who, in the opinion of some, was a descendant of JUDAH, son of JACOB; and, according to others, of BENJAMIN, the brother of JOSEPH.

"In a war which raged between the Children of *Israel* and the *Amalekites*, the latter, being victorious, plundered the *Jews*, and obtained possession of the Ark of the Covenant. Considering this [as] the God of the *Jews*, they threw it into fire, which did not affect it. They afterwards attempted to cleave it with axes, but without success: every individual who treated it with indignity, was punished for his temerity. They then placed it in their temple; but all their idols bowed to it. At length they fastened it upon a cow, which they turned loose in the wilderness.

"When the prophet SAMUEL arose, the Children of *Israel* said to him, 'We have been totally subdued by the *Amalekites*, and have no King. Raise to us a King, that we may be enabled to contend for the glory of God.' SAMUEL said, 'In case you are led out to battle, are you determined to fight?' They answered, 'What has befallen us, that we should not fight against infidels? That nation has banished us from our country and children.' At this time the angel GABRIEL descended, and delivering a wand, said, 'It is the command of GOD, that the person whose stature shall correspond with this wand, shall be King of *Israel*.'

"MELIC TA'LU'T was at that time a man of inferior condition, and performed the humble employment of feeding the goats and cows of others. One day, a cow under his charge was accidentally lost. Being disappointed in his searches, he was greatly distressed, and applied to SAMUEL, saying, 'I have lost a cow, and do not possess

the means of satisfying the owner. Pray for me, that I may be extricated from this difficulty.' SAMUEL, perceiving that he was a man of lofty stature, asked his name. He answered TA'LU'T. SAMUEL then said, 'Measure TA'LU'T with the wand which the angel GABRIEL brought.' His stature was equal to it. SAMUEL then said, 'God has raised TA'LU'T to be your King.' The Children of *Israel* answered, 'We are greater than our King. We are men of dignity, and he is of inferior condition. How shall he be our King?' SAMUEL informed them, they should know that God had constituted TA'LU'T their King, by his restoring the Ark of the Covenant. He accordingly restored it, and they acknowledged him their Sovereign.

"After TA'LU'T obtained the kingdom, he seized part of the territories of JALU'T (or Goliath), who assembled a large army, but was killed by DAVID. TA'LU'T afterwards died a martyr in a war against the Infidels; and God constituted DAVID king of the *Jews*."

After this, says the story, the sons of Saul were eminent for learning and valour; till at length they were received by Mahomet, and passing into the service of several Eastern princes, seated themselves on the mountain of Solomon, and gave several monarchs to the throne of Delhi. Their sects are numerous.

Here we have clearly mentioned,—the loss of the Ark, 1 Sam. chap. iv.—the presumption of the Philistines—the fall of Dagon—the cattle which brought the Ark to Bethshemesh—the application of the people to Samuel for a King—the description of the person of Saul—the loss of the Asses (cow, in this extract)—Saul seeking them—the behaviour of the sons of Belial to him—the valour of David—the death of Saul—and the appointment of David to the kingdom of Israel.

In fact, this is a tolerable abridgment of the history, as recorded in Samuel: it resembles it in many particulars, yet varies from it in many; and is on the whole curious, as a corroborative testimony, but related in a very different *dialect*.

In reading this, and similar tales, gathered from distant traditions, or relations, it is almost impossible the observation should escape our notice, how much SUPERIOR are the simple narrations of Scripture, to whatever is current elsewhere: what additional authority they derive from their simplicity, their unlaboured, unassuming manner of relating events; what *nature* there is in them, what ease and verisimilitude. No person, whose taste and judgment is unpolluted, undepraved, can hesitate in choosing which system of history to prefer, as a narration most likely to be correct, even supposing the non-existence of other *criteria* by which to determine the question.

Let this reflection stand as an *apology* (in fact, it is the *reason*) for the insertion of a few articles in the Dictionary, which are of a romantic and traditionary cast. They are useful, as bringing us acquainted with the ideas, the modes of expression, and the peculiarities, of Eastern nations; more useful still, as they form a general and corroborative testimony to the leading principles, or facts, of Holy Writ; and most useful, if they *certify* the reader, that, after every research and investigation, the Bible stands UNRIVALLED, in point of authority, of authenticity, of punctuality, of power, and of evidence, as well internal as external.

No. XXXV. SAUL'S JOURNEY AFTER THE ASSES.

THE foregoing Number very naturally introduces those remarks which will occur to the reader on perusal of the present, which seems to be a pretty close description of the equipage and journey of Saul, when in search of his father's Asses: 1 Sam. ix.—The names of the countries through which Saul passed in his *ramble*, may be, and

doubtless are, generally thought of little moment; but they acquire importance, when considered in connection with their Providential direction to Samuel, the prophet. It appears, that Saul was NOT a person of that very inferior condition which the extract in the former Number represents him as being; but, that he had an attendant with him. He seems to have been provided much like the Tartars of the following extract: "For all the bread in our vessels is spent;" so then, they carried their bread with them. Whether this was the flour of millet, or of corn, is not mentioned. Most probably, also, Saul thought as little as the Tartars do, of the importance of the course he should follow in this expedition, but like them, he travelled till the sun declined, and when the sun arose, he resumed his journey. Such kind of travelling searches, we find by the Baron, are not uncommon in the East; and it may be, that Saul was not the only one thus employed at the time, though the only one thus directed. Will this expedition determine the time of year wherein Saul was anointed by Samuel? Was it at the close of Autumn, advancing towards Winter? for such, we find, is the time for Tartar journeys. However that might be, we may safely conclude, that this apparently undecided ramble of Saul had nothing of extraordinary in it, except its *superior* direction and termination, which converted its uncertainty into certainty.

"Each proprietor has *his own mark*, which is burnt into the thighs of horses, oxen, and dromedaries, and painted with colours on the wool of sheep. The latter are kept near the owner's habitation, but the other species united in herds, are, towards the Spring, driven to the plains, where they are left at large till the Winter. *At the approach of this season, they seek and drive them to their sheds*; and this search was the business of the Noguais we had met.

"What is most singular, in this search, is, that the Tartar employed in it has always an extent of plain, which, from one valley to another, is ten or twelve leagues wide, and more than thirty long, *yet does not know which way to direct his search, nor troubles himself about it. He puts up, in a bag, six pounds of the flour of roasted millet, which is sufficient to last him thirty days.* This provision made, he mounts his horse, stops not till the sun goes down, then clogs the animal, leaves him to graze, sups on his flour, goes to sleep, wakes, and continues his route. He neglects not, however, *to observe, as he rides, the mark of the herds he happens to see. These discoveries he communicates to the different Noguais he meets, who have the same pursuits, and, in his turn, receives such indications as help to put an end to his journey.*" Baron DU TOTT, vol. i. part iii. p. 4.

No. XXXVI. NUMBERS IN EASTERN ARMIES.

FEW things in history are more surprising than the great numbers which are recorded as forming Eastern armies; even the Scripture accounts of the armies that invaded Judea, or were raised in Judea, often excite the wonder of their readers. To parallel these great numbers by those of other armies, is not ALL that is acceptable to the inquisitive; it is requisite also to show how so small a province as the Holy Land really was, could furnish such mighty armies of fighting men; with the uncertainty of the proportion of these fighting men to the whole number of the nation; in respect to which many unfounded conjectures have escaped the pens of the learned.

This includes more importance than may be at first sight, attached to it, because it is well known that Josephus, in narrating the same facts, often gives different numbers. In the story of *Abijah*, 1 Kings xv. 5. we read in some mss. 40,000 instead of 400,000. The question is, Which is wrong? since it has been concluded that both could not be right. Beside this, the answers to those who question the possibility of the

Holy Land maintaining so great a population as the armies mentioned implies, have usually taken the proportion which Europe furnishes of fighting men, to the mass of its inhabitants; and very erroneous conclusions (as I conceive) have been drawn from such calculations.

It must be admitted that the passages in which numbers are expressed in all ancient writings, and by parity of reason, in the Scriptures, seem, more than many others, to justify suspicion of error in our present copies; and to understand them correctly requires much attention and information; especially when such numbers are very great.

Having premised this, I proceed to attempt two particulars: *first*, by instances of numerous armies which *have been* occasionally raised, to show what *may* be done by despotic power, or the impulse of military glory; *secondly*, to show that the composition of Asiatic armies is such as may render credible those numbers which express their gross amount; while no just inference respecting the entire population of a country, can be drawn from the numbers stated as occasionally composing its armies.

As to the first particular, the accounts of the armies of Semiramis, of Darius, and of Xerxes, are in every body's hands, but as these are not without suspicion of having been enlarged, either purposely by mis-report, or accidentally by errors in copyists, I decline them; and rather submit to the reader's attention the account given by KNOLLES, in his "History of the Turks," of the contending armies of *Bajazet* and *Tamerlane*. It is no bad specimen of the "I will" of military power, of the cares and anxieties attending on the station of command, and of the feelings of great minds on great occasions.

"So, marching on, Tamerlane at length came to Bachichich, where he staid to refresh his army eight daies, and there againe took a generall muster thereof, wherein were found (as most write) *four hundred thousand horse, and six hundred thousand foot*; or, as some others that were there present affirme, *three hundred thousand horsemen, and five hundred thousand foot of al nations*. Vnto whom he there gaue a generall pay, and, as his manner was, made vnto them an oration, informing them of such orders as he would haue kept, to the end they might the better obserue the same: with much other militarie discipline, whereof he was very curious with his captains. At which time, also, it was lawfull for euery common soldier to behold him with more boldness than on other daies, forasmuch as he did for that time, and such like, lay aside his imperial majestie, and shew himselfe more familiar vnto them " Page 215.

. . . "*Malcozzius* hauing made true relation vnto *Baiazet*, was by him demanded 'whether of the two armies he thought bigger or stronger?' for now *Baiazet* had assembled a mightie armie of *three hundred thousand men*, or, as some report, of *three hundred thousand horsemen, and two hundred thousand foot*. Whereunto *Malcozzius*, hauing before craued pardon, answered, 'That it could not be, but that *Tamerlane* might in reason haue the greater number, for that he was a commander of farre greater countries.' Wherewith proud *Baiazet* offended, in great choller replied, 'Out of doubt, the sight of the Tartarian hath made this coward so affraid, that he thinketh eueryemie to be two.' 210. . . " All which *Tamerlane*, walking this night vp & down in his campe, heard, and much reioiced to see the hope that his soldiers had alreadie in general conceived of the victorie. Who after the second watch returning vnto his pauillion, & there casting himself vpon a carpet, had thought to haue slept a while: *but his cares not suffering him so to do, he then, as his manner was, called for a booke, wherein was contained the liues of his fathers and ancestors, and of other valiant worthies, the which he vsed ordinarily to read, as he then did*: not as therewith vainly to deceiue the time, but to make vse thereof, by the imitation of that which was by them worthily done, & declining of such dangers as they by their rashness or ouersight fel into." Page 218 [Vide the same kind of occupation of *Ahasuerus*, Esther vi 1. Vide also FRAGMENT, No. CXVI.]

... "My will is, said *Tamerlane*, 'that my men come forward vnto me as soon as they may, for I will aduance forward with *an hundred thousand footmen*, fiftie thousand vpon each of my two wings, and in the midst of them *fortie thousand* of my best horsemen. My pleasure is, that after they haue tried the force of these men, that they come vnto my avautgard, of whom I wil dispose, & *fifty thousand horse more* in three bodies, whom thou shalt command: which I wil assist with 80,000 horse, wherein shal be mine own person: hauing 100,000 footmen behind me, who shal march in two squadrons: and for my arereward I appoint 40,000 horse, and fiftie thousand footmen, who shal not march but to my aid. And I wil make choice of 10,000 of my best horse, whom I wil send into euery place where I shal thinke needfull within my armie, for to impart my commands." KNOLLES's History of the Turks, page 218.

[It is impossible, on this occasion, not to recollect the immense army led by Napoleon Buonaparte into Russia, exceeding *six hundred thousand* troops; also, the forces engaged around Leipsic; amounting (including both sides) to half a million of men. Vide LITERARY PANORAMA for November 1813.]

It may be said, "Such mighty empires may well be supposed to raise forces, to which the small state of Judea was incompetent;" and this may safely be admitted. But what was, in all probability, the nature and *composition* of the Jewish, as of other Eastern, armies, we may learn from the following relations; which contribute to strengthen the credibility of the greater numbers recorded as composing them. I shall first offer what Baron du TOTT reports of the armies raised by the Cham of the Crimea; and then, as still more descriptive of Asiatic armies, especially of those raised on the spur of an occasion, the remarks of M. VOLNEY:

"It may be presumed that the rustic frugal life which these pastoral people lead favours population, while the wants and excesses of luxury, among polished nations, strike at its very root. In fact, it is observed, that the people are less numerous under the roofs of the Crimea, and the province of Boodjack, than in the tents of the Noguais. The best calculation we can make, is from a view of the military forces which the Cham is able to assemble. We shall soon see this prince raising *three* armies at the same time; one of *a hundred thousand men*, which he commanded in person; another of *sixty thousand*, commanded by the Calga; and a third of *forty thousand*, by the Nooradin. He had the power of raising *double the number*, without prejudice to the necessary labours of the state." Du TOTT, vol. i. page 113.

"The invasion of New Servia, which had been determined on at Constantinople, was consented to in the assembly of the Grand Vassals of Tartary, and orders were expedited, throughout the provinces, for the necessary military supplies. *Three horsemen* were to be furnished by *eight families*, which number was estimated to be sufficient for the *three* armies, which were all to begin their operations at once. That of the Nooradin, consisting of *forty thousand* men, had orders to repair to the Little Don; that of the Calga, of *sixty thousand*, was to range the left coast of the Boristhenes, till they came beyond the Orela; and that which the Cham commanded in person, of *a hundred thousand*, was to penetrate into New Servia." Du TOTT, vol. i. p. 150.

"*Sixty thousand men*, with them, are very far from being synonymous with *sixty thousand soldiers*, as in our armies. That of which we are now speaking affords a proof of this: it might amount, in fact, to forty thousand men, which may be classed as follows:—Five thousand Mamlouk cavalry, *which was the whole effective army*; about fifteen hundred Barbary Arabs, on foot, and no other infantry; for the Turks are acquainted with none; with them the cavalry is every thing. Besides these, each Mamlouk having in his suite *two* footmen, *armed with staves*, these would form a body of ten thousand

valets, besides a number of servants and *serradgis*, or attendants on horseback, for the Bey and Kachefs, which may be estimated at two thousand: all the rest were sutlers, and the usual train of followers.—Such was this army, as described to me in Palestine, by persons who had seen and followed it.” VOLNEY’S Travels, vol. i. page 124.

“ The Asiatic armies are *mobs*, their marches ravages, their campaigns mere inroads, and their battles bloody frays. The strongest, or the most adventurous party, goes in search of the other, which not unfrequently flies without offering resistance: if they stand their ground, they engage pell-mell, discharge their carbines, break their spears, and hack each other with their sabres; for they rarely have any cannon; and when they have, they are but of little service. *A panic frequently diffuses itself without cause*: one party flies; the other pursues, and shouts victory: the vanquished submits to the will of the conqueror, and the campaign often terminates without a battle.” p. 126.

It appears, by these extracts, that the numbers which compose *the gross* of Asiatic armies, are very far from denoting the *true number of soldiers*, fighting men of that army: in fact, when we deduct those whose attendance is of little advantage, it may be not very distant from truth, if we say nine out of ten are such as, in Europe, would be forbid the army; nor is the suggestion absolutely despicable, that when we read 40, instead of 400, the true fighting corps of soldiers only are reckoned and stated. However that may be, these authorities are sufficient to justify the possibility of such numbers as Scripture has recorded, being assembled for purposes of warfare; of which purposes plunder is not one of the least in the opinion of those who usually attend a camp. It follows, also, that no conclusive estimate of the population of a kingdom can be drawn from such assemblages, under such circumstances; and, therefore, that no calculation ought to be hazarded on such imperfect *data*.

No. XXXVII. DAVID’S ENUMERATION OF JUDAH AND ISRAEL.

THE former Number has endeavoured to account for the great multitudes stated in Scripture, as forming the armies of certain kings, &c. The present Number will borrow the remarks of Mr. BARUCH, in order to account for the apparent differences of the gross amount in the enumeration of the people by order of David, 2 Sam. xxiv. 1—25; and 1 Chron. xxi. 1—27: and this the more readily, because I apprehend it is at once ingenious and satisfactory; and because it may operate as a caution against regarding as error what appears difficult, till due consideration (acquiring the right key of the subject) opens the whole, and sets us right in our conceptions.

“ There are two variations, in these accounts, that deserve special notice: one is, as to the numbers of *Israel* and *Judah*; and the second relates to the sum of money paid by king David to *Arnan the Jebusite*, for his field, to build upon it an altar whereon to sacrifice to God. All the other variations will be found, upon examination, not to be corrections, but only additions and illustrations of some particulars of this history.

“ It is said in *Samuel*, that *Joab* found the *Israelites* to be eight hundred thousand men, and the men of *Judah* five hundred thousand; whereas *Chronicles* says, that *Joab* found *Israel* to be one million one hundred thousand, and those of *Judah* only four hundred and seventy thousand. Such discordant accounts would seem to authorise a suspicion of corruption; and some critics, perhaps, may be apt hastily to conclude, that *Chronicles* meant to correct the corresponding passage in *Samuel*, since the respective number of the men of *Israel* and *Judah*, as given by *Chronicles*, seems more natural and proportionable, than that given by the author of *Samuel*. But, notwithstanding this unfavourable appearance, I hope I shall be able to show, that *Chronicles*, even in this

remarkable instance, does not correct, but only supplies deficiencies, and explains the account recorded in *Samuel*. Let it be observed, that it appears by *Chron.* ch. xxvii. that there were twelve divisions of generals, who commanded monthly, and whose duty was to keep guard near the king's person, each having a body of troops consisting of twenty-four thousand men, which, jointly, formed a grand army of two hundred and eighty-eight thousand; and as a separate body of twelve thousand men naturally attended on the twelve princes of the twelve tribes, mentioned in the same chapter, the whole will be three hundred thousand; which is the difference between the two accounts, of eight hundred thousand, and of one million one hundred thousand. [Vide *Ali-chot Holam*, p. 181, whence I have deduced this natural solution, as to the number of *Israel*.] As to the men of *Israel*, the author of *Samuel* does not take notice of the three hundred thousand, because they were in the actual service of the king, as a standing army, and therefore there was no need to number them; but *Chronicles* (as a worthy and learned friend of mine observes) joins them to the rest, saying expressly, כל ישראל 'all those of *Israel* were one million one hundred thousand;' whereas the author of *Samuel*, who reckons only the eight hundred thousand, does not say כל ישראל 'all those of *Israel*,' but barely ויהי ישראל 'and *Israel* were,' &c. It must also be observed, that, exclusive of the troops before mentioned, there was an army of observation on the frontiers of the *Philistines'* country, composed of thirty thousand men, as appears by 2 Sam. vi. 1. which, it seems, were included in the number of five hundred thousand of the people of *Judah*, by the author of *Samuel*; but the author of *Chronicles*, who mentions only four hundred and seventy thousand, gives the number of that tribe exclusive of those thirty thousand men, because they were not all of the tribe of *Judah*, and therefore does not say כל יהודה 'all those of *Judah*,' as he had said כל ישראל 'all those of *Israel*,' but only ויהודה 'and those of *Judah*;' and thus both accounts may be reconciled, by only having recourse to other parts of Scripture, treating on the same subject, which will ever be found the best method of explaining difficult passages.

"The above variations are in appearance so glaringly contradictory, that, if the standing army of two hundred and eighty-eight thousand men, and the army of observation of thirty thousand, had not been recorded in Scripture, by which the difficulties are solved [for, as to the other twelve thousand, it is reasonable to say, that they were not taken notice of by *Samuel*, because they were also in the king's service, or as attendants to the twelve princes of the tribes, or as officers upon the king's lands and revenues] such modern critics who take a delight in finding seeming defects, blemishes and corruptions, in our copies of the sacred books, might, with great plausibility, produce the present collation, as an irrefragable instance to support their position. But let us, for a moment, suppose that those circumstances, though real facts, had not been recorded, how would the state of the question then rest? Those critics would plume themselves on what they would call the irresistible force of such contradictory instances; but all their boasting would be grounded on the baseless fabric of a vision, I mean, on our ignorance of those particulars, which, if known, would immediately reconcile the variations. The inference I would draw from this observation is, that many difficulties may appear insurmountable, which might easily be solved, had the sacred writers been more explicit in recording of circumstances, which, perhaps, they have omitted, as being well known in their time: and, therefore, critics should be more cautious, than peremptorily to pronounce all seeming variations to be a proof of corruption, since our present inability to reconcile them is no certain proof of any blemish or defect."

No. XXXVIII. CIRCUMSTANCES PREPARATORY TO THE EXODUS.

WHEN the customs and manners of distant countries differ greatly, or totally, from our own, persons to whom accounts of them are of recent acquaintance, do not readily perceive those minor connections and correspondences which, one versed in such accounts, finds so evident, that he is not conscious of any necessity for adverting to them. Nevertheless, for the satisfaction of readers who desire authorities in support of some assertions, at first sight *strange* or *peculiar*, merely from their novelty, I insert a few articles, which, otherwise, perhaps, might have been dispensed with.

(I.) Under AARON III, in the *Dictionary*, it is said, that Moses and Aaron appear to be “acknowledged by Pharaoh as proper persons to remonstrate, &c. on behalf of Israel.” This has appeared *new* to some; but the annexed passages will justify this idea: for, surely, if “the black slaves of Tripoli,” have their chiefs, the Israelites, (‘Pharaoh’s bondmen,’ Deut. vi. 21.) might have their chiefs also.

“At CAIRO, and in *all the other cities in the East*, every trade has a HEAD, *who is entrusted with authority over them*, knows every individual of the body to which he belongs, and is in some measure answerable for them to government. Those *heads of the trades* preserve order among the artizans, who are a numerous body. Even the women of the town, and thieves, have each a *head*, in the same manner; not that thief or robber is a profession licensed by law; but the *head* is appointed to facilitate the recovery of stolen goods. At Tripoli, in Barbary, *the black slaves choose a CHIEF, who is acknowledged by the regency*; and is a mean by which the revolt or elopement of those slaves is often prevented.” NIEBUHR’s Travels, vol. i. p. 84.

“The *Mezuwar*, or head executioner:—this officer is always a Moor, and has many *satellites* under him. He is also chief governor of the *filles de joye*;—who swarm among those lawless, libidinous people.” Voyage to Barbary, &c. page 49. 1720.

(II.) Lest the supposed antiquity of caravans to [Mecca or other] places of pilgrimage in Arabia, as suggested in the following Number, should also seem to require support from authority, let the following extract (which is confirmed by the unanimous accounts of travellers) be considered; for if it be regarded merely as a varied relation, by tradition, of what Moses records, Gen. xxi. 19, yet it must be owned the *antiquity* of this story, among the Arabians, is far deeper than our researches have hitherto been able to penetrate.

“The Arabs venerate the Kaba, *as having been built by Abraham; and having been his House of Prayer*. Within the same inclosure is the well of *Zemzem*, valued for the excellence of its water, and no less for its miraculous origin. They say, Hagar, when banished by her master, set little Ishmael down here, while she should find some water to quench his thirst. Returning after an unsuccessful search, she was surprised to see a spring bursting up from the ground between the child’s legs. That spring is the present well of *Zemzem*.” NIEBUHR’s Travels, vol. ii. p. 35. *English edit.*

(III.) The following extract is subjoined in confirmation of the idea, that the land of Goshen was a part of Lower Egypt; and when it is recollected that the land about the city of Mizraim itself is entirely unfit for pasture, yet that the Israelites possessed numerous flocks, and that, in fact, their cattle were their riches, it will strengthen the conclusion that only *a part* of Israel worked, and dwelt at Mizraim, *at the same time*; for if the whole body had been there, who could have tended their cattle left behind? This renders the delay at Succoth indispensable, in proportion to its distance from Goshen, and precludes every possibility of that *hurry* which appears at first sight. If raw hides were exported from Egypt anciently, (as now,) was not that a source of wealth to Israel?

“Raw

“ Raw hides are still a considerable object in the Egyptian trade: about 80,000 hides of buffaloes, camels, cows and oxen, are exported yearly. Near 10,000 go to Marseilles, and a still greater number to Italy. The buffaloe hides, being thicker and heavier than others, are chiefly transported to Syria. *As the pastures of Lower Egypt are excellent*, the hides of their cattle, in consequence of their being so well fed, are of the very best quality for leather. A prodigious quantity of those cattle are killed in the months of the sacrifices, that is, while the pilgrims are assembled at their devotions at Mecca.”—NIEBUHR's Travels, vol. i. page 96.

(IV.) The opinion that the village now existing south of *Cairo*, might be the ancient Mizr, or Egypt (*i. e.* the CITY of that name), is supported by the following remarks from M. VOLNEY's Travels, vol. i. page 233:

“ This capital does not, in this country, bear the name of *El-Kahira*, given it by its founder: the Arabs know it only by that of MASR; which has *no known signification*, but which seems to have been *the ancient Eastern name of the Lower Egypt*. This name of *Masr* has the same consonants with that of *Misr-im*, used by the Hebrews; which, on account of its plural form, seems properly to denote the inhabitants of the Delta; while those of the Thebais are called *Beni Kous*, or children of *Kous*.” [This is confirmed by a note of Dr. SHAW, p. 340, *folio edit.*] N. B. This *Kous* is the *Cush*, most probably, of Scripture.

(V.) As the characters and manners of the cities of the East seem to be almost equally permanent with their situations, observe, that *Misr-el-Attik* [*old Misr*] possessed one of the principal particularities which characterized the ancient Egyptian metropolis; and evident traces of the same disposition, if not of the same skill, as distinguished Jaunes and Jambres, those *worthy* opponents of Moses.

“ Of all the different species of public exhibitions, the only one they know, *and which is common at Cairo ALONE*, is that of strollers, who show feats of strength, like our rope-dancers, *and tricks of sleight-of-hand, like our jugglers*. We there see some of them eating flints, others breathing flames, some cutting their arms, or perforating their noses, without receiving any hurt, *and others devouring serpents*. The people, from whom they carefully conceal the secrets of their art, *entertain a sort of veneration for them, and call these extraordinary performances*, WHICH APPEAR TO HAVE BEEN VERY ANCIENT IN THESE COUNTRIES, by a name which signifies PRODIGY OR MIRACLE.” VOLNEY's Travels, vol. ii. page 415. N. B. This accounts for allusions to *Prodigy*, or *Miracle*, by Moses, when speaking of the performances of the Egyptian Magicians. Serpents are sufficiently plentiful in Egypt; and that the magicians of that country could be at no loss in procuring any number wanted for their juggling tricks, appears from Dr. SHAW, p. 430, *folio edit.* “ I have been informed that there are *more than thirty thousand persons in Cairo*, and the neighbouring villages, who live upon no other food than lizards and serpents.”

(VI.) Assuming now, on the strength of many apparent reasons, that the Caravan of Israel waited at Succoth till the whole of that people was assembled, to what place may we best refer that encampment? We may conclude, that Moses would select such a station as might most conveniently answer these requisitions, (1) It must be in a well-known spot, that might be found without difficulty, and where such assemblages were customary; (2) at a convenient distance from the Royal residence, whence Israel was so lately expelled; (3) on the road toward the wilderness, whither Moses proposed to go; (4) in a convenient spot for water and vegetables, food for cattle, &c. &c.—Such a spot, we find, is used at this day, for this purpose.

“ Four leagues *eastward* from Cairo is *Birket-el-Hadgi*, or the Pilgrini's Pool, a pretty considerable lake, which receives its water from the Nile. There is nothing to render this place remarkable, except *at the time of the setting out of the Caravan* for

Mecca, *when the pilgrims encamp near it* for a few days, as they do also on their return. On the 20th of May, 1762, two days before the departure of the Caravan, I had the curiosity to visit this camp, but found little about it worth viewing: I saw, indeed, a very few elegant tents; but every thing else shockingly nasty, disorderly, and paltry."—NIEBUHR's Travels, vol. i. page 65.

As to the delay of the Israelitish caravan, let us hear M. VOLNEY, vol. i. page 215. —

"That caravan which I accompanied, in 1783, consisted of about three thousand camels, and five or six thousand men. N. B. It remained *upwards of forty days assembled*, deferring its departure for various reasons; among others, on account of the unlucky days, in which respect the Turks are as superstitious as the Romans formerly were. [Vide FRAGMENT, No. I.] At length it set out, on the 27th of July, and arrived, the 29th, at Suez, having journeyed twenty-nine hours by the route of the Haoutat Arabs, a league farther to the South than the Lake of the Pilgrims."

To explain the phrase "route of the Haoutat Arabs," it should be remarked, that "each tribe has its particular road, to avoid disputes," p. 15. Was not one reason of Amalek's attacking Israel, the maintenance of its road? Exod. xvii. 8.

These authorities, which trace a close conformity of circumstances between the ancient and the modern route from Egypt to the Wilderness;—are given partly from a desire of strengthening and vindicating sentiments already advanced; and partly to establish sentiments about to be offered; but, especially, to satisfy any who wish for authorities in confirmation of such minute particulars.

NO. XXXIX. THOUGHTS ON THE EXODUS OF ISRAEL, AND THE PASSAGE OF THE RED SEA. (WITH A PLATE.)

THERE seem to be a few ideas connected with the subject of the Exodus, which require to be illustrated, previously to our consideration of the subject itself:—(1) The *true* reason which actuated Moses in his conduct, no doubt, was the ultimate deliverance of Israel from bondage; but, what is the nature and import of that *apparent* reason which he gives to Pharaoh, Exod. v. 1, 3, "to go three days' journey into the desert, for the purpose of a festivity and sacrifice to the God Jehovah?"—This may, perhaps, receive elucidation, from the similar undertakings which are actually established, and accomplished every year, from Egypt, by the Caravan of Mecca, &c. The question then naturally arises, Whether such a custom be as ancient as Moses?—Did Moses reason with Pharaoh somewhat after this manner? "We see other people journey through your dominions, and many of your own subjects also leave your dominions for a time, to perform their worship in what they esteem a peculiarly sacred place, whereas you do not suffer us to enjoy that liberty; but bind us *continually* to our burdens: we also desire the same permission as they receive, and propose to form a Caravan of Israelites, who may worship the God of their Fathers, in a place, and in a manner, of his own appointment, where we may be secure from the profane interference of by-standers, while performing our sacred services."

To see the force of the hint included in this supposition, observe, that pilgrimages to certain cities and temples are of most ancient date in Egypt, and, in fact, appear to have been interwoven with the very original establishments and institutions of that country; as we learn from the accounts of HERODOTUS, &c. (see ADONIS in the *Dictionary*); and they are in vogue at this day, says SAVARY.—(2) That the pilgrimage to Mecca, in particular, though *now* the most famous, was certainly not instituted by Mahomet: he found it already established, as a custom among his people, the Arabs. Its antiquity is, beyond a doubt, very great.—Moreover (3) the antiquity

of the *Kaaba* of Ishmael is undoubtedly very great; and though we may reject the Arabian tale of the origin of the well *Zemzem*, and that of the miraculous deliverance of Ishmael (instead of Isaac) from the knife of Abraham, yet that Ishmael *might* dwell at Mecca, or in the country adjacent, is unquestionable, and is sufficiently credible: he might institute some kind of political, religious, or commercial, meeting of the tribes called Arabs [for, the descendants of Ishmael are not the only Arabs.] which, after his death, they might continue, for the same reasons as caused its institution. Ishmael might be fond of some such society, and, possibly, this is included, if not indicated in the expression, Gen. xvi. 12, “He shall dwell in the presence (at the faces—over against—*vis-a-vis*—opposite to the faces, פני על) of all *his brethren*.” *Vide* HARMER, vol. i. page 100.—(4) As the Arabs, I believe, do not carry the antiquity of the *Kaaba* beyond the date of Ishmael, &c. we are led to enquire whether the interval of time between Ishmael and Moses be sufficient for the establishment of such an institution as this annual concourse? Might the tribes of Arabs settled in Egypt in the days of Moses, and using this pilgrimage, be sufficiently numerous, &c. to be observed, and to become a precedent? Was the race of “kings that knew not Joseph,” foreigners, (for certainly they were not ancient Egyptians, such as those whom Joseph had governed) whose people were in the habit of thus annually visiting, and confederating with, their former compatriots? It should be remembered, that commerce, no less than devotion, has a great share in forming these Caravans. Now, we are sure that Caravans for commerce were customary long before the time of Moses, for to such an one travelling into Egypt, from Gilead, was Joseph sold. Did not, then, Caravans for commerce, in those days, as they do at present, furnish the means of devotion, at particular places? and did not such Caravans either set out from, or pass through, the land of Egypt from the more westerly parts of Africa, as they now do, so that their nature and their purposes were sufficiently understood by Pharaoh?

Secondly, we should observe the means employed for the liberation of Israel:—but as these are well known, being what are usually called the Plagues of Egypt, we shall not *at present* do more than merely mention them, in their order.

Thirdly, of the PLACES named, and of the EVENTS of the journey of the Israelites.—

(1) Of that Egypt whence the Israelites departed. The word “EGYPT” is in the original—MISR; the “land of Egypt” is— the land of Mizr; and the “Egyptians” are called—*Mizr-im*. Here seems to be a distinction: 1. MIZR, *i. e.* the town, or city; (2) *Mizr* the land, or country, of which this city was the capital. See Exod. ix. 29. 33. where the *city* is spoken of. This city was certainly situated south of Cairo. But the Arabs, preserving the ancient appellation, call Cairo itself *Mizr*; and the town to the south they call—MIZR-*el-Attik*—OLD MIZR.

It is necessary to consider *Mizr* (Egypt) as a town or city (and, no doubt, the royal residence), because, otherwise, the various interviews between Moses and Pharaoh must, occasionally, have consumed more time in going and returning, &c. than is admissible from the circumstances of the history. For instance, Pharaoh called for Moses and Aaron “*by night*;”—now, this was *after* midnight, for “*at* midnight the Lord smote the first-born;” and yet that very night the Israelites began to move away, and according to all appearance they had wholly quitted the city of *Mizr* before day-break. But this can be understood of those only who resided, at that time, in, or near *Mizr*; for, as the property of the Israelites consisted in cattle, certainly their cattle were not pastured in that city, but in the land of Goshen; and this seems to be hinted at by the mention of a *second* place from whence the Israelites departed, Exod. xii. 37, “and the children of Israel journeyed from Rameses to Succoth. See also, Numb. xxxiii. 3.—Where, and what, was this *Rameses*?

We are told, Exod. chap. i. 11, that the Israelites built, for Pharaoh, treasure cities—*Rameses* and *Pithom*. If, as has been generally supposed, *Pithom* was the ancient *Pelusium*, then it might be the extremity of Pharaoh's dominions toward the East, and probably *Rameses* was the extremity of his dominions toward the West; for in such frontier situations, it is natural to expect that fortified cities, or magazines, should be placed. Now, in NIEBUHR's map of the mouths of the Nile, on the western branch of that river, somewhat south of the canal which goes to Alexandria, is a district, or village, named *Ramsis*: this word is placed without any other mark, so that we cannot tell whether it refers to a town, or not; but it is written in the same character as the adjacent villages. If this may be taken as an indication of the name and situation of the ancient *Rameses*, then these two accounts of Moses express—that all the Israelites, from the most distant parts of Pharaoh's dominions, assembled, with their property, &c. at the proper station for the departure of Caravans, Succoth: which, indeed, we know must have been the fact; but which heretofore has not been discerned in the Mosaic history. [*Vide the MAP of the Journeyings of the Israelites.*]

(2) We assume on the credit of reasons already given in No. xxxviii. 6. that Succoth, where the Israelites assembled, may be placed at *Birket-el-Hadj*, or *Pilgrim's Pool*: here, at this day, the Caravans assemble, and here that destined for Mecca waits the arrival of the Western pilgrims. The reasons are evident; it is at a convenient distance from Cairo; it furnishes water, and vegetation: so that the same wants which occur in all Caravans, inclined, in fact obliged, the ancient assemblage of Israel, as they now do the modern assemblage of Arabs, to make it their temporary residence. It appears also (see the Plate) that *Birket-el-Hadj* is considerably *in advance* towards *Suez*, and consequently the journey is shortened in proportion.

We have seen in FRAGMENT, No. I. that Moses regulated the Israelites in an accurate manner; by proper officers, &c. To accomplish this, the delay at *Birket-el-Hadj* would furnish him advantageous opportunities, and, as the various families, &c. arrived in succession, he might directly order them to their stations. In fact, some delay is implied in the name *Succoth*, BOOTHS: for, in general, the Caravans only pitch their *tents* here; but if the first comers of the Israelites, those forcibly expelled from Mizr, while waiting for their kinsmen, built *booths* here, they might naturally enough call their temporary town by this name—"the Booths." It is also probable, that having long dwelt in houses, few who came from *Mizr* were provided with *tents*; so that the erection of *booths* was the most convenient mode of shelter in their power. This account of the matter seems justified by the History, chap. xiii. 17, "When Pharaoh *had* let the people go." So, verse 17, "And they took their journey from Succoth, and encamped in Etham, in the edge of the Wilderness." As nothing particular happened at Etham, we have the less to say to it: its situation, described as being in the edge of the Wilderness, marks distinctly enough in what direction we must look for it. We shall only observe, that the nearer to the Wilderness, in the direct road towards the Wilderness (or the northern termination of the Red Sea), we place Etham, the better we apply the description of it, as "in the *edge* of the Wilderness."

The chief difficulty which remains, is, to understand correctly the command given, chap. xiv. 2: "TURN and encamp"—We suppose, then, that the Israelites continued their route from Etham, toward the Desart, to somewhere about the place marked with a turning-off in the plate: and here they turned toward the sea which lay to their right—"encamp before (Heb. *in the face of*) PI-HA-HIROTH."—The word *hiroth* has usually been taken as a proper name; but Dr. SHAW very justly renders it "*the gullet*," though he did not perceive its direct application: *Pi* is the *mouth*, *he*—of—*i. e.* *the mouth of the Gullet*.—"Encamp in the face (in front) of THE MOUTH OF THE GULLET, between Mig-

dol (THE TOWER) and the Sea. —To ascertain this *Migdol*, or *tower*, we need not seek any *distant* town, but must be guided by the nature of the country; at the same time recollecting the orders given—“*to turn*.” I have ventured to place this tower at *Bir Suez*, “the Well of Water,” because, undoubtedly, this well was worth protecting by a tower, there being no other fresh water, then known, in the neighbourhood: and, nobody acquainted with the value and scarcity of water in this desert, will imagine a tower, if inhabited, could be of use, or its inhabitants or garrison subsist, without water. [Vide FRAGMENTS, Nos. LXX. CV.] It was necessary, therefore, for the protection of this well for the use of the inhabitants at Baal-zephon, that a tower should secure it. “Encamp over-against (Heb. *in the face of*) BAAL-ZEPHON.”—*Baal-zephon* is placed at *Suez*, because it adjoins *Pi-ha-hiroth*; so that whatever station was “in the face of *Pi-ha-hiroth*,” was also in “the face of *Baal-zephon*,” yet *Pi-ha-hiroth* being more extensive than the town of *Baal-zephon*, this repetition descriptive of the position to be taken, was neither useless nor redundant. That a town should be established here anciently, appears every way reasonable, from the same causes as now maintain the town of *Suez*, notwithstanding its numerous inconveniences. Observe, also, “Encamp between the Tower and the Sea;” *i. e.* from *Bir Suez* to the Gulf, eastward (see the Plate), or from *Bir Suez* to the head of the Sea, southward, either of which may answer the expression: but if we say from *Bir Suez* to the Gulf, then the encamping from *Baal-zephon* to the Sea, is from *Suez*, westward, along the head of the sea-shore.

As I well know that very learned travellers, including the judicious POCOCKE and the inquisitive BRUCE, have looked farther South for the place of the passage of the Israelites, and have supposed they discovered, in the words now explained, the names of *towns* rather than of *places*; nay, that even Dr. SHAW himself (though his remarks gave the first hint of thus applying them) also looked farther South, I cannot but submit the fore-going explanations, with much diffidence; at the same time frankly owning my satisfaction, that, by means of M. NIEBUHR’s map of this spot, so many *identities* may be traced, without any force on the words, which appear to be little, if at all, short of demonstrative: and we should rather seek the *easier* explanation of this story (as of all others) because no judicious reader can imagine, that difficulties were multiplied without necessity: or that a more troublesome and labourious way was chosen, when one less troublesome, and less laborious, would have answered the purpose better.

While Moses was in this position, Pharaoh approached; and he might justly say of the Israelites, that “they were enclosed by the Desert, and the Sea,” as verse 9—so that if he did not destroy them by a vigorous attack, they must inevitably perish by famine, while under his blockade.

We come now to the passage of the Sea itself, and shall do well accurately to analyse the narration.—Moses said, “Fear not! STAND STILL!” Here seems to be an indication of intentional delay, as if time and circumstances were not at this moment ready or favourable. During this interval of waiting, “Moses cried unto the Lord,” verse 15. In this conjuncture, a strong EAST wind blowing all night, divided the waters.—Observe, that the position of this gulf being from South to North, an East wind was the most proper that could blow for the purpose of dividing the gullet in the middle, and thereby preserving a body of water, above and below, *i. e.* North and South, of that division; these waters defended the passage, like a wall, on the right and on the left, while the Israelites went over on dry ground. “The Egyptians pursued to the midst of the sea; but in the morning watch”—This point of time, no doubt, was punctually expressed; and would be punctually understood by those accustomed to count time by watches: it has lost that punctuality to us, yet we may pretty correctly fix it at about three o’clock in the morning, about which time—the sands, &c. of the oozy sea-bottom took off the chariot wheels of the Egyptians, and now, the East wind sinking, the waters

returned from the North and South, and overwhelmed the Egyptians; whereas the Israelites passed during the power of this strong wind, which blew full in their faces.

Such seem to be the circumstances of this famous passage: the result of the whole is, that Providence engaged natural means in accomplishing its purpose. The *strong East wind* is expressly recorded in the history; and again, in the thanksgiving song for this deliverance, "Thou didst blow with thy wind."—After reflecting on this, can it possibly be regarded as any disparagement to the interference of the same Providence, if advantage were also taken of the *tide* in this place? What! shall a wind, as a natural agent, be employed, while the tide, an agent equally natural and applicable, and far more constant, occurring daily on this very spot, and, in fact, not to be restrained without a miracle,—shall *that* be prohibited? Ought we not rather to conclude, that *all* natural advantages were taken, and *by* these, and *over* these, Providence operated. Moreover, does not the command, to "stand still," relate to the abatement of the waters by the falling of the tide in the gulf, as it does to the rising of the wind for the division of the remaining waters after the tide was out? Were not these two agents concurrent?

This remark naturally leads to the enquiry—What are the heights of the tides usual, now, on this spot? and this question is answered by the following observations, made at Suez, by NIEBUHR, in 1763, and translated from page 369 of the French edition:

		Day of Moon.	High Water.		Low Water.		Difference.
Sept.	4	— 17 —	0 : 45 P. M.	—	7 : 0 P. M.	—	3 feet 6 inches.
	30	— 13 —	11 : 15 A. M.				
Oct.	1	— 14 —	11 : 52 A. M.	—	6 : 0 P. M.	—	3 : 0
	2	— 15 —	0 : 53 P. M.	—	6 : 12 A. M.	—	3 : 0
	3	— 16 full m.	0 : 30 P. M.	—	6 : 30 P. M.	—	3 : 6
	4	— 17 —	0 : 56 P. M.	—	6 : 24 A. M.	—	3 : 6

The depth, at high water, appears at present, not to exceed seven or eight feet. But we ought in considering this question, to make sufficient allowances for the changes which have occurred in these parts, during the lapse of so many ages. It is agreed by travellers, that the whole Arabian (or eastern) shore of the Red Sea has received an addition of land, whereby the continent of Arabia is enlarged, as appears by the map, no less than fifty or sixty miles; which stripe of shore is called the *Tehama*, or flat country, to distinguish it from the hilly country, which is the original Arabia. This augmentation is still in progress, and every year encreases the quantity of land on the eastern shore, the action of the same natural causes being uninterrupted, *viz.* the courses of the winds which blow the sands of Arabia into the Red Sea, where they form shallows among the rocks, and by successive augmentations, those shallows become islands.

Since, then, the same natural causes continually affect in the same manner this gulf, or gullet, of the Red Sea, we must endeavour to make such allowances for the different dimensions of the land and water, at the time of the Exodus, from what they are at this day, as shall seem reasonable. The matter does not demand precision: it is enough to say, that we must add *considerably* to the present length and breadth of the water. We must also add to its depth; because the same desert sands which, being brought into the Red Sea by the wind, render the eastern shore at first shallow, and afterwards unite that shore to the main land, must also *à fortiori* render this gulf shallower; and this proceeding is so constant, that it has already converted much of this gulf into solid land, except a few marshy spots; and probably, in a few more centuries may obliterate the whole as a water.

Having well considered the foregoing particulars, we are ready for inspection of the plate which accompanies this Fragment; and shall direct our attention, *first*, to the smaller map of the journey from Egypt to the Red Sea.

Nearly opposite to *Mizr-el-Attik*, on the other side of the Nile, are the Pyramids; at which we suppose a considerable number of the Israelites to have been engaged in labour. Lower down the Nile, to the North, lies the land of Goshen. The lines drawn from these extremes to *Birket-el-Hadj*, show the courses of the Israelites to the place of rendezvous, in order to join the main Caravan. From *Birket-el-Hadj*, or Succoth, to *Etham*, the Caravan takes the usual route for the wilderness of Zin; but, being past *Etham*, it is ordered to turn towards *Baal-zephon*, where being encamped, the army of Pharaoh is supposed to come in sight: and here the Israelites are evidently enclosed, and unable to move to right or left, either forward or backward.

Inspecting now the larger map, we see the situation of the Israelitish Caravan, and of their pursuers. Pharaoh must be supposed visible at a far greater distance than his army is [for mere convenience of the plate] represented; the gulf also extended much farther north than is denoted by the shaded lines, and was wider toward the Eastern shore; so that we may conceive of the Israelites as crossing at least double the space marked by being shaded; but, as geometrical precision is not our object, an extension of the shading lines on the plate would have answered no good purpose.

The direction of the wind, with its fitness to divide the gulf, appears by the compass.—The following Extracts are translated from NIEBUHR, p. 353, &c. *French Edit.*

“To go from Cairo to Suez requires thirty hours and three quarters, and from the Nile requires one hour more. The great Caravan, which goes yearly from Cairo to Mecca, assembles some days before it sets off, at four leagues from Cairo, on the way to *Suez*, near *Birket-el-Hadj*, a small lake, which receives the water of the Nile. A great Caravan, which is in haste, may go from *Birket-el-Hadj* to *Suez* in three days: we took 28 hours 40 minutes, not reckoning the hours of rest.

“Every where on the coast of Arabia, we met with indications that the waters are withdrawn: for instance, *Musa*, which all the ancient authors mention as a port of Arabia, is *now* at many leagues distance from the sea: near *Loheia*, and *Gidda*, we see great hills filled with the same kind of shells, and corals, as are now found living in the sea: near *Suez*, are petrifications of all these things. I saw, at *three quarters of a league* west of the city, a heap of shells, with living inhabitants, upon a rock covered only at high water, and shells of the same kind, uninhabited, upon another rock of the shore, which was too high for the tide *now* to cover it. Some thousand years ago, therefore, this Arabian Gulf was *much larger*, and *extended much farther north*, especially that arm of it near *Suez*, *for the shore of this extremity of the gulf is very low*.

“The breadth of the arm of the sea, at *Suez*, is about 3500 feet [in its present state]. Though it would much shorten the distance of their way, no Caravan *now* crosses this arm, nor could the Israelites have crossed it, without a miracle. The attempt must been much more difficult to the Israelites, some thousand years ago, the gulf being then probably *larger, deeper, and longer toward the north*.

“At the lowest time of the tide, I crossed, when returning from Mount Sinai, that arm of the sea, over to *Kolsoum*, upon my camel; and the Arabs, who accompanied me, were only up to their thighs in water.

“I did not find in this sea, south of *Suez*, any bank or isthmus [reef] under water: from *Suez* to *Girondel* we *sounded*, and had at first four fathom and a half; in the middle of the gulf, at three leagues from *Suez*, we had four fathom; and about *Girondel*, near the shore, we had ten fathom.

“The banks of the Red Sea are pure sand, from *Suez* to *Girondel*; but lower to the south, I saw banks of coral. Now, had the Israelites crossed the sea upon such banks, they would have been greatly incommoded by them; *because they were very cutting*, especially to the bare feet, or to feet but slightly defended.”—[What then must such rough banks have been to the women, the children, the cattle, &c. ?]

[It should be remembered, also, that the country farther to the south (where some have supposed the Israelites passed) is so very rocky, &c. that if the Israelites, marching on foot, with their cattle, women, children, &c. *could* have journeyed by that road, Pharaoh's chariots *could not* have so journeyed, but would have had few wheels, if any, left on them, by the time they had reached the banks of the sea. Not to insist on the difference between crossing a smaller portion of the bed of the sea, that bed being sand, and nearly level, with the water only 10 or 12 feet deep, and crossing a much longer distance, over a bottom of coral rock, and the water fifty feet deep at least. Those who say the magnitude of a miracle is no object to Almighty Power, I beg leave for the present to ask, Which of the ways of Divine Wisdom that has come to our knowledge, *appears* to justify the supposition of any super-abundance of power exerted, in the production of any effect, beyond what is necessary to produce that effect? In what instance has such waste of power been detected? It is honourable to the Divinity, to believe that Divine Wisdom so proportions the necessary power, that it shall be amply competent to the duty charged on it, but without an overplus, whose infructuous reserve, being unemployed, is mere idleness.]

“Eusebius relates, after ancient traditions, that the Israelites passed at *Clysmā*. The *Clysmā* of the Greeks was apparently the *Kolsoum* of the Arabs, as Bochart proves, in his *Phaleg*, &c. *lib. ii. cap. 18*, p. 107, 108. *Macrivi*, *Abulfeda*, and the present inhabitants of Suez, assure us, that *Kolsoum* was near Suez. The tide falls here three feet, or three feet and a half, which, considering the shallowness of this water, is a great proportion. Perhaps a thick fog hastened the destruction of the Egyptians; I cannot decide on what was the pillar of cloud of Moses.” *Vide CLYSMA* in the *Dict.*

Such are the notices of NIEBUHR: to these we add, that the Greek name *Clysmā* signifies *destruction*; and *Kolsoum* is of similar import in Arabic.—A very expressive appellation, surely, if commemorative of this destruction of the ancient Egyptian army.

A farther confirmation of the supposition, that here the Israelites passed, may be drawn from the names of the adjacencies mentioned in the history, as *Baal-zephon*, *i. e.* on the *northern* extremity of the Red Sea itself, or on the *northern* extremity of the Gullet; either of which situations ascertains the part represented in our map. *Pi-ha-hiroth*, “the mouth of the gullet.” Now there is no other gullet of water, in the Red Sea, to which this appellation can possibly agree. As to gullets in the mountains, doubtless, there are many: but what *accompaniments* have they to induce us to regard them as the (*hiroth*) gullet, of Moses?—which apparently marks emphatically a place distinguished by nature.

N. B. The geographical part of this plate is copied from NIEBUHR's plan; which extends only to where the hills, &c. are marked. The position of the camps, &c. are added, to render it subservient to the purposes of explanation: the shading lines hint at the ancient dimensions of the gulf: the strong lines drawn across the water, mark the supposed passage of the tribes. NIEBUHR's plan is taken at low water.

No. XL. IMPERTINENT SALUTATION OF TRAVELLERS.

“THE Arabs of Yemen, and especially the Highlanders, often stop strangers, to ask *Whence they come?* and *Whither they are going?* These questions are suggested *merely by curiosity*; and it would be indiscreet, therefore, to refuse to answer.” NIEBUHR's Travels, vol. i. page 302. *Vide* No. xci.

Does not the above extract suggest the true import of that expression of our Lord, which has seemed, to some, to favour a *rudeness* of behaviour; which, surely, so far from being congenial to the precepts and manners of the Gospel, is inconsistent with them!

them—I mean the passage, Luke x. 4. “Salute no man by the way.”—Now the power of the word (*ἀσπάζομαι*) rendered “salute” implies, “to draw to one’s self—to throw one’s arms over another, and embrace him closely.”—Less strictly taken, it signifies *to salute*, as rendered in our version; but, may not the prohibition in our Lord’s directions to the seventy, have some reference to such a custom as we find among the Arabs of Yemen? *q. d.* “Do not stop any man, to ask him whence he comes, and whither he is going; do not loiter, and gossip with any, whom you may accidentally meet on your journey; do not stop strangers to receive information, of no value when you have received it; but rather make all proper speed to the towns whither I have sent you, and there deliver your good tidings?” Seen in this light, there is no breach of decorum, of friendship, or of good manners, implied in this command: but, on the contrary, merely a very proper prohibition of what, at best, is impertinence, and what, under the then circumstances, would have been injurious to matters of real importance. Vide No. xcvi. Matt. v. 45.

Is there any allusion to such intrusive inquisitiveness, John iii. 8.? *q. d.* “The wind travellet in all directions; but it is of no avail to enquire of *that*, as you would of a person on the road, whence it comes, and whither it goes?”—or, John xvi. 5.? “None of you asketh me, Whither goest thou?”

No. XLI. TEMPORARY MARRIAGES IN THE EAST.

MR. HARMER has the following Observation, No. lxxiii. p. 513. vol. ii. on the contracts for temporary wives: “Sir J. Chardin observed in the East, that in *their contracts for temporary wives* (which are known to be frequent there) *which contracts are made before the Kady, there is always the formality of a measure of corn mentioned over and above the sum of money that is stipulated.*”

It can scarcely be thought, that this formality is recent in the East; it may, possibly, be very ancient, as apparently, connections of this description, are; if it could be traced to patriarchal times, it would, perhaps, account for Hosea’s purchasing a woman under this character, “for fifteen pieces of silver, and a certain quantity of barley,” chap. iii. 2.

The observations of Baron du TOTT appear to illustrate, in some degree, the origin of this custom; at least, his account is amusing, and may serve to complete the hints of Mr. HARMER: “I observed an old man standing, singly, before his door—The lot [by which was determined who should receive the newly-arrived guest] fell upon him—The ardour of my new host expressed his satisfaction; and, no sooner had he shown me into a clean lower apartment, than he brought his wife and daughter, *both with their faces UNCOVERED* [vide ABRAHAM, iii. ult.] the first carrying a bason, and a pitcher, and the second carrying a napkin, which she spread over my hands after I had washed them.” The Baron adds in a note, “We may observe, that the law of *Namakrem*, of which I have spoken in my Preliminary Discourse, is not scrupulously observed by the Tartar women. We ought also to remark, that these people have many customs, which seem to indicate the origin of those that are analogous to them among us. May we not also trace the motive of the nuptial crown, and the comfits which are used at the marriages of Europeans, in the manner in which the Tartars portion out their daughters? They cover them with millet. In the origin of society, seed grain ought necessarily to be the representing token of all wealth. A dish, of about a foot in diameter, was placed on the head of the bride; over this a veil was thrown, which covered the face, and descended to the shoulders; millet then was poured upon the dish, which, falling, and spreading all around her, formed a cone, with a base corresponding to the height of the bride. Nor

was her portion complete, till the millet touched the dish, while the veil gave her the power of respiration. This custom was not favourable to small people; and, at present, they estimate how many measures of millet a daughter is worth. The Turks and Armenians, who make their calculations in money, still preserve the dish and the veil, and throw coin upon the bride, which they call "spilling the millet." Have not the crown and the comfits the same origin? Baron du TOTT. vol. i. p. 212.

If this be accepted as a probable reference to the origin of the custom of purchasing wives with seed-corn, it may, undoubtedly, be very ancient; but whether it might not have some relation to good wishes for a numerous progeny, is submitted to the reader's judgment. So, among the Greeks, various fruits, as figs, or nuts, &c. were thrown by the youthful attendants upon the head of the bride, as an omen of fruitfulness (Vide *Arist. in Plut.* and *Theopompus*); and as good wishes of this kind were usual (see Rebekah's dismissal, Gen. xxiv. 60.), could any thing more aptly allude to them? Its antiquity may be, at least, as remote under this idea, as under the other.

As the circumstances of Hosea's behaviour appear sufficiently strange to us, it may be worth while to add the BARON's account of marriages by *Capin*;—which agrees with the relations of other Travellers into the East.

"There is another kind of marriage, which, stipulating the return to be made, fixes likewise the time when the divorce is to take place. This contract is called *Capin*; and, properly speaking, is only an agreement made between the parties to live together, for such a price, during such a time." Preliminary Discourse, p. 23.

It is scarcely possible to expect more direct illustration of the prophet's conduct (Hosea iii.) than this extract from the Baron affords: from it we learn that this contract is a regular form of marriage, and that it is so regarded, generally, in the East; consequently, such a connexion and agreement, could give no scandal, in the days of Hosea, though it would not be very seemly under Christian manners. Says the prophet—"So I bought her [my wife] to me, for fifteen pieces of silver, and for an homer of barley, and an half homer of barley. And I said unto her, *Many days shalt thou abide for me*—[Heb. *sit with me*. Vide FRAGMENT, No. XII.]—Thou shalt not play the harlot, and thou shalt not be for another man; so will I also be for thee." What was this but a marriage by *Capin*, according to the Baron's account above? and the Prophet carefully lets us know, that he honestly paid the stipulated price, that he was very strict in his agreement, as to the behaviour of his wife, and that he also bound himself to the same fidelity, during the time for which they mutually contracted. It may easily be imagined that this kind of marriage was liable to be abused; and that it was glanced at, and included, in our Lord's prohibition of hasty divorces, need not be doubted. Had a certain writer proceeded no farther, than to consider the direction, "Let every man have [retain] his own wife, and every woman have [retain] her own husband," 1 Cor. vii. 2. as relating to marriages of such imperfect connection, (for this is not the only kind contracted without much ceremony, or delay) both his work and his principles would have been gainers by his prudence.

NO. XLII. ON THE NATURE OF THE STREETS PROPOSED BY BENHADAD TO AHAB.

MR. HARMER, vol. ii. p. 259, has remarked, that "the proposal of Benhadad, 1 Kings, xx. 34, as to the making and possession of *Streets* in Damascus, was better relished by Ahab, than understood by commentators;" some of whom have guessed that this expression meant, the erection of markets, or of courts of judicature, or of piazzas, or of citadels and fortifications, &c. Mr. H. then proceeds to narrate the privileges

granted to the Venetians, in recompence for their aid, by the states of the kingdom of Jerusalem; and he observes, that it was customary to assign churches, and to give streets, in their towns, to foreign nations, &c. His instances, however, are rather instances of rewards for services performed, than proofs of such terms as conditions of peace: probably, therefore, it will not be disagreeable to the reader, to see a passage still more applicable to the history of Bēhādād, than any of those are, which Mr. HARMER has produced: it occurs in KNOLLE's "History of the Turks," p. 206.

"Baiazet having worthily relieved his besieged citie, returned againe to the siege of Constantinople, laying more hardly vnto it than before, building forts and bulwarks against it on the one side towards the land; and passing ouer the straight of Bosphorus, built a strong castle vpon that strait ouer against Constantinople, to impeach so much as was possible, all passage thereunto by sea. This streight siege (as most write) continued also two yeres, which I suppose by the circumstance of the historie, to haue been part of the aforesaid eight yeres. *Emanuel, the besieged Emperor, wearied with these long wars, sent an ambassador to Baiazet, to intreat with him a peace; which Baiazet was the more willing to hearken vnto, for that he heard newes, that Tamerlane, the great Tartarian Prince, intended shortly to warre vpon him. Yet could this peace not be obtained, but vpon condition, that the Emperor should grant free libertie for the Turks to dwell together in one STREET of Constantinople, with free exercise of their own religion and lawes, vnder a judge of their own nation; and further, to pay vnto the Turkish King a yeerely tribute of ten thousand duckats. Which dishonourable conditions the distressed Emperor was glad to accept of.* So was this long siege broken vp, and presently a great sort of *Turks with their families were sent out of Bithynia, to dwell in Constantinople, and a church there built for them: which not long after was by the Emperor pulled downe to the ground, and the Turks againe driuen out of the citie, at such time as Baiazet was by the mightie Tamerlane ouerthrowne and taken prisoner.*"

The circumstances of these two stories are so much alike, that it merely now remains to notice the propriety with which our translators have chosen the word *streets*, rather than any other proposed by commentators. See Coins of the Antiocheans, on Plate of PTOLEMAIS.

NO. XLIII. ON THE HOUSE, AND THE HOUSEHOLDS, OF THE EAST.

THE following extracts, as illustrating the passages to which they are referred, are submitted to the reader, without previous introduction.

"This Turk, accustomed to see me employed by the grand Seignior, entrusted me with all his intended military operations, and made no doubt but I should exert myself in the reduction of the rebels of the Morea. The army he had collected, the command of which he designed for me, *was only composed of volunteers; HIS DOMESTICS WERE OF THE NUMBER; and this body appeared more animated with the expectation of plunder, than the love of glory.*" Baron du Tott, vol. ii. p. 152. Part iv.

This extract is greatly similar to the history, Gen. xiv. 14; "Abraham armed his trained servants, born in his house, [born among his property,] three hundred and eighteen:" the number of these domestics can occasion no difficulty; many Grandees in the East, have at least an equal number, in their households, or under their orders.

A passage, Gen. xv. 2, has greatly perplexed commentators; it stands thus in our translation: "I go childless, and the steward of my house is this Eliezer, of Damascus:" but in the original it is—"And the son of the steward of my house, is this Damascus-[born] Eliezer." [See ELIEZER in Dict.] Whence it appears, that our translators, thinking it could be of little consequence who was the son of this steward, considered

the passage as interpolated by the insertion of the word *son*, and, therefore, omitted that word. SCHULTENS renders it, *filius pectinationis domus meæ*; "the *son of combing* of my house," i. e. he who keeps it in order. Heb. Dict. 4to. p. 467. Mr. PARKHURST himself renders it, not without difficulty, "the son of him who runs about my house [i. e. as overseer] is my help." p. 860. These harshnesses, with other differences of versions, shew that the passage is obscure. Now, if our translators had considered the word "*steward*," instead of the word "*son*," as supplementary, or rather *explanatory*, in the original, they would have been at least in perfect conformity to the Oriental usages, as they appear in the following extracts; and the passage would have stood thus: "I go childless; and the *son of my house* (the steward) is this Eliezer, of Damascus." What is meant by the phrase, "son of my house," which has been the stumbling-block to translators, I proceed to show:

"Since the death of Ali Bey, the Beys and the Cachefs, who owed their promotion to his HOUSE [that is to say, of whom he had been the patron: among the Mamlouks, the freed man is called the "CHILD OF THE HOUSE"], had repined, in secret, at seeing all the authority passed into the hands of a new faction." VOLNEY'S Travels, vol. i. page 153, and the note in the same page.

"He had so multiplied and advanced his *free men*, that of the twenty-four Beys which should be their number, no less than eight were of his HOUSEHOLD,"—"At his death, which happened in 1757, his HOUSE, that is, his *enfranchised slaves*, divided among themselves, but united against all others, continued to give the law." Page 112, 113.

We infer from these extracts, that Eliezer, a native of Damascus, had been purchased as a slave by Abraham; and had behaved so well, that his master gave him his liberty, and at length promoted him to the superintendence of all his property (*vide* a similar occurrence in the case of Joseph, Gen. xxxix, not to quote the *libertini*, or freedmen of later ages).—On the decease of his master, this chief over Abraham's property, would, naturally enough, succeed to that property; for who could be his competitor? Whether Eliezer might live so long as to be again mentioned, Gen. xxiv. 3, "Abraham said unto his eldest servant of his house, that ruled over all that he had," we cannot tell: by his fidelity, he seems likely to have been the same person, and it is usually so understood; but he is not there called the "*son of the house*," possibly, because Abraham had now sons of his own body, Ishmael as well as Isaac, who were his natural heirs. If it be supposed that this was *not* Eliezer, the omission of his name, &c. in the history, may countenance that supposition.

As to the numbers engaged by great men in the East, either in the household, or in other services, there is no room to doubt that they are very considerable, and much beyond what European manners are accustomed to,

"The most powerful HOUSE is that of Ibrahim Bey, who has about six hundred Mamlouks. Next to him is Manrod, who has not above four hundred; but who, by his audacity and prodigality, forms a counterpoise to the insatiable avarice of his rival. The rest of the Beys, to the number of eighteen or twenty, have each of them from fifty to two hundred. Besides these, there is a great number of Mamlouks who may be called *individual*, who, being sprung from HOUSES which are extinct, attach themselves sometimes to one, and sometimes to another, as they find it their interest, and are always ready to enter into the service of the best bidder." VOLNEY, vol. i. page 116.

I add, translated from NIEBUHR, *Descrip. Arab.* p. 264, "*Bel arrab ben Sultán*, brother of *Seif ben Sultán*, two sons of *Seif ben Sultán*, and probably many other of the family of former Imams, live as private individuals in the country of the Imam; nevertheless, so sufficiently respectable, that *Bel arrab* is able to maintain, by his revenues, from three to four hundred slaves:"—consequently, he must have many "born in his

house:” and these he might arm on occasion; for NIEBUHR mentions, a few lines lower, that “the slaves and soldiers of *Imam Seif ben Sultan* had been infamous robbers.”

That the term *house* expresses *property*, see 1 Kings xiii. 8, compared with Psalm cv. 21, Joseph had been over Potiphar’s house, *i. e.* his property generally; before he was placed by Pharaoh in the same office of superintendence over the Royal property, or house.

No. XLIV. ON THE FIGURATIVE APPLICATION OF THE LOCUST. (WITH A PLATE.)

THERE is a remarkable passage, Eccl. xii. 5, where King Solomon, describing the infelicities of old age, says, according to our translation: “the grasshopper shall be a burden,” but it is, I believe, generally admitted, that the words should be rendered “the locust shall burden itself.” The word (צמ, CHAGAB) signifies a particular species of locust: in Arabic, the word implies to *veil*, or *hide*. It is, probably, a kind of hooded locust, or the lesser yellowish locust, and is among those that are eatable: it greatly resembles our grasshopper.

To this insect the preacher compares “a dry, shrunk, shrivelled, crumpling, craggy, old man, his back-bone sticking out, his knees projecting forwards, his arms backwards, his head downwards, and the apophyses, or bunching parts of the bones in general enlarged:” and from this exact likeness, says my learned author (Dr. SMITH), without all doubt, arose the fable of *Tithonus*, who, living to extreme old age, was at last turned into a grasshopper.

This *poetical* use of the Locust, as figurative of an old man, it is presumed may be justified by quoting the *pictorial* figurative application of the same insect, to the same purpose. In the capital collection of gems in the Florentine Gallery, Plate 96, appear several instances of (as I suppose) this allegory: they are copied on the plate annexed.

Nos. 1, 2. As we know of no *natural* connection which the Locust can have with the lyre, or with the pastoral pipe of Pan (the syrinx), it is conceived that the author of these gems has employed a personification, concealed under this similitude: the Locust is no musical animal; it has neither voice for song, nor fingers adapted to play on any musical instrument: the natural Locust then, is not intended—but, the reference is to a *somebody* endeavouring to perform an impossibility, such as would be that of a Locust attempting to play on the lyre, or the flute. If we *assume* that this emblemized *somebody* is in fact an old man, then the design of this representation becomes evident, and includes this idea:—old age may *attempt* to be delighted by the charms of musical sounds, but the attempt is unavailable, and without fruition, as its faculties are incompetent to that pleasure.

No. 3, shows still more explicitly the meaning of its author, which is perfectly coincident with what is understood to be the true import of the royal preacher’s expressions. It represents an old man, under the emaciated figure of a Locust, which has loaded his shrunk stature, his drooping wings, and his spindle shanks, with a supplicatory sacrifice to Venus. In this gem, the idea of an old man being signified by the Locust, is conspicuous: for he stands upright, so far as he can stand upright, on his hinder legs; over his shoulder he carries a kind of yoke, with a loaded basket of offerings at each end (a very common instrument in representations of sacrifice), which he grasps carefully with his two fore-legs (the other fore-legs of the locust being omitted for the sake of similarity:—I do not recollect a Locust having only *four* legs; though such a species may exist); and he proceeds creeping, not flying, on tip-toe, staggering towards the column which is consecrated, as appears by evident insignia, to the divinity of his adoration.

Surely these are sufficiently remarkable coincidences of imagination ; as will appear, on analysing the words of the passage in Ecclesiastes :

Shall crouch all the daughters of song ;
And of that which is high they shall fear ;
And alarms [shall be] in the way ;
And shall drop off the almond,
or be dismissed the watcher,
or be relinquished vigilance ;
And shall burden itself the Locust ;
And abolished is enjoyment.

The Latin version of Pagninus certainly understood these last lines in the same sense, “ & reprobabitur coitus, & onerabitur dorsum, & dissipabitur concupiscentia.”

The adoption of the same emblem of imbecility, by persons so distant and different as the Royal Preacher, and the engraver of this gem, at least merits remark ; but it seems also, to favour the idea, that such was a *common* figurative representation ; and, if so, it may justify the inference that the other parts of Solomon’s description of old age, were perfectly familiar, free, and easy, to the reader in his day, though to explain them thoroughly, *now*, requires no little share of penetration.—If this representation be thought less common, it may be esteemed the more curious.

Nos. 4 and 5, represent a Locust on a flower, also, on an ear of corn. These would, probably, not have been noticed, had not the former struck me ; as it might be imagined that these locusts were *devouring* these vegetables ; but if, in No. 4, this insect might be thought to be *smelling*, though with no great satisfaction,—I apprehend his attitude may justify the supposition which will agree with the infruition already suggested.

As to the different words employed in translating the text, it is well known that the original will bear either version, and, in fact, they run at last into the same idea : as, “ dismissing the watcher” (Physician, say some) is little different from “ relinquishing vigilance ;” (*i. e.* as says a Physician when about to quit his patient ; “ All hope is gone : neither remedy nor regimen can avail ; nature is worn out ; let the patient have his own way—eat, drink, &c. whatever he fancies”). That the almond may be expressed by the term *watcher*, see ALMOND in the *Dict.* ; and this, in a *figurative* description, is no more than a usual license of poetry.

No apology is necessary for adding the following :—“ Barzillai was a very aged man—fourscore years old.—And Barzillai said unto the king, How long have I to live? Can I discern between good and evil? Can thy servant taste what I eat, or what I drink? Can I hear any more the voice of singing men and singing women?—Let thy servant return, to die in my own city, and to be buried in the grave of my father, and of my mother.” 2 Sam. xix. 35.

————— The sixth age shifts
Into the *lean* and slipper’d Pantaloon,
With spectacles on’s nose, and pouch on’s side ;
His youthful hose, well sav’d, a world too wide
For his *shrunk shank* ; and his big manly voice,
Turning again towards childish treble, pipes
And whistles in his sound : Last scene of all,
That ends this strange eventful history,
Is *second childishness* and *mere oblivion* ;
SANS TEETH, SANS EYES, SANS TASTE, SANS EVERY THING.—*Shakespeare.*

But there is another, and perhaps a more difficult, application of the locust as an emblem, in the Revelations, chap. ix. The passage has generally been thought singular, and, indeed, has been abandoned by most critics as desperate.

“ And there came out of the smoke, Locusts upon the earth; and unto them was given power, as the Scorpions of the earth have power—and their torment was as the torment of a Scorpion when he striketh a man. And the shapes of the Locusts were like unto (1) horses prepared unto battle; and on their heads were, as it were (2) crowns like gold; and their faces were (3) as the faces of men; and they had hair (4) as the hair of women; and their teeth were (5) as the teeth of lions; and they had breast-plates as it were (6) breast-plates of iron; and the sound of their wings was as the sound of (7) chariots of many horses, rushing to battle; and they had (8) tails like unto Scorpions; and there were stings in their tails... and (9) they had a king over them.”

To explain, in part, this representation, I translate the following passage from NIEBUHR, *Descrip. Arab.* page 153:—“ An Arab of the Desert near *Basra* [*Bassorah*] informed me of a singular comparison of the Locust with other animals. The terrible Locust of chap. ix. of the *Apocalypse*, not then occurring to me, I regarded this comparison as a *jest* of the Bedouin [Arab], and I paid no attention to it, till it was repeated by another from *Bagdad*. It was thus:—He compared the head of the Locust to that of the horse (1, 6); its breast to that of the lion (5); its feet to those of the camel; its body to that of the serpent; its tail to that of the scorpion (8); its horns [*antennæ*], if I mistake not, to the locks of hair of a virgin (4); and so of other parts.”

I have numbered these sentences, that the eye may more readily perceive their correspondences. I believe every reader will wish, with me, that M. NIEBUHR had fortunately been aware of the similarity of these descriptions; he might then have illustrated, perhaps, every word of this passage. It seems more natural to compare, in No. 5, their teeth to those of lions, than their breasts to those of lions; but this is more especially proper to the Apocalyptic writer's purpose, as he already had informed us of their resemblance to “ horses prepared for battle.” As the illustration of this idea will explain Nos. 1, 2, 6, it may justify our more particularly enquiring what was the armour, &c. of horses prepared for battle, in the East.

“ The Mamalukes wearing their beards long and rough, with graue and sterne countenance, hauing strong and able bodies, vsed such cunning in all their fights and battels, that after they had giuen the first charge with their launces, they would by and by with wonderful actiuitie vse their bows and arrows, casting their targuets behind them; and forthwith the horsemans' mace, or crooked scimitar, as the manner of the battell or place required. Their horses were strong and couragious, in making and swiftnesse much like vnto the Spanish Iennets; and that which is of many hardly beleueed, so docile, that at certaine signes or speeches of the rider, they would with their teeth reach him vp from the ground a launce, an arrow, or such like thing; and as if they had known the enemy, run vpon him with open mouth, and lash at him with their heeles, and had by nature and custom learned, not to be afraid of any thing. These couragious horses were commonly furnished with siluer bridles, guilt trappings, rich saddles, their necks and breasts armed with plates of yron: the horseman himselfe was commonly content with a coat of maile or a brest-plate of yron. The chiefe and wealthiest of them vsed headpieces; the rest a linnen couering of the head, curiously folded into manie wreathes, wherewith they thought themselves safe ynough against any handie strokes: the common souldiers vsed thrumb'd caps, but so thicke that no sword could pierce them..... The Mamalukes fought with such furie, that hauing made great slaughter of the Asian horsemen, they brake in amongst them, as if it had been a raging floud, bearing all down before them.” KNOLLES'S *History of the Turks*, p. 529.

We remark on this, that if these horses had “ siluer bridles, and guilt trappings,” &c. they were not unlikely to have ornaments, as it were, like crowns of gold (2): we find

they had really "brest-plates of yron;" (6) and by their rushing on the enemy, and the use they made of their mouths, the comparison of them to Locusts, &c. seems very applicable.—Without entering into the question, What these Locusts prefigured? the reader will accept the following extracts from KNOLLES, p. 75, in which those who think that the Tartar, or the Turkish Nation, was intended by the Locusts, will not fail to discover many points of resemblance.

"About this time (when in the space of a few yeares such mutations as had not before of long beene seen, chanced in diuers great Monarchies and States) that the Tartars, or rather Tattars, inhabiting the large, cold, and bare countries in the North side of Asia (of all others a most barbarous, fierce, and needie Nation), stirred vp by their owne wants, and the persuasion of one Zingis (or as some call him, Cangis) *holden amongst them for a great Prophet, and now by them made their Leader*, and honoured by the name of Vlu-Chan, that is to say, THE MIGHTIE KING (commonly called the great Cham) *flocking together in numbr like the sand of the sea*, and conquering first their poore neighbours, of condition and qualitie like themselves, and easie enough to be entreated with them to seeke their better fortune, *like swarmes of grasshoppers sent out to deuoure the world*, passed the high Mountaine Caucasus, part of the Mountaine Taurus, of all the Mountaines in the world the greatest; which beginning neere vnto the Archipelago, and ending vpon the Orientall Ocean, and running thorow many great and famous kingdomes, diuideth Asia into two parts; ouer which great Mountaine, one of the most assured bounders of nature, that had so many worlds of yeares shut vp this rough and savage people, *they now passing without number*, and comming downe as it were into another World, full of such Nature's pleasant delights as neuer were to them before seene, bare downe all before them as they went, *nothing beeing now able to stand in their way.*"

It is remarkable, that Solomon says, Prov. xxx. 27, "The locusts have no king;" but the locusts of the Apocalypse have a king, and a dreadful king too; *Abaddon*,—the destroyer.

We remark, that NIEBUHR's comparison includes more parts of this insect, than that of the Apocalypse does, so that if the author of that book has not farther amplified his description, it was not for want of materials: moreover, this, like the former emblematic usage of the Locust, seems to be familiar in the East (as it was *repeated* to M. NIEBUHR) consequently, though hitherto difficult to us, it was not so in the time and place of the writer.

The upper figure on the plate is copied from Dr. SHAW; and represents the common Barbary Locust. The lower figure is engraved from nature; being one of many which visited this country (in the year, I think, 1754, or thereabout); it was preserved in spirits by Dr. COMBE, from whom I received it.

In both these figures, the *breast-plate* appears sufficiently to resemble that which was worn by "horses prepared to battle," in the days of croisades and chivalry; and the *neck-pieces* in that of Dr. SHAW, bear no slight resemblance to those used about that period. The general likeness of the head of the Locust to that of the horse, has been remarked by almost all who have paid attention to this branch of natural history. A farther history of the Locust, is given in a subsequent article. See also the PLATES.

No. XLV. HEIR APPARENT TO THE THRONE.

THE FRAGMENT No. II, states, among other reasons for the dates there assigned to the periods of Hezekiah's life, that it is customary for the eldest son born *after the father's accession* to the throne, to succeed him in his dignity as king: this appears new to some readers; but, the following authorities may support the assertion:

"The

“The word *Sultan* is a title given to the Ottoman Princes, *born while their fathers were in possession of the throne*, and to those of the Ginguassian family.

“The epithet *Sultan*, therefore, is bestowed on *him who enjoys the right of succession*; and this, by the Turkish law, belongs to the eldest of the family. It is to be remembered, as has before been remarked, *that he must be born while his father possesses the throne*.” Baron du TOTT, vol. i. p. 65.

To these principles, we find an Eastern prince appealing; and as he also states the reasons on which they are founded, it may not be amiss to introduce his discourse on this subject.

“Zemes sailing to Rhodes, was there honorably received by the Great Master, and all the rest of the Knights of the Order: to whom in their publicke assemblie three daies after, hee openly declared the causes of the discord betwixt his brother and him; alledging for the color of his rebellion, *That although Baiazet was his elder brother, yet that he was born whilst his father yet lived in priuat estate, vnder subiection and command, long before he possessed the kingdome, and so no king's sonne: whereas he himselfe was the first borne of his father, beeing an Emperor, and so not heire of his private fortune* (as was Baiazet) *but of his greatest honour and empire*,” &c. KNOLLES'S History of the Turks, p. 442.

N. B. Computations of time, &c. by descents, (as that of Christ, by his Genealogy,) are greatly affected by this principle; since the length of lives, reigns, &c. when the successor is not the eldest son, but the youngest, are rendered obviously, and materially, imperfect, by it.

No. XLVI. OF USURIOUS INTEREST OF MONEY.

THAT the accumulation of compound interest is really a *biting* principle, no doubt will be entertained by any who have ever considered, and still less by any who have felt, the subject; for this reason, it is forbid by the laws of the United Kingdom; and, is only used as a method of valuation on particular occasions, such as annuities, &c.

It is not clear, that any mention of this custom of compound interest occurs in the Bible; though two words are used, both signifying usury: the first (תרבית *TEREBIT*) imports simply, *increase*; the other (נשך *NESHEC*) imports *biting* or *devouring* interest—i. e. usury. This word is commonly applied to the biting of a serpent, which at the first moment produces but little effect; nevertheless, the venom soon spreads, and ultimately reaches the vitals. *Neshek* has usually been thought, therefore, to express *compound interest*; but, as the inference seems rather to be *drawn* from the word, and assimilated to a custom of our own, it admits a query, whether a *lower* rate of simple interest may not be expressed by the first word, and a more extravagant rate of simple interest by the latter word? That the rate even of simple interest *may* be so extravagant, as well to deserve the appellation *biting*, let the following quotation witness:

“Nothing is more destructive to Syria, than the *shameful* and *excessive* USURY customary in that country. When the peasants are in want of money to purchase grain, cattle, &c. they can find none, but by *mortgaging the whole or part of their future crop, greatly under value*.—The danger of letting money appear, closes the hands of all by whom it is possessed; and if it is parted with, it must be from the hope of a rapid and exorbitant gain; the most moderate interest is *twelve per cent.*—the usual rate is TWENTY, and it frequently rises as high even to THIRTY.” VOLNEY'S Travels, vol. ii. p. 410.

Surely this rate of interest well deserves the epithet *biting*! whether or not that be in Scripture peculiarly expressive of *compound* interest. Vide No. LXXIX.

No. XLVII. OF EATING BLOOD.

NO discovery of late years, made more noise in the inquisitive world, than the accounts given by Mr. BRUCE relating to the eating of blood. Many were the ill-advised comments and additions to which the first reports of this custom gave rise; and it was not a little owing to these comments (I believe) that the publication of Mr. B.'s work was so long delayed: the writer not chusing to expose himself to those cavils and remarks, to which every work that considerably attracts public notice by extraordinary facts, is exposed. The reader will find below that particular incident which was related very differently by reporters, from what, Mr. B. himself relates it; it is given partly as an act of justice to that traveller's memory, as well as because it elucidates a striking passage in Holy Writ.

It is well known that the Mosaic law forbade eating of blood; and, the prohibition appears to be long prior to the Mosaic law, and to be one of the earliest injunctions given to renovated mankind: Gen. ix. 4. "The life, *i. e.* the blood thereof, shall you not eat." This was renewed in most positive terms, Levit. xvii. 10, and remarkably in verses 12, and 15, where the *stranger* also is included in the prohibition, under the most rigorous penalty. Now it is asked, unless this custom had been known to Moses, or used in his time, wherefore insert this regulation? wherefore forbid what was never practised? That this is now actually (ordinarily) practised in Abyssinia, we have the testimony of Mr. BRUCE; Mr. HODGES, also, in his "Travels in India," p. 93. 4to. London, relates, that he was present at a *sacrifice* among the mountaineers of Indostan, where, those assembled at their annual ceremony, after the head of the ox was separated by the chief, with a sabre, ate the still bleeding flesh, and the blood which remained in it." It appears, also, that there are tribes in Africa, whose slight manner of roasting their food is little different from eating it raw: and if it were not personal to ourselves, as a nation, it might be said, that we eat sundry kind of fish, as oysters, &c. raw; while yet we are surprised at those who feed on snails, and at those who feast on locusts.—So different are the manners of mankind! and so *startling* are their apprehensions of the customs of others! For the rest let us hear Mr. BRUCE:

"Not long after our losing sight of the ruins of this ancient capital of Abyssinia, we overtook three travellers, driving a cow before them; they had black goatskins upon their shoulders, and lances and shields in their hands; in other respects they were but thinly clothed; they appeared to be soldiers. The cow did not seem to be fatted for killing, and it occurred to us all that it had been stolen. This, however, was not our business, nor was such an occurrence at all remarkable in a country so long engaged in war. We saw that our attendants attached themselves, in a particular manner, to the three soldiers that were driving the cow, and held a short conversation with them. Soon after, we arrived at the hithermost bank of the river, where I thought we were to pitch our tent; the drivers suddenly tript up the cow and gave the poor animal a very rude fall upon the ground, which was but the beginning of her sufferings. One of them sat across her neck, holding down her head by the horns, the other twisted the halter about her fore feet, while the third, who had a knife in his hand, to my very great surprise, in place of taking her by the throat, got astride upon her belly, before her hind legs, and gave her a very deep wound in the upper part of the buttock.

"From the time I had seen them throw the beast upon the ground, I had rejoiced, thinking that when three people were killing a cow, they must have agreed to sell part of her to us; and I was much disappointed upon hearing the Abyssinians say, that we were to pass the river to the other side, and not encamp where I intended. Upon my proposing they should bargain for part of the cow, my men answered, what they had

already learned in conversation—‘ that they were not then to kill her, that she was not wholly their’s, and they could not sell her.’ This awakened my curiosity; I let my people go forward, and staid myself, till I saw, with the utmost astonishment, two pieces, thicker and longer than our ordinary beef steaks, cut out of the higher part of the buttock of the beast; how it was done I cannot positively say, because, judging the cow was to be killed from the moment I saw the knife drawn, I was not anxious to view that catastrophe, which was by no means an object of curiosity; whatever way it was done, it surely was adroitly; and the two pieces were spread upon the outside of one of their shields.

“ One of them still continued holding the head while the other two were busied in curing the wound. This, too, was not done in an ordinary manner; the skin, which had covered the flesh that was taken away, was left entire, and flapped over the wound, and was fastened to the corresponding part by two or more small skewers or pins, whether they had put any thing under the skin, between that and the wounded flesh, I know not; but, at the river side where they were, they had prepared a cataplasm of clay, with which they covered the wound; they then forced the animal to rise, and drove it on before them, to furnish them with a fuller meal when they should meet their companions in the evening.” BRUCE’S Travels, vol. iii. p. 142.

In various parts of his Travels, Mr. B. asserts the eating of flesh raw, the animal being killed on the outside of the door, for the entertainment of a company within. This raw flesh, he says, is called “ *brind* ;” he mentions it as given even to the sick by their friends; and he explains a disorder which it produces. He says, he ate of it himself, and (to notice the force of custom) on this he lived a long time together;—in fact, the soldiery scarcely have, or can have, any other food. These hints are introductory to his remarks on the history of Saul (1 Sam. xiv. 33.) with which this Fragment will conclude:

“ We have an instance, in the life of Saul, that shows the propensity of the Israelites to this crime. Saul’s army after a battle, *flew*, that is, fell voraciously upon the cattle they had taken, and threw them upon the ground to cut off their flesh, and eat them raw; so that the army was defiled by eating blood, or living animals. To prevent this, Saul caused roll [to be rolled] to him a great stone, and ordered those that killed their oxen, to cut their throats upon that stone. This was the only lawful way of killing animals for food; the tying of the ox, and throwing it upon the ground, was not permitted as equivalent. The Israelites did, probably, in that case, as the Abyssinians do at this day: they cut a part of his throat, so that the blood might be seen on the ground, but nothing mortal to the animal followed from that wound. But, after laying his head upon a large stone, and cutting his throat, the blood fell from on high, or was poured on the ground like water, and sufficient evidence appeared that the creature was dead, before it was attempted to eat it. We have seen that the Abyssinians came from Palestine, a very few years after this; and we are not to doubt, that they then carried with them this, with many other Jewish customs, which they have continued to this day.” BRUCE’S Travels, vol. iii. page 299. This fact has since been confirmed by Mr. SALT; it is termed in Abyssinia “ eating the *skulada*,”

No. XLVIII. ON THE MANNER OF THRESHING IN THE EAST. (WITH A PLATE.)

IF it were necessary at this time to magnify the advantages derived from the Plates which accompany this Work, a more decisive instance for the purpose, than the very simple Design which forms the subject of the present article, could not be desired. It

might be asked, what farmer in England understands correctly those expressions in Scripture which refer to the operation of threshing? for instance, Amos ii. 13, "Behold I am pressed under you, as a cart is *pressed* that is full of sheaves"—when our translators have put in the margin, the absolutely contradictory rendering, "I will press your place, as a cart full of sheaves *presseth*"? in one rendering, it is the cart which is pressed; in the other rendering, the cart is that which presses the place where it passes: and this, as being intelligible to English readers, our translators have admitted into the text, and have put the more correct version in the margin.

So, Isaiah xli. 15, "Behold, I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff; thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them." Every idea here, every allusion, every sentence, was (and is) familiar to an Eastern agriculturist; but what can an Englishman understand, by "a new sharp threshing instrument, *having teeth*"? He who naturally thinks of the flail, as his threshing instrument, may well be permitted to wonder in what part of this instrument, its *teeth* can be placed? and how was it to be used, when increased by this addition? As to our modern threshing machines, they are out of the question.

We have, also, a passage, Isaiah xxv. 10, which has little, if any, less contradiction between the marginal reading and the text, than that of Amos, first quoted: "Moab shall be trodden down under him, even as straw is trodden down for the dunghill;"—The margin reads, "Moab shall be *threshed*, as straw is *threshed* in Madmenah."—Now to tread straw by labour purposely and specifically *for* the dunghill, is, I apprehend, an occupation of persons unknown to our rural economy; but, our translators were aware, that to allude to the threshing of straw in Madmenah, was to delude the rustic reader by a seeming translation of no information to him; they, therefore, preferred that which, though it have no foundation in fact, yet *seems* less uncouth to English ears. Translators, in general, have referred the passage to threshing, as appears by consulting them: COVERDALE has—"threshed upon the ground;" the Doway translation—"broken with the Wain;" and Bishop LOWTH—"threshed under the wheels of the car:" each something right, and something wrong; but Bishop LOWTH the nearest to accuracy.

Very little indeed, of the real import, *the haste*, or the value, of the proposed present of Ornan to King David (1 Chron. xxi. 23) can be understood in this country: "I give the *threshing instruments* for wood;" *i. e.* to burn the sacrifice of the oxen, &c. How many flails (*our* threshing instruments) must Ornan have possessed, to accomplish this purpose? Could nothing better be found, nothing be fetched from the adjacent city, but must all the flails of this Jebusite be consumed for this service? Surely Ornan did not hold such a quantity of land, as required so great a number of flails for the purpose of threshing the produce of it, that they might serve to consume the sacrifice of two oxen! But why not conclude, that this offer was made for *instant* use, Ornan hereby hoping to terminate the pestilence, as it were, on the instant, without a moment's delay? Thus considered, it acquires additional propriety, and we shall see that it had no trifling value.

When the prophet Isaiah speaks of the customary practice of rural economy in Judea, as exemplifying the talents imparted by Heaven to the sons of men, he says, "His God doth instruct him to discretion, and doth teach him: for the fitches are not threshed with a threshing instrument; *neither is a cart wheel turned about* upon the cummin: but the fitches are beaten out with a staff, and the cummin with a rod. Bread-corn is bruised, because he will not be ever threshing it, *nor break it with the wheel of his cart*, not bruise it with his horsemen. This also cometh from the Lord of Hosts, who is wonderful in counsel, and excellent in working." Isaiah xxviii. 27. "Surely!" exclaims the honest

British reader, "Who ever heard of such doings? To turn cart wheels upon bread-corn! What a waste of that valuable and necessary article! What a shame were that!"

Other instances, in which the Agriculturist of England is likely to mis-apprehend the import of those expressions, which describe the instruments of his profession used in the East, are unnecessary: taking these, therefore, as sufficient, we proceed to notice the process, &c. of threshing, as described by travellers who have made their observations on the spot.

"The second remark is concerning the manner they thresh, or rather tread, rice in Egypt, by means of a sledge drawn by two oxen; and in which the man who drives them, is on his knees, whilst another man has the care of drawing back the straw, and of separating it from the grain, that remains underneath. In order to tread the rice, they lay it on the ground in a ring, so as to leave a little void circle in the middle." NORDEN's Travels in Egypt and Nubia, page 80.

"In threshing their corn, the Arabians lay the sheaves down in a certain order, and then lead over them, two oxen, dragging a large stone. This mode of separating the ears from the straw, is not unlike that of Egypt." NIEBUHR's Travels, page 299.

"They use oxen, as the antients did, to beat out their corn, by trampling upon the sheaves, and dragging after them a clumsy machine. This machine is not, as in Arabia, a stone cylinder; nor a plank with sharp stones, as in Syria; but a sort of sledge, consisting of three rollers, fitted with irons, which turn upon axles. A farmer chooses out a level spot in his fields, and has his corn carried thither in sheaves, upon asses, or dromedaries. Two oxen are then yoked in a sledge, a driver gets upon it, and drives them backwards and forwards [rather in a circle] upon the sheaves; and fresh oxen succeed in the yoke, from time to time. By this operation, the chaff is very much cut down: the whole is then winnowed, and the pure grain thus separated. This mode of threshing out the corn, is tedious and inconvenient; it destroys the chaff, and injures the quality of the grain." NIEBUHR's Travels, vol. i. page 89.

"This machine [says Niebuhr] is called *Nauridsj*. It has three rollers, which turn on their axles; and each of them is furnished with some irons, round and flat. At the beginning of June, Mr. *Forskal* and I several times saw, in the environs of *Dsjise*, [*Gizé*,] how corn was threshed in Egypt. Every peasant chose for himself, in the open field, a smooth plat of ground, from 80 to 100 paces in circumference. Hither was brought, on camels or asses, the corn in sheaves, of which was formed a ring of six or eight feet wide, and two high. Two oxen were made to draw over it again and again the *sledge* (traineau) above-mentioned; and this was done with the greatest convenience to the driver; for he was seated in a chair fixed on the sledge.—Two such parcels or layers of corn are threshed out in a day, and they move each of them as many as eight times, with a wooden fork of five prongs, which they call *Meddre*. Afterwards they throw the straw into the middle of the ring, where it forms a heap, which grows bigger and bigger. When the first layer is threshed, they replace the straw in the ring, and thresh it as before. Thus the straw becomes every time smaller, till at last it resembles chopt straw. After this, with the fork just described, they cast the whole some yards from thence, and *against the wind*; which driving back the straw, the corn and the ears not threshed out, fall apart from it, and make another heap. A man collects the clods of dirt and other impurities, to which any corn adheres, and throws them into a sieve. They afterwards place in a ring the heaps, in which a good many entire ears are still found, and drive over them, for four or five hours together, a dozen couple of oxen (*une douzaine de couples de bœufs*) joined two and two, till by absolute trampling they have separated the grains, which they throw into the air with a shovel (*Lukh*) to cleanse them."

Dr. RUSSELL tells us (Descript. Alep.) that near Aleppo, in Syria, the corn is “dislodged from its husks by a machine like a sledge, which runs upon two or three *rollers* drawn by *horses*, cows, or asses. In these *rollers* are fixed two iron *wheels*, *notched like the teeth of a saw*, and *pretty sharp*; at once cutting the straw, and separating the grain.”

HOMER has described the method of *threshing corn by the feet of oxen* as practised in his time and country, Iliad xx. line 495, &c. The passage is thus translated, but not with extreme accuracy, by POPE:

As with autumnal harvests covered o'er,
And thick bestrown, lies Ceres' sacred floor,
When round and round, with never weary'd pain,
'The trampling steers beat out th' unnumber'd grain.

The ancient Arabs, Syrians, Egyptians, and Romans, *threshed their corn*, in the same manner, by the feet of cattle; as may be seen in BOCHART, vol. ii. p. 302, and 310. “The Moors and Arabs,” says Dr. SHAW, “continue to *tread out* their corn after the primitive custom of the East. Instead of *beeves*, they frequently make use of mules and horses, by tying in the like manner, by the neck, three or four of them together, and whipping them afterwards round about the *neddars* (as they call the *threshing-floors*; the *Lybicæ Aræ* of Horace) where the sheaves lie open and expanded, in the same manner as they are placed and prepared, with us, for threshing. This, indeed, is a much quicker way than our's, but less cleanly: for, as it is performed in the open air (Hos. xiii. 3,) upon any round level plat of ground, dawbed over with cows' dung, to prevent, as much as possible, the earth, sand, or gravel, from rising; a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain; at the same time *the straw*, which is their only fodder, is hereby *shattered to pieces*: A circumstance very pertinently alluded to, 2 Kings xiii. 7, where the king of Syria is said to *have made the Israelites like the dust*, by threshing.”—SHAW'S Travels, pages 133, 138, 2d edition; p. 221, folio.

WOLFE, in his “Life,” &c. at Ceylon, page 113, says thus, “It is very remarkable, that none of these cattle used in threshing, will either Dung, or Stale, as long as they are at work, which I have observed myself with great attention, more than a hundred times.”

To introduce the information furnished by our plate, we shall first notice the PLACE where this operation is performing; *i.e.* the Threshing-floor; which appears to be a level smooth area, inclosed by mud-brick walls, having a proper opening for entrance, and on one side of it, the barn, or garner, the door of which is shewn in the plate.—This area we suppose is prepared according to the account of Dr. SHAW; or is itself sufficiently smooth, hard, and *bound*, to be fit for the intended operation; without that preparation.

At the lower corners of the plate, the figures A and B, represent the wain, car, cart, drag, or threshing instrument, thus variously denominated, by different translators.

Fig. A, is, in reality, a *plan* of this instrument; but, for convenience of the plate, (a liberty hardly requiring an apology) it is *supposed* to be set upright, on one of its sides. It appears to consist of—a strong square frame, well secured with iron pins, &c. to keep it tight and steady: within this are three rollers, secured by pins, at each end, inserted into the frame, and passing through it: on each side of the rollers are circular iron *cutters*, having sharp edges; their track is *between* that of the other *cutters* of which the instrument consists. N. B. It is these *cutters* which are furnished with teeth, as noticed by Dr. RUSSELL above; also Isaiah, xli. 15.

Fig. B, is an *elevation*, or side-view, of the same instrument; which shews, that the external square frame turns *upward* in front, for the purpose of more smoothly passing over the straw, &c. before it. The pins, which mark the insertions of the

rollers, are also seen; and from this frame rises a seat, or kind of chair, for the convenience of the driver, who is to sit upon it.

Appended to fig. A is the yoke, C, united to the main body of the instrument, by rings, and a hook, which allow of free motion, &c. while, at the other end, where it is borne by the oxen, it also possesses considerable freedom.

These two subjects are from NIEBUHR's "Voyage in Arabia": and it will be observed that they differ, though but slightly, from that shown at work, in the principal subject of the plate; which is taken from NORDEN's "Travels in Egypt." They both agree, however, in the main principles and forms of their construction; for, whether the seat be solid, as that of NORDEN, or has bars, as that of NIEBUHR—whether the back rails of it turn forward, as that of NIEBUHR, or backward, as that of NORDEN, these variations may occur in different countries, or in different provinces of the same country, or may be adopted by different farmers in the same province, without impeaching the correctness of either delineation.

The principal subject of this plate shows the manner of using this machine; which has been amply explained by the extracts given; concerning which it need only be said, that it offers, in a more lively manner, to the eye, what it proposes to show, than it is possible for the best written accounts to describe to the mere conception of the reader.

Beyond the circle of corn strewed for threshing by the oxen, is a quantity of corn, already threshed, which a man is engaged in winnowing, by throwing it up against the wind; the current of air blows away the chaff, while the grains of corn by their weight fall safely down. Observe the form of the FAN used by this labourer: it resembles a small shovel, with a long handle; unlike any kind of corn-fan, or winnowing machine, used in England: this representation, therefore, is well adapted to correct what erroneous conceptions of the instrument the reader might heretofore have entertained.

It cannot be taken amiss, if we notice the number of passages in Scripture which may be explained, or illustrated, by means of this single plate. I presume it will neither be expected, nor desired, that the plates in general should be so copiously treated on; because, after having attentively considered them, the reader will doubtless adapt the illustrations they afford to other subjects, or passages, than those to which they may be immediately referred in these remarks: but, by way of specimen of their great utility, the present subject may afford additional illustrations.

By means of this representation of a THRESHING-FLOOR, we see what was the lodging of Boaz, Ruth iii. 2: "He winnoweth barley to night, in his threshing-floor," where "he ate and drank (verse 7) and his heart was merry; and where he went to lie down, at the end of the heap of corn"—either of that gathered into the adjoining garner; or, rather, as agreeable to Eastern manners, of that heap of corn, or straw, of which NIEBUHR speaks; or of a heap of unthreshed corn. In either case, the threshing-floor afforded sufficiently good lodging, in the fine time of the year, every way equal, and not unlike, to that which was usual upon the house-tops, which also was in the open air. "Get thee down to the floor," says Naomi to Ruth, "but discover not thyself to the man, till he shall have done eating and drinking."—How Ruth might remain unnoticed, in a large yard, or area, filled with piled heaps of corn, may be easily conceived—even if the barn, &c. in it, might not afford sufficient concealment from the observation of Boaz. The security, the privacy, &c. of the place, are clearly illustrated by our delineation.

2 Chron. xviii. 9, "And the king of Israel, and Jehoshaphat, king of Judah, sat each of them on his throne, clothed in their robes: they sat in a *void place*, at the entering in of the gate of Samaria."—This *void place*, says the margin, was a *floor*

(גֶרֶן GEREN).—We perceive, by our plate, how proper for such an attendance, &c. was a large Eastern threshing-floor; and how convenient, not merely to accommodate the two kings, with their retinue, but also to separate them from the populace, the gross of the army, &c.

It is impossible to attach any blame to our translators, for using such terms as were most intelligible, and best suited to their readers, either here or elsewhere; for had they said “threshing-floor,” in many places, the idea of a barn, and its floor, would instantly have occurred to their readers—as in this passage,—with its attendant difficulty, How could any barn be large enough to contain two kings, their courtiers, officers, prophets, &c.? whereas, there is not only no difficulty in the original account, but there is every appearance of authenticity and verisimilitude.

Moreover, we may observe after due consideration and inspection, circumstances very different from what are usually imagined in the history of Gideon, Judges vi. 11: “Gideon threshed wheat by the wine-press, to hide it from the Midianites.”—Now, if this were in a place so large, (the situation, &c. of which was well known) and, consequently, exposed to view, as our threshing-floor is represented, how could he hide himself, his oxen, &c.? In answer, we should note, that the original, says, Gideon “beat,” as with a stick, or staff (a manner much nearer to the English mode of threshing, than in other passages of Scripture; and the result of necessity, not of choice) “corn” (a small quantity, doubtless) “IN the wine-press,” where he might be private enough; the press being used only in the time of vintage; at all other times offering to the Midianites, nothing worthy their rapacious inspection. Thus concealed, while employed in his drudgery, on his scanty pittance, he was accosted by the angel; whose discourse, freely taken, is, perhaps, to this effect:—“What a strong arm you have! I wish those powerful blows were equally well laid on the Midianites: it is to you, robust, industrious, hard-working men, the nation must owe its deliverance: &c. Go in this thy might: thou shalt save Israel.”—Later in the story, Gideon says, “Behold, I will put a fleece of wool in the floor.” Our translators might, without risk, have said *threshing-floor*; since that is the clear sense of the word (גֶרֶן GEREN) used, and since the circumstances of the story clearly infer a place exposed to the open air. Observe, too, the power of the contradictory signs; and how fit a threshing-floor was, to determine the reality of that interference which Gideon requested, as a mark of special favour.

So much for the information derivable from this representation of a threshing-floor. We pass on to notice the business done there. Of Threshing, probably enough has been said, to illustrate the passages of Scripture which allude to it; but we may turn to some of those which relate to Winnowing—as for instance,

Psalms cxxxix. 2, “Thou *compasses* my path,”—margin, “Thou *winnowest*.” What an accurate scrutiny is included in this expression of the Psalmist, may now appear to the reader, in its full force: *q. d.* “Thou art as well acquainted with all my proceedings, as he who throws up the corn, and carefully inspects it, to clear it from dirt, &c. is acquainted with the contents of the shovel with which he labours, and which it is his business to sift and to separate with the greatest attention.”

How expressive is that passage, Jeremiah xv. 7: “I will fan them with a fan in the gates of the land: I will bereave them of children; I will destroy my people!” or that, chap. li. 3; I will send unto Babylon—fanners that shall fan her, and shall empty her land!” But more applicable still, to the action of the figure seen in the distant part of the threshing-floor, in our print, is the passage, Matt. iii. 12: “His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner (GEREN); but he will burn up the chaff with unquenchable fire.” See also Luke, iii. 17:

The

The print seems to be a direct comment on the passage; since both the action of the winnower, and the situation of the garner, or barn, are coincident with it: the fire only, in which to consume the chaff, being wanting.

A word or two, in relation to the oxen employed in threshing, shall conclude this dissertation. We see the import of the phrase, "thou shalt not muzzle the ox that treadeth out the corn;" which the Apostle applies to ministers: *q. d.*—"it is not fit that he who contributes to prepare food for others, should be denied a portion of sustenance for himself."—Contrast this precept by Hosea, xi. 4; for it should appear, that however, to this day, the oxen which tread out corn are not muzzled, in other kinds of labour they were, and still are muzzled—(a print of one *hood-winked*, while turning a wheel, is given by NORDEN)—"I was to them, as one that *takes off the yoke from their jaws* (or cheeks); *and I laid meat* (food) *down before them:*" certainly, then, they had been deprived of food during their labour. Micah iv. 13. "Arise, and thresh, O daughter of Zion! for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people:"—*i. e.* as oxen are driven "during four or five hours together," (as NIEBUHR relates, quoted above) and tread the corn, &c. so shalt thou tread many people. Isaiah xxx. 24. "The oxen . . . shall eat clean provender, which hath been winnowed with the shovel, and with the *fan*."—Now the winnowing-fan is, perhaps, never mentioned, as used by Eastern nations, either in ancient or modern times; at least, I know of no clear quotation to that purpose: and the word (פָּנָה) rendered *fan* in this passage, by our translators, is not rendered *fan*, by the LXX, or by the Vulgate; and if translated "breeze," or "wind," as is its true import, it well agrees with the general scope of the passage;—"clean provender, winnowed by being thrown up by the shovel and separated by the *blowing* wind:"—in perfect conformity to the customary mode of winnowing, &c. as appears from what has been offered.

* * The mode of treading out corn by the action of horses, is not entirely unknown in England; and is not uncommon in Scotland, where the animals move in a circle marked out for them, by appropriate machinery.

To complete this article, an enumeration of the names of the instruments might be added; but that is rather the province of the Etymologist, or the Grammarian, than of these remarks.

No. XLIX. THE POMP OF EASTERN MARRIAGE PROCESSIONS.

THE following extracts combine into one relation at least as many particulars of Oriental (occasional) pomp and stately manners, as most which can be selected; at the same time they explain or illustrate several passages (detached passages) of Holy Writ. No apology is necessary for introducing them at large. The Orientals value themselves on magnificence, on the number of their attendants, and the splendor of their equipage; if, in reading the incidental hints which occur in the Bible, on subjects of this kind, we are surprised at a splendor and expense, so different from our own, we may peruse these extracts with a full conviction, that what the Bible suggests even of the royal feast of Ahasuerus, or that of Belshazzar, is in perfect conformity to the modes of the times and places where the scenes of such histories are laid; that it is so far from exceeding the truth, that, in fact, it is a mere abridgment, far below what a literal account would justify—and certainly much below what Eastern imagination might have heightened, in relating the same stories.

"This yeare (1612) they did celebrate at Constantinople a double nuptiall feast; for the marriages of Bassa Mehemet, sonne to the deceased Cicala, with the Sultan's Sister; and of Bassa Mechmet, Admirall at sea, with the eldest daughter of his Emperour. For the feasts of yong Cicala, the Spahi made courses on horsebacke with battle-axes and barres, in the open place neere vnto the Seraill, where they made diuers fire-workes of verie greatcharge, but of small inuention; and they gaue presents to aboue 20,000 persons, besides the charge of the banqueting stuffe which amounted to aboue 20,000 crownes. The pompe was DOUBLE; for the Sultan's women did celebrat that day with the greatest ladies of the Port; and the men SEPARATED in other places did solemnise it in like manner. But the magnificence of the marriage of the Bassa Admirall at sea with Achmat's eldest daughter, had the Port. The ceremony was on the 30 of Iune, far more lustre at 20 daies after the other.

"The day before the consummation of the marriage they sent the bride's moueables and jewels, from the Seraill to the bridegroom's lodging, with this order and state that followeth: First there marched 500 Ianizaries on foot, being followed with the grand Prouost of Constantinople and the generall Surueiour, both on horsebacke and attired in cloth of gold; the Aga or Colonell of the Ianizaries verie proudly adorned, and enuironed with some Ianizaries, marched alone on horsebacke: after these, two hundred men of qualitie well mounted, and richly attired, followed with a slow pace. The last which marcht in this pompe or ceremonie, were the Talismans, Centons, Emirs, and other Ministers of Mahomet's Clergie. And presently after followed the Bassa Achmet, Destarda, or high Treasurer, who conducted the moueables, as chosen by the Sultan to be Godfather or Sagois to the bride, being enuironed with twelve footmen attired in long robes of gold. After him followed the moueables, apparell, and jewels, which made the bride's trusse, hauing in the head excellent musicke after the Turkish manner, of Hoboyes and Kettle-drums on horsebacke.

"These moueables, or this trusse, consisted of 27 Presents. The first was a little hat all of gold; covered with precious stones, and pantofles or women's shoes after the Turkish fashion of pure gold, enricht with turquoises and rubies: A booke of Mahomet's Law, the couering whereof was of massie gold all set with diamonds: many bracelets, and other rare deuises for women, of pure gold, with many precious stones: a little coffer a cubit long, and halfe as broad, all of chrystall of the rocke, hauing the corners of gold, in the which were to be seene great diamonds and huge pearles, to the value of 80,000 pounds sterling: After this precious coffer, were carried many smocks embroidered with gold and pearles and head-bands for the forehead, with many robes of cloth of gold. All this was distributed into 27 Presents, as we haue said, and carried with grest pompe by 27 men on foot.

"Then king Ahasuerus made a feast unto all his princes, and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king." Esther ii. 18.

Matt. xxii. 11. Luke xiv. 21.

"King Ahasuerus made a feast..... Also, Vashti, the queen, made a feast for the women, in the royal house which belonged to king Ahasuerus, [i. e. a separate feast, in the harem.] Esther i. 9.

"Thy head is like Carmel;" i. e. rising like that mountain in shape, and rough with jewels, as that mountain is with protuberances, Cant. vii. 5.

"How beautiful are thy feet with shoes, O Prince's daughter!" Cant. vii. 1.

"Thy cheeks are comely with rows of jewels:

"Thy neck with chains of gold.

"We will make thee borders of gold, with studs of silver." Cant. i. 10, 11.

"Upon thy right hand did stand the queen in gold of Ophir: (i. e. cloth made of gold of Ophir.)

"The King's daughter is all glorious in her inner dress:

"Her clothing is of wrought gold.

"She shall be brought unto the king in raiment of needle work:

"The virgins, her companions that follow her, shall be brought unto thee, -

"With gladness and rejoicing shall they be brought.

"They shall enter the King's palace."

Psalm xlv. 9, 13, 14, 15. *Vide* also Isaiah xlix. 16, lxi. 10. Jeremiah ii. 32.

"After these Presents followed 11 caroches* full of *yong maidens, slaues to serue the bride*; these caroches were *couered* and *shut*, and either of them attended by eunuchs *Moore*s: after these followed 28 virgins *slaues*, *attired in cloth of gold*, and accompanied by 28 blacke eunuches all on horsebacke, and richly clad. After which were seene 240 mules, loaden, with tents of tapestrie, cloath of gold, sattin, veluet, with the ground of gold, with many *cushions, which are the chaires the ladies of Turkie use*, with many other rich and sumptuous *moueables*.

"The marriage day being come, the bride was conducted to her husband's lodging with no lesse pompe and state than her *moueables*. The *Ianizaries* marched first as they had formerly done, being followed by the grand *Prouost*, the *Surueior* their *Aga*, and many other officers of the Port. The *Emirs* (who are descended from *Mahomet*, and alone *carrie greene turbants*) marched after to the number of 80: this name of *Emir* is as much to say as *lord*: They which weare them answer not, and obey none but their chiefe, called *Mirabachi*, and their voice in judgment stands for two; they were followed by the *Talismans* or *Priests* of *Mahomet's* law, and by a great number which studie it, and which aspire to the offices of *Cadis* or *Iudges*, of *Cadilesquiers* or *Mufti*. The *Visiers* or supreme *Iudges* of the *Turks'* estate, who judge of all *affaires* in counsell, came after with the grand *Visier*, who is *Lieutenant Generall* to the *Turkish Emperor* throughout his whole Empire, and keeps the scales of his Empire. He had on his left hand (which is the most honourable ranke in *Turkie*) the grand *Mufti*, or supreme *Bishop* of their Law. The musicke followed after on horsebacke consisting of thirtie men with drums and hoboies, being followed by eight *Ægyptians*, which carried *Biscaine* tabors, and did a thousand apish trickes. These were followed by 40 musitians, marching two and two, some playing of cterns, others harps, and some of lutes, after the *Turkish* manner. A foole (held for a *Saint* amongst them) being muffled with a cap and a cloke couered with mutton bones, danced and sung with these instruments: 50 of the chiefe officers of the *Arsenall* marcht after them, and 30 men with hammers & other iron instruments, to breake down whatsoever aduanced too far in the streets, and might hinder the free passage of 2 trees of an immense height, laden with diuers sorts of fruits all of wax, carried by many men, and supported from the top and the midst with ropes. After these trees came 20 officers belonging to *Achmet Bassa* the high *Treasurer*, *Godfather* to the bride. And he himself alone richly attired, and proudly mounted: after which came 2 great torches light, carried by many slaues, & then a third torch of a wonderfull bignesse, all couered with plats of

* Caroches, from the French, *carosses*, COACHES.

"And *Ahasuerus* gave to *Esther*, seven maidens meet to be given to her, out of the king's house." *Esther* ii. 9.

Vide FRAGMENT, No. XII.

"Who is this that cometh out of the wilderness like pillars of smoke: (occasioned by the dust of her attendants) herself perfumed with myrrh and frankincense?" &c. *Cant.* iii. 6.

"After this came word to *Jonathan*, and *Simon* his brother, that the children of *Jambri* made a great marriage, and were bringing the bride from *Nadabatha* with a great train, as being the daughter of one of the great princes of *Canaan*. Therefore they remembered *John* their brother, and went up, and hid themselves under the covert of the mountain: where they lifted up their eyes, and looked, and, behold, there was much ado, and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them, with drums, and instruments of music, and many weapons. Then *Jonathan*, and they that were with, him rose up—and made slaughter of many, and the remnant fled. Thus was the marriage turned into mourning, and the noise of their melody into lamentation." 1 *Maccabees* ix. 37—41.

"My Beloved is white and ruddy, resplendent with the dazzle of ten thousand lamps, i. e. he it is for whom ten thousand standards of lights are carried in the nuptial procession." *Cant.* v. 10.

gold, & shining more with precious stones than the flame which burnt. The Raisser Aga with 50 of the princesses' officers, followed these lights, and after them was carried a great canopie of crimson velvet, and after it another greater, covered with plates of gold, whose curtaines being shut on all sides, hung down to the ground. Under this canopie was the princess on horsebacke, with some of her black eunuches, her caroch followed covered with cloth of gold, and drawne by foure great white horses, wonderfull beautiful. Then followed eight other caroches, in which were a great number of the bride's maids, wite many Negroes gelt; and finally, 25 virgin slaues, chosen amongst the fairest, all on horsebacke, hauing their haire confusedly hanging vpon their shoulders. Such was the pompe of this marriage: but many times the nuptiall feast is intermixt with funeral mourning. For not many daies after, the Sultan's second daughter, promised to Nassaf Bassa, was carried to her graue without any pompe or honour: for the Turks made no great esteeme of women." KNOLLES's History of the Turks, p. 1311.

"King Solomon made himself a nuptial palanquin (i. e. that honourable conveyance in which he meant to bring home his bride; or to go and meet his bride, as the bridegroom did in the history in the Maccabees) of the wood of Lebanon—(i. e. of cedar) the pillars silver, the feet gold, the covering purple, the carpet of it a love-gift, from the daughters of Jerusalem." Cant. iii. 9, 10.

"I have compared thee, O my love! to a company of horses in Pharoah's chariots." Cant. i. 9.

Vide the Illustrations of Solomon's Song: Nos. CCCXLV.—CCCCLIII.

Vide also FRAGMENT No. CLIV. Explanatory of the Plate of "MARRIAGE PROCESSIONS."

It is certainly due to the memory of the late Mr. HARMER, to acknowledge that he was the first who clearly saw, and explicitly noticed from the press, the propriety of referring those expressions used by the royal poets, which seem to describe parts of the person, to the dresses with which those parts respectively were clothed. In addition to what he has produced, many particulars in this extract contribute to strengthen that principle; and by the abundance of gold, pearls, and other decorations, which sparkles throughout it, it may lessen our wonder at the sumptuous descriptions of royal apparel, &c. which occasionally occur in Scripture.

It will be remembered, that this gold, pearls, turquoises, rubies, precious stones, diamonds, chrystal, &c. was a BRIDAL equipage. Now, if a city were to be represented under Eastern metaphors as a bride proceeding to her husband, in all imaginable and even heavenly pomp, might we not justly expect to find the parts of her person (i. e. of the dress which covers those parts) assimilated to the external parts of the city, her walls, her gates, &c. which first present themselves to observation? [This thought is not new: Alexander ordered cities to be dishevelled, as mourners, for the loss of his friend Hephestion; by lowering the towers of their walls, their battlements, and the ornaments of their gates, &c. as widows, relations, friends, &c. lay aside such ornaments in token of grief on occasions of mourning.] May not this procession, and bridal magnificence, by comparison, illustrate the passage in the Revelations, where the new Jerusalem is compared to a bride? "I will show thee the Bride, the Lamb's Wife:—having the glory of God—her resplendence like to most precious stone—jasper, chrystal—her gates, pearls—the wall, jasper—the foundations precious stones—the streets of the city pure gold, transparent as glass," &c. &c. Rev. xxi. 9, &c. I say, if a City be compared to a Bride, splendidly adorned, what better points of comparison can be selected, and what more correspondent to Eastern ideas, than to compare her walls, &c. to parts of the dress and personal ornaments of an Eastern Bride?

This extract also illustrates the parable of the marriage of the king's son, Matt. xxii. 1—14; for we find "they gave presents to above 20,000 persons, besides the charge

of the banqueting-stuff."—Since vests and caftans are always among the presents of the East, we need not wonder at the anger of the king [in the parable] who having directed a caftan to be given to every guest, found at his feast a person who had refused to accept, and to wear, that honourable gift. N. B. The refusal of a present in the East is a contempt of the presenter.—"As many as ye shall find, invite to the marriage."—So the Turks gave to 20,000 persons. The carrying of lights, even though this pomp was by open day-light, deserves notice, as an apparent singularity.

No. L. COURTS OF THE PALACE.

"THE Embassadors entered the FIRST gate of the Great Turk's palace. This gate is built of marble in most sumptuous manner, & of a stately hight, with certain words of their language in the front thereof engrauen & gilt in marble. So passing thorow the base court, which hath on the right side *very faire gardens*, and on the left, diuers buildings seruing for other offices, with a little Moschy; they came to the SECOND gate, where all such as come in riding, *must of necessity alight*: here so soon as they were entered in at this second gate, they came into a very large square court, with buildings & galleries round about it, the kitchins standing on the right hand, with other lodgings for such as belonged to the court, and on the left hand likewise roomes deputed to like seruices. There are moreouer many halls and other roomes for resort, *where they sit in council, handling and executing the public affaires* either of the court or of the empire, with other matters, where the Bassas and other officers assemble together. Entiring in at this second gate, in one part of the court, which seem'd rather some large street, they saw the whole companie of the Solaches set in a goodly ranke, which are archers keeping alwaies neere vnto the person of the great Turke, & seruing as his footmen when he rideth: they vse high plumes of feathers, which are set bolt vpright ouer their foreheads. In another place there stood the Capitzi in like array, with black stauies of Indian canes in their hands: they are the porters and warders of the gates of the palace, not much differing in their attire from the Ianizaries; who stood in ranke likewise in another quarter. And beside all those, with many more that were out of order, as well of the court as of *the common people*, those Knights of the court which accompanied the Embassadors thither, with other great ones also of like degree, were marshalled all in their seuerall companies. And among the rest the Mutfarcha's, men of all nations and all religions (for their valor the only freemen which liue at their own liberty in the Turkish empire) stood there apparelled in damaske veluet and cloath of gold, and garments of silke of sundrie kinds and colours: their pompe was great, and the greater, for the turbants that they wore vpon their heads, being as white as whitenes itselfe, made a most braue and goodly shew well worth the beholding. In briefe, whether they were to be considered all at once, or in particular, as well for the

Vide Fragment, No. XXIX, page 53.

"The chief priests—led Jesus to the hall of judgment—and delivered him to Pilate—they went not into the hall—but Pilate came out unto them—[i. e. not out of his palace into the street, but into a court, (the first court probably) of his then residence, which I conclude was fort *Antonia*; Vide the MAP of JERUSALEM, and FRAGMENT No. CXXX.] where the following incidents took place: Pilate repeatedly returned into the hall of judgment, to examine Jesus—at length he ordered a tribunal, or judgment-seat, to be brought out, and to be placed on an elevated pavement [a kind of terrace, perhaps,] raised above the other parts of the court, which kept the priests, &c. separated from him: it might run along the front of the judgment-hall; so that Pilate might easily bring Jesus forth to the people in his mock-royalty dress—easily receive water, &c. to wash his hands, as the whole passed within the precincts of his palace; the first court of which was sufficiently well adapted to the reception of the accusers, their company, &c. See the history in the Evangelists, especially John, chap. xix.

See the history of the queen of Sheba and Solomon, 1 Kings x. 6.

order that they kept, as for their sumptuous presence, *altogether without noise or rumor*; they made the Embassadors and the rest of their followers there present, eye-witnesses both of their obedience, and of the great state and royaltie of the *Othoman* court. Passing through them, the Embassadors were led into the HALL where the Bassas and other great men of the court were all readie to giue them entertainment: they of their traine being at the same time brought into a room that stood apart vnder one of the aforesaid lodgings *all hung with Turkie carpets*. Soone after (as their vse and manner) they brought in their dinner, couering the ground with table cloaths of a great length spread vpon carpets, and afterwards scattering upon them a maruellous number of wooden spoons, with so great store of bread, as if they had been to feed 300 persons: then they set on meat in order, which was serued in 42 great platters of earth, full of rice pottage of three or four kinds, differing one from another, some of them seasoned with hony, and of the colour of hony; some with soure milke, and white of colour; and some with sugar: they had fritters also, which were made of like batter; and mutton beside, or rather a daintie and toothsome morsell of an old sodden Ewe. The table (if there had any such bin) thus furnished, the guests without any ceremonie of washing, *sate down on the ground* (for stooles there were none) and fell to their victuall, and dranke out of great earthen dishes, water prepared with sugar, which kinde of drinke they call Zerbet. But so hauing made a short repast, they were no sooner risen vp, but certaine yong men, whom they call Giamoglans, with others that stood round about them, snacht it hastily vp as their fees, and like greedie harpies rauened it downe in a moment. The Embassadors in the mean time dined in the hall with the Bassas. And after dinner certaine of the Capitizies were sent for the twelve of the embassadors followers, before appointed to do the greate Sultan reuerence: by whom (their Presents being already conueied away) they were remoued out of the place where they dined, & brought on into an vnder roome, from whence there was an ascent into the hal, where the Bassas were staying for the Embassadors: who soone after came forth, and for their ease sat them downe vpon benches, whilst the Bassas went in to Selymus; who before this time had made an end of dinner, and was remoued in all his royaltie, into one of his chambers, expecting the comming of the Embassadors. All things now in readiness, and the Embassadors sent for, they set forward with their traine, and came to the THIRD gate, which leadeth into the priuy palace of the Turkish Emperor, *where none but himselfe*, his eunuchs, & *the yong pages his minions, being in the Eunuchs custodie*, hath continuall abiding: into which *inward part* of the palace *none entereth* but the Capitzi Bassa (who hath the keeping of this third gate) and the Cesigniers (that serue in the Turks meat) with the Bassa's and some few other great men; and that *only when they*

Compare FRAGMENT No. XXIX. the extract from DE LA MOTRAYE.

"Ahasuerus the king made a feast to his princes 180 days to the people seven days, in the court of the garden of the king's palace. The hangings were white, green, and blue, fastened with cords of fine linen and purple, to silver rings and pillars of marble: the beds were of gold and silver, on a pavement of red, and blue, and white and black marble. And they received drink in vessels of gold; the vessels being diverse one from the other," &c. Esther i. 3—8.

Vide Dan. i. 8. &c.

"All the king's servants, and the people of the provinces, do know, that whosoever, whether man or woman shall come unto the king, into the INNER court, who is not called, there is one law of his to put him to death; except such to whom the king shall hold out the golden sceptre," &c.—Esther iv. 11.

have occasion so to do by reason of some great business, or sent for by the Sultan. Being entered in at this gate, which is of a stately & royal building, the Capitzi by whom they were conducted, suddenly caused them to stay, and sent them one from another about five paces, in a little room, which neuertheless was passing delicate, all curiously painted ouer with diuers colours, and stood between the gate and the more inner lodgings. On both sides of which room, *when all things els were whist & in a deep silence*, certain little birds only were heard to warble out their sweet notes, and to flicker vp and downe the green trees of the gardens (which al along cast a pleasant shadow from them) as if they alone had obtained licence to make a noise. *Selymus himselfe was in great maiestie set in an vnder chamber, parted only with a wall* from the room wherein the Embassadors followers attended, *whercinto he might looke through a little window, the portall of his said chamber standing in counterpoint with the third gate aboue mentioned.* The Embassadors entring in, were led single, and one after another, to make their reuerence unto the Great Turke. And in the mean time certain of the Capitzi with the presents in their hands fetching a compasse about before the window, mustered them in his sight. *All this while not the least sound in the world being raised, but a sacred silence being kept in every corner, as if men had bin going to visit the holiest place in Ierusalem.* Yet for all that, the Embassadors followers placed one from another (as is aforesaid) were not aware that the great Sultan was so neere, looking stil when they should haue bin led on forwards altogether: howbeit they were fet in one after another, neither did they that were so fet out, return again into the room, but having seuerally done their reuerence, were all (except the Embassadors, that still staid in the chamber) by one and one sent out another way into the court: neither could he that came after, see his fellow that went before him, after he was once taken in to do his reuerence: but suddenly as the former was let out, the next was aduanced forward to the doore, where Isman the Capitzi Bassa and the Odda-Bassa, taking him by both arms and by the necke, the one at the right hand, and the other on the left, & so leading him apace, by the way softly felt his wrists with their hands, lest peradventure he might haue some short weapon in his sleeue. And thus they were presented vnto his Maiesty: *he sitting upon a pallet, which the Turks call Mastabe, used by them in their chambers to sleep and to feed upon, couered with carpets of silke, as was the whole floore of the chamber also.* The chamber itselfe being not very great, was but darke, altogether without windows, excepting that one whereof we haue before spoken, and hauing the walls painted and set out in most fresh and lively colours by great cunning, and with a most delicat grace: *yet used they neither pictures nor the image of any thing in their painting.* The six Visier Bassa's before mentioned, were standing at the left hand as

"I will go in unto the king, which is not according to the law; and if I perish, I perish." ver. 17.

"Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne, in the royal house, over against the gate of the house. And when the king saw queen Esther standing in the court, she obtained favour in his sight." Esther v. 1, 2.

"And upon the third day, when she had ended her prayer she put on her glorious apparel . . . and took two maids with her: and upon one she leaned as carrying herself delicately, and the other followed bearing up her train. And she was ruddy through the perfectness of her beauty, and her countenance was cheerful, and very amiable, but her heart was in anguish for fear. Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold, and precious stones, and he was very dreadful. Then lifting up his countenance that shone with majesty, he looked very fiercely upon her—and the queen fainted . . . and the spirit of the king was changed into mildness," &c. Esther xv. Apochrypha.

Vide FRAGMENTS, Nos. XII. XIII.

"The king said to the wise men—the SEVEN princes of Persia and Media, who saw the king's face." Esther i. 13; Dan. v. 7.

they entered in at the chamber dore, *one by another in one side of the chamber*, and the Embassadors on the right hand on the other side standing likewise, & vncouered. The Dragomans were in another part of the chamber, neere the place where *the Sultan sat gorgeously attired in a robe of cleath of gold all embroidered with jewels*: when as the Embassadors followers by one & one brought before him (as is aforesaid) *and kneeling on the ground; a Turk standing on his right hand, with all reuerence taking vp the hem of his garment, gaue it them in their hands to kisse. Selymus himself all this while sitting like an image without mouing, and with a great state and majesty keeping his countenance, dained not to giue them one of his looks.* This done, they were led back again, neuer turning their backs towards him, but going still backwards vntill they were out of his presence. So after they had all thus made their reuerence, & were departed out of the chamber, the Embassadors deliuered vnto Selymus the Emperor's letters, and briefly declared vnto him their message: whom he answering in foure words, as, *That they were to confer with his Bassas*; presently they were dismissed. And so comming out of the two inner gates, they mounted on horseback, and returned to their lodging, being accompanied by the Janizaries," &c. KNOLLES'S History of the Turks, p. 833, 844.—This account is taken from the *Itinerario di Marc Antonio Pigafetta*, cap. 5. who was in the train of the Embassadors.

Matt. xiv. 36.

The latest account of the appearance of the Grand Seignior, on a similar occasion of state, is that given by Mr. HOBHOUSE, who accompanied the English Ambassador in his audience of reception, July 10, 1810. He says,

"The chamber was small and dark, or rather illumined with a gloomy artificial light, reflected from the ornaments of silver, pearls, and other white brilliants, with which it is thickly studded on every side and on the roof. The throne, which is supposed the richest in the world, is like a four-posted bed, but of a dazzling splendour; the lower part formed of burnished silver and pearls, and the canopy and supporters encrusted with jewels. It is in an awkward position, being in one corner of the room, and close to a fire-place.

"Sultan Mahmoud was placed in the middle of the throne, with his feet upon the ground, which, notwithstanding the common form of squatting upon the hams, seems the seat of ceremony. He was dressed in a robe of yellow satin, with a broad border of the darkest sable: his dagger, and an ornament on his breast, were covered with diamonds: the front of his white and blue turban shone with a large treble sprig of diamonds, which served as a buckle to a high strait plume of bird-of-paradise feathers. He for the most part kept a hand on each knee, and neither moved his body nor head, but rolled his eyes from side to side, without fixing them for an instant upon the Ambassador or any other person present. Occasionally he stroked and turned up his beard, displaying a milk-white hand glittering with diamond rings. His eye-brows, eyes, and beard, being of a glossy jet black, did not appear natural, but added to that indescribable majesty which it would be difficult for any but an Oriental sovereign to assume: his face was pale, and regularly formed, except that his nose (contrary to the usual form of that feature in the Ottoman princes) was slightly turned up and pointed: his whole physiognomy was mild and benevolent, but expressive and full of dignity. He appeared of a short and small stature, and about thirty years old, which is somewhat more than his actual age."

It

It is evident, to me, that the Jewish historian has taken great pains to describe so correctly the situation of Queen Esther, when she went and stood within view of King Ahasuerus, that his readers should clearly understand him; but, whether any English reader, ever saw the true place and manner of the Queen's standing, may be doubted. "The queen," says he, "*stood in the INNER court (i. e. within the THIRD gate of the ambassadors' entrance, described by KNOLLES) over against the king's house, (i. e. that smaller chamber, wherein, says KNOLLES, sat Selymus, the Turkish emperor) and the king sat upon his royal throne, in the royal house, over against the gate [or entrance, portico,] of the house,*" wherein he sat; so that through "the portall of his chamber" he could see any person approaching towards him, or standing in the court adjacent to him.

May not this disposition of the courts of a Royal palace farther illustrate the history of the private interview of Isaiah with Hezekiah? 2 Kings xx. "Hezekiah was sick unto death (and lay thus, in some private inner apartment of his palace; where the prophet, who is usually understood to have been of the royal blood, might have access): and the prophet Isaiah came to him, and said—thou shalt die, and not live. Hezekiah prayed, and wept sore:—and it came to pass BEFORE Isaiah was gone out *into the MIDDLE court*—the word of the Lord came to him, saying, *Turn again, and tell Hezekiah,*" &c. So that Isaiah having been admitted into the *third* court, on special business, had hardly quitted the royal presence, when he was ordered to return and revive the dying king. Does not this confirm the supposed situation of the sun-dial, as standing in a court of the palace? *q. d.* Wilt thou have *that* shadow go down, or go up?" (*Vide* FRAGMENT, No. II.)

Though a better opportunity (because assisted by a plate) may offer, for truly stating the story of Belshazzar, and the hand-writing on the wall of the court of his palace, yet it may not be improper here to desire the reader would notice the construction of the courts of a Royal palace, as being one within another; also their extent, as being capable of holding some thousands of persons: of at least equal extent must have been those of Belshazzar's palace; since the lords, his companions, were a *thousand*: how many then were the whole guards, servants, officers, and other attendants, necessarily engaged in this great festival?

We have seen in the former extract, that as queen Vashti had a separate banquet for the women (Esther, chap. i.) so had the Turkish Sultanas, according to the custom of the East. Though Daniel does not distinctly mention a similar separation, it may be inferred, that such was the fact; and that, when the king, his princes, his wives, and his concubines, drank wine, in the sacred cups, &c.—they were *not* together in the same apartment. This accounts for the queen's *coming in* (after having been made acquainted with the alarms of the king and his lords) even if she had apartments in the same palace, and was now in those apartments; but if she were the king's mother (*vide* FRAGMENT, No. XVI.) then she had a separate palace, where she *might* be entertaining company at the same time.

It seems likely, that this extract may assist our conceptions of the history of Peter's denial of Christ: for though it is not probable, that the hall of the Jewish high priest was equal in magnificence, or in extent, to the palace of the Turkish emperor, or of the Persian king; yet no doubt, in many respects, and in its general plan, it resembled them; since this mode of construction is common throughout the East, especially in large buildings, Jesus was led to the hall of the high-priest—where the chief priests, scribes, and elders were assembled—Peter, and another disciple (suppose John) followed—"The servants kindled a fire in the midst of the hall:" surely not of that apartment wherein sat Caiaphas with the Sanhedrim; but in what is rendered afterwards "*beneath; in the palace,*" Mark xiv. 66. (*ἐν τῇ ἀνλῇ κατω*) rather, "*in the LOWER hall,*" i. e. suppose,

in respect to interior buildings; as *κατω* may signify here, its general import being *below*. If this be admitted, the particularities of the story become clear. In fact, in something like this we must acquiesce; for the evangelist Matthew, relating the same incidents, says, chap. xxvi. 58, "And Peter followed into the hall, (*εως της αυλης*) and sat there with the servants;"—verse 69, "And Peter sat *WITHOUT* in the hall,"—*i. e.* in the *outer* hall, with respect to the interior parts of the building,—the *lower* hall of Mark, as above; whence he could easily throw himself out of the company, and retire to a fit privacy for his penitent weeping. These two halls, though one was interior, the other exterior, might be not far asunder, even if they were on the same level: but, beside an interval, there might, also, be stairs, or a flight of steps, leading to a *superior*, or *upper* hall. Hence we readily see in what sense the *outer* hall, in respect to interior buildings, might also be the *lower* hall, in respect to another somewhat raised: if such there were.

Jesus having been examined in the apartment wherein the council was sitting, was remanded into the lower, or outer hall, while the rulers consulted what to do with him: this hall being large, and many people moving in it, his entrance might not be regarded by Peter, standing at the fire; who there denied him. This, in respect of Peter, is the mildest construction of the story; but I fear, we must do Peter the severe justice of saying, that he was not ignorant of the entry of Jesus, if he did not see him, who stood at this moment with his back towards him: "he began to curse, and to swear, I do not know *THIS MAN* (*ανθρωπον τειτον*) of whom you speak," Mark xiv. 71; which pointed, personal, asseveration, naturally attracted our Lord's attention; "And the Lord *turned* and looked upon Peter." Commentators have been obliged to suppose these distinct halls: but they have not explicitly noticed, that such distinction is implied in the expressions used by the evangelists, in perfect coincidence, as it should appear, with the foregoing extract.

The circumstances attending the examination and exposure of Jesus by Pilate, receive additional elucidation from this description. This construction of courts, exterior, and interior, &c. affords ample opportunities for many incidents which the evangelists evidently imply: as, (1) for the governor to maintain his dignity, by keeping within his palace; (2) for the priests to satisfy their scruples, by preserving a due distance from contact with polluting Heathen; (3) for the situation, &c. of the terrace, (*Heb. Gabbatha*, גבטה raised, elevated: *Gr.* λιθοστρωτον, a pavement) *i. e.* a *raised pavement*, by compounding the two ideas into one English expression; most likely also, ballustraded; (4) for the priests to fill the courts with their creatures, who raised their clamours according to orders: Matthew xxvii. 20, 23; Mark xv. 8, 11; (5) for the governor to perceive this management of the priests, Matt. xxvii. 18; Mark xv. 10; (6) for the easy bringing forth and retiring of Jesus and of Pilate; and, indeed, for all the other events of that affecting scene.

I submit, also, that this idea of an extensive palace gives an easy kind of paraphrase on the history of the decollation of John the Baptist, as related at large by the Evangelist Mark, chap. vi. 21, &c.—"*Herod, on his birth-day, made a supper to his lords, high captains, and chief estates of Galilee (in the GREAT HALL of his palace) into which the daughter of Herodias came, and danced before them: the king was so pleased with her performance, that he swore to give her whatever she would ask—She went forth—slipped away—out of that hall, to her mother, who was either close by, or in the harem of the palace; and returning, straightway, IN HASTE, before she could be missed by the king, or he could possibly suspect where she had been for advice, demanded forthwith, instantly, the head of John the Baptist:* who, being in the prison, in another part of the palace (a common thing in the East) was slain directly by a capitzi, sent by Herod. So, that the whole of this history passed in a very rapid manner, was over presently, and was

as it were, one transaction. This account, thus understood, agrees more precisely to that of Matthew, xiv.—the “pre-instruction” of the daughter, by the mother, ver. 7, becomes perfectly easy; and the “give me here (not *presently*, as we *now* use that word, as in our rendering of Mark, but *instantly*, at the present time) the head of John,”—is an entire co-incidence. For construction of the Courts of great houses in the East, see the Plates.

No. LI. PASSING THROUGH FIRE TO MOLOCH.

FEW things are more shocking to the ears of humanity, than the frequent mention in Scripture, of the custom of causing children, &c. to pass through fire in honour of Moloch: a custom, the antiquity of which appears from its being repeatedly forbid by Moses, as Lev. xviii. 21, and, at length, in chap. xx. where the expressions are very strong, of “giving his seed to Moloch,” this cruelty one would hope was confined to the strangers in Israel, and not adopted by any native Israelite; yet we afterwards find the kings of Israel, themselves, practising this superstition, and making their children pass through the fire. This may be illustrated by an instance:

There is a remarkable variation of terms in the history of Ahaz, who, 2 Kings xvi. 3. is said to make “his son to pass through the fire, according to the abomination of the Heathen,” i. e. no doubt, in honour of Moloch—which, 2 Chron. xxviii. 3, is expressed by “he BURNED his children in the fire.” Now, as the book of Chronicles is best understood, by being considered as a supplementary and explanatory history, to the book of Kings, it is somewhat singular, that it uses by much the strongest word in this passage—for the import of (בָּעַר IBOR) is generally, *to consume, to clear off*: so Psm. lxxxiii. 14, “as the fire *burneth* a wood,” so Isaiah, i. 31; and this variation of expression is farther heightened, by the word son (who passed through) being singular in Kings, but plural (sons) in Chronicles. It seems very natural to ask, “If he *burned* his children in the fire, how could he leave any posterity to succeed him?”

I know, that the Rabbins have histories of the manner of passing through the fires, or between the fires, or into caves of fire; and there is an account of an image, which received children into its arms, and let them drop into a fire beneath: amid the shouts of the multitude, the noise of drums, &c. to drown the shrieks of the agonizing infant, and the horrors of the parents’ mind. Waiving farther allusion to that account at present, I think the following extract may afford a good idea, in what manner the passing *through*, or *over* fire, was anciently performed: the attentive reader will notice the particulars.

“A still more astonishing instance of the superstition of the ancient Indians, in respect to the venerated fire, remains at this day, in the grand annual festival holden in honour of Darma Rajah, and called the FEAST OF FIRE; in which, as in the ancient rites of Moloch, the devotees walk *barefoot over a glowing fire, extending forty feet*. It is called the feast of fire, because they then walk on that element. Its lasts eighteen days, during which time, those that make a vow to keep it, must fast, abstain from women, lie on the bare ground, and walk on a brisk fire. The eighteenth day, they assemble, *on the sound of instruments; their heads crowned with flowers, the body bedaubed with saffron, and follow in cadence the figures of Darma Rajah, and of Drobede, his wife, who are carried there in procession*: when they come to the fire, they *stir it, to animate its activity*, and take a little of the ashes, with which they rub their forehead, and when the gods have been *three times round it*, they walk either fast or slow, according to their zeal, over a very hot fire, extending to about forty feet in length, *Some carry their children in their arms*, and others lances, sabres, and standards.

"The most fervent devotees walk *several times over the fire*. After the ceremony, the people press to collect some of the ashes to rub their foreheads with, and obtain from the devotees some of the flowers with which they were adorned, and which they carefully preserve." SONNERAT'S Travels, vol. i. 154. The flowers, then, were not burned.

This extract is taken from Mr. MAURICE'S "History of Hindostan," p. 448, and it accounts for several expressions used in Scripture: such as causing children (very young, perhaps) to pass *through* fire, as we see they are *carried over* the fire, by which means though devoted, or consecrated, they were not destroyed; neither were they injured, except by being profaned. Nevertheless, it might, and probably did, happen, that some of those who thus passed, were hurt or maimed in the passing, or if not immediately slain by the fire, might be burned in this superstitious pilgrimage, in such a manner as to contract fatal diseases. Shall we suppose, then, that while *some* of the children of Ahaz passed safely over the fire, others were injured by it, and injured even to death? But this could not be the case with all of them; as beside Hezekiah, his successor, we read of "Maaseiah, the king's son," 2 Chron. xxviii. 3.

Humanity would induce us to hope that the expression, "*burned*," should be taken in a milder sense than that of *slaying by fire*; and, perhaps, this idea may be justified, by remarking the use of it, Exod. iii. 2, 3, "the bush burned (בֶּעֶר בָּאֵשׁ, BEOR BEASH) with fire, yet the bush was not consumed (לֹא יִבֶּרֶךְ, LA IBOR)." The word, therefore, being capable of a milder, as well as of a stronger sense, like our English word, *to burn*, it is desirable if fact would permit, to take it in the milder sense in this instance of Ahaz, and possibly in others. Nevertheless, as the custom of widows burning themselves to death, with the body of their deceased husbands, not only continues, but is daily practised in India, it contributes to justify the harsher construction of the word *to burn*; as the superstitious cruelty which can deprive women of life, may easily be thought guilty of equal barbarity in the case of children [and moreover the drowning of children in the Ganges, as an act of dedication, is common.]

Somewhat of this custom, it is said, is yet kept up in Ireland, on Midsummer eve, such as dancing round fires, leaping over them, &c.; so that the practice appears to have been general all the world over, as well as of the deepest antiquity. Is it the parent of our bonfires?

No. LII. TRIUMPHANT ENTRIES.

DR. SHAW has a remark to this effect, p. 273, *folio edition*: "The method of building, both in Barbary and the Levant, seems to have continued the same, from the earliest ages. . . . All the windows open into private [internal] courts, *if we except* *SOMETIMES, a latticed window, or balcony, towards the street*. It is only during the celebration of some *Zeenah*, or *public festival*, that these houses, and their *latticed windows*, are *left open*; for, this being a time of great liberty, revelling, and extravagance, each family is ambitious of adorning both the inside and outside of their houses, with the richest part of their furniture; while crowds of both sexes, dressed out in their best apparel, and laying aside all modesty, ceremony and restraint, go in and out where they please. The account we have, 2 Kings ix. 30, of *Jezebel's painting her face, and 'tiring* [*attiring*] *her head, and looking out at a window*, upon Jehu's public entry into Jezreel, gives us a lively idea of an Eastern lady at one of these solemnities."

We are much obliged to the Doctor, for the scriptural instance which he has illustrated by his remarks; but I think there is another which is at least equally well illustrated by them, and equally deserving of illustration. It is the account of Sisera's mother, as described by the pen of Deborah, Judges v. 28:

The mother of Sisera looked out at a window, and cried through the lattice,
 "Why so slow [—reluctant—as if bashful] is his chariot in coming?
 "Why delay the wheels of his chariots?"
 Her wise ladies [who accompanied her at the window] answered her,
 Yea, she returned answer to herself,
 "Have they not found—are they not dividing the spoil?" &c.

The passage is heightened by the relation which it appears to have to the triumphant, the joyous, entry of Sisera; as a spectator of which, his mother had taken the trouble of dressing herself in her best attire, and, with her wise ladies, stood ready at the balcony, *only opened on such transporting occasions*, to welcome, and to applaud, her heroic offspring. Thus considered, the satire of the poetess appears extremely bitter.

NO LIII. CARCASSES DEVoured BY DOGS.

THE mention of Jezebel by Dr. SHAW, in the foregoing Fragment, naturally reminds us of the end of that unhappy woman, foretold by the prophet Elijah, 1 Kings xxi. 23, and accomplished, 2 Kings ix. 35: "The dogs shall eat Jezebel by the wall of Jezreel. . . . And they went to bury her, but they found no more of her, than the skull, and the feet, and the palms of her hands." This, to an English ear, sounds very surprizing; that, during the time of a single meal, so many dogs should be on the spot, ready to devour, and should so speedily dispatch this business, in the very midst of a royal city, close under the royal gateway, and where a considerable train of people had so lately passed, and, no doubt, many were continually passing: this, to an English reader, appears extremely unaccountable; but, we find it well accounted for by Mr. BRUCE, whose information the reader will receive with due allowance for the different manners and ideas of countries; after which, this rapid devouring of Jezebel, will not appear so extraordinary as it has hitherto done.

"The bodies of those killed by the sword *were hewn to pieces, and scattered about the streets, being denied burial*. I was miserable, and almost driven to despair, at *seeing my hunting-dogs*, twice let loose by the carelessness of my servants, *bringing into the courtyard the heads and arms of slaughtered men*, and which I could no way prevent, but by the destruction of the dogs themselves: the quantity of carrion, and the stench of it, brought down the hyænas in hundreds from the neighbouring mountains; and, as few people in Gondar go out after it is dark, they enjoyed the streets to themselves, and seemed ready to dispute the possession of the city with the inhabitants. *Often, when I went home late from the palace*, and it was this time the king chose chiefly for conversation, *though I had but to pass the corner of the market-place* BEFORE THE PALACE, had lanterns with me, and was surrounded with armed men, I heard them grunting by twos and threes, so near me, as to be afraid they would take some opportunity of seizing me by the leg. A pistol would have frightened them, and made them speedily run, and I constantly carried two loaded at my girdle; but the discharging a pistol in the night would have alarmed every one that heard it in the town, and it was not now the time to add any thing to people's fears. I at last scarcely ever went out, and nothing occupied my thoughts but how to escape from this bloody country, by way of Sennaar, and how I could best exert my power and influence over Yasine at Ras el Feel to pave my way, by assisting me to pass the desert, into Atbara.

"The king, missing me at the palace, and hearing I had not been at Ras Michael's, began to enquire who had been with me? Ayto Confu soon found Yasine, who informed him of the whole matter. Upon this I was sent for to the palace, where I found the king, without any body but menial servants. He immediately remarked, that I looked very ill; which, indeed, I found to be the case, as I had scarcely ate or slept since I saw him last, or even for some days before. He asked me, in a condoling tone, what ailed

me? That, besides looking sick, I seemed as if something had ruffled me, and put me out of humour. I told him, that what he observed was true: that, coming *across the market-place*, I had seen Za Mariam, the Ras's door-keeper, with three men bound, one of whom he fell *a-hacking to pieces* in my presence, and upon seeing me running across the place, stopping my nose, he called me to stay till he should come and dispatch the other two, for he wanted to speak with me, as if he had been engaged about ordinary business; that the soldiers, in consideration of his haste, immediately fell upon the other two, whose cries were still remaining in my ears; that the hyænas, at night, would scarcely let me pass in the streets, when I returned *from the palace; and the dogs fled into my house to eat pieces of human carcasses at their leisure.*" Travels, vol. iv. page 81, &c.

Without supposing that Jezreel was pestered with hyænas, like Gondar, though that is not incredible, I think we may now easily admit of a sufficiency of dogs, accustomed to carnage, which had pulled the body of Jezebel to pieces, and had devoured it before the palace gate, or had withdrawn with parts of it to their hiding-places. But perhaps, the mention of the head, hands, and feet, being left on the spot indicates, that it had *not* been removed by the dogs, but was eaten where it fell (as those parts adjoined the members most likely to be removed) so that the prophecy of Elijah was literally fulfilled, "IN the portion of Jezreel, shall dogs eat Jezebel." [*Query*, what was the nature of this "portion of Jezreel"? had it been obtained by violence, like Naboth's vineyard? or, was it any *peculium* of Jezebel, as queen? or, &c.]

This account illustrates also the readiness of the dogs to lick the blood of Ahab, 1 Kings xxii. 38, in perfect conformity to which is the expression of the prophet Jeremiah, xv. 3, "I will appoint over them . . . *the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth* [the hyænas of Mr. BRUCE, perhaps] to devour and destroy."

Mr. BRUCE's account also explains the mode of execution adopted by the prophet Samuel, with regard to Agag, king of the Amalekites: whom Samuel thus addresses—"In like manner [literally, *in like procedure as*—*i. e.* in the same identical mode of execution] as thy sword has made women barren, so shall thy mother be rendered barren [childless] among women," 1 Sam. xv. 33.

If these words do not imply that Agag had ripped up pregnant women, they at least imply, that he had *hewed* many prisoners to death! for we find that "Samuel caused Agag to be *hewed in pieces* before the face of the Lord [probably not before the residence of Saul, but before the tabernacle, &c.] in Gilgal," directing that very same mode of punishment (hitherto, I suppose, unadopted in Israel) to be used towards him, which he had formerly used towards others. *Vide AMALEK*, in *Dict. ad fin.*

The character of the prophet Samuel has been vilified for cruelty on account of this history, with how little reason let the reader now judge; and compare a similar retributive justice on Adonibezek, Judges i. 7. See Mr. SALT's Travels in Abyssinia.

No. LIV. JERUSALEM. CADYTIS: THE HOLY CITY.

"THE Orientals never call Jerusalem by any other name, than *Elkuds*, the HOLY. Sometimes, adding the epithet *El-sheriff*, the noble. This word, *El-kuds*, seems to me the etymological origin of all the *Cassiuses* of antiquity, which, like Jerusalem, were *high places*; and had temples and holy places erected on them." VOLNEY, vol. ii. p. 305.

I think, in justice to the memory of the learned PRIDEAUX, we ought to notice the foregoing extract, as it confirms his opinion, that the *Cadytis* of Herodotus, is the city of Jerusalem. See *Connect.* vol. i. p. 57, where he traces the etymology of the word. But this extract is remarkable on another account:—for what reason did the Orientals

call Jerusalem, *the* HOLY, so early as the days of Herodotus, and why continue that title while it is under their subjection, and in a low and distressed state, unless some peculiar holiness had been *generally* attributed to it? It accounts also for that remarkable choice of expression, Matt. xxvii. 53, the saints arose—"and went into *the holy city*."—No doubt, this was Jerusalem, but why not say distinctly, Jerusalem? So, chap. iv. 5, "taketh him into the HOLY CITY." It does not appear, that the other evangelists have used this appellation of Jerusalem. Is it a Syriacism, *remaining* in Matthew?—See KADESH and KADYTIS, in *Dict.* with the extract from Chateaubriand.

No. LV. POETICAL PROPHECY IN DIALOGUE.

THE idea of Dialogue being adopted in poetry, as hinted, FRAGMENT, No. xviii. suggests a remarkable variation of Isaiah, chap. vii. where, either that the ideas of the writer are very confused and contradictory—or, that the passage is damaged—should appear, from its present state: but it is easily restored, by a dialogue form.

GOOD. The Lord shall bring upon thee,
And upon thy people, and upon thy father's house,
Days that have not come, from the day that Ephraim departed from Judah.

[ON] THE KING OF ASSYRIA.

EVIL. *And it shall come to pass in that day,*
That the Lord shall hiss for the FLY that is in the uttermost part of the rivers of Egypt,
And for the BEE that is in the land of Assyria:
And they shall come, and shall rest all of them
In the desolate valleys, and in the holes of the rocks;
And upon all thorns, and upon all bushes.
In the same day shall the Lord shave with a razor that is hired,
Namely, by them beyond the river, by the king of Assyria,
The head and hair of the feet; and it shall also consume the beard.

GOOD. And it shall come to pass in that day,
That a man shall nourish a young cow, and two sheep:
And it shall come to pass,
For the abundance of milk they shall give, that he shall eat butter:
For butter and honey shall every one eat that is left in the land.

EVIL. *And it shall come to pass in that day,*
That every place where there were a thousand vines at a thousand silverlings,
It shall even be for briers and thorns.
With arrows and with bows shall men come thither;
Because all the land shall become briers and thorns.

GOOD. And on all hills that shall be digged with the mattock,
There shall not come thither the fear of briers and thorns,
But it shall be for the sending forth of oxen, and for the treading of lesser cattle.

Let the reader read those paragraphs marked *good* together, and those marked *evil* together, and then judge whether here may not be an instance of two different speakers; one foreboding prosperity, the other adversity?

No. LVI. THE SWARMS, THE DOG-FLY, THE ZIMB.

WHATEVER be the fate of the idea suggested in the former Number, whether it be admitted, or rejected, the reader will, with me, acknowledge our obligations to Mr. BRUCE, who has enabled us to identify the Ethiopian FLY, mentioned by the prophet: which discovery leads us to hope, that some future traveller may acquaint us with the no less terrible "BEE, from the land of Assyria."

"This insect is called *Zimb*; it has not been described by any naturalist. It is, in size, very little larger than a bee, of a thicker proportion, and his wings, which are broader than those of a bee, placed separate like those of a fly; they are of pure

gauze, without colour or spot upon them; the head is large, the upper jaw or lip is sharp, and has at the end of it, a strong-pointed hair, of about a quarter of an inch long; the lower jaw has two of these pointed hairs; and this pencil of hairs, when joined together, makes a resistance to the finger, nearly equal to that of a strong hog's bristle. Its legs are serrated in the inside, and the whole covered with brown hair or down. As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain, till they die, worn out with fatigue, fright, and hunger. No remedy remains, but to leave the black earth, and hasten down to the sands of Atbara; and there they remain, while the rains last, this cruel enemy never daring to pursue them farther.

“ Though his size be immense, as is his strength, and his body covered with a thick skin, defended with strong hair, yet even the Camel is not capable to sustain the violent punctures the Fly makes with his pointed proboscis. He must lose no time in removing to the sands of Atbara; for, when once attacked by this fly, his body, head, and legs, break out into large bosses, which swell, break, and putrify, to the certain destruction of the creature.

“ Even the Elephant and Rhinoceros, who, by reason of their enormous bulk, and the vast quantity of food and water they daily need, cannot shift to desert and dry places, as the season may require, are obliged to roll themselves in mud and mire; which, when dry, coats them over like armour, and enables them to stand their ground against this winged assassin: yet I have found some of these tubercles upon almost every Elephant and Rhinoceros that I have seen, and attribute them to this cause.

“ All the inhabitants of the sea-coast of Melinda, down to Cape Gardafu, to Saba, and the south coast of the Red Sea, are obliged to put themselves in motion, and remove to the next sand, in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed. This is not a partial emigration; the inhabitants of all the countries, from the mountains of Abyssinia northward, to the confluence of the Nile, and Astaboras, are once a year obliged to change their abode, and seek protection on the sands of Beja; nor is there any alternative, or means of avoiding this, though a hostile band was in their way, capable of spoiling them of half their substance.

“ Of all those that have written upon these countries, the prophet Isaiah alone, has given an account of this animal, and the manner of its operation, Isa. vii. 18, 19: ‘And it shall come to pass, in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, And they shall come, and shall rest all of them in the desolate vallies, and in the holes of the rocks, and upon all thorns, and upon all bushes.’—That is, they shall cut off from the cattle, their usual retreat to the desert, by taking possession of those places, and meeting them there, where ordinarily they never come, and which, therefore, were the refuge of the cattle.

“ We cannot read the history of the plagues which God brought upon Pharaoh by the hands of Moses, without stopping a moment to consider a singularity, a very principal one, which attended this plague of the Fly [Exod. viii. 20, &c.] It was not till this time, and by means of this insect, that God said, he would separate his people from the Egyptians. And it would seem, that then a law was given to them, that fixed the limits of their habitation. It is well known, as I have repeatedly said, that the land of Goshen or Gesen, the possession of the Israelites, was a land of pasture, which was not tilled or sown, because it was not overflowed by the Nile. But the land overflowed by the Nile, was the black earth of the valley of Egypt, and it was here that God confined the Flies; for, he says, it shall be a sign of this separation of the people, which he had then made, that not one Fly should be seen in the sand, or pasture-ground, the land of Goshen; and this kind of soil has ever since been the
refuge

refuge of all cattle, emigrating from the black earth, to the lower part of Atbara. Isaiah, indeed, says, that the fly shall be in all the desert places, and, consequently, the sands; yet this was a particular dispensation of Providence, to a special end, the desolation of Egypt, and was not a repeal of the general law, but a confirmation of it; it was an exception for a particular purpose, and a limited time.

“I have already said so much on this subject, that it would be tiring my reader’s patience, to repeat any thing concerning him; I shall, therefore, content myself by giving a very accurate design of him, only observing that, for distinctness sake, I have magnified him something above twice the natural size. He has no sting, though he seems to me to be rather of the bee kind; but his motion is more rapid and sudden than that of the bee, and resembles that of the gad-fly in England. There is something particular in the sound or buzzing of this insect. It is a jarring noise, together with a humming; which induces me to believe it proceeds, at least, in part, from a vibration made with the three hairs at his snout.

“The Chaldee version is content with calling this animal, simply *Zebub*, which signifies the fly in general, as we express it in English. The Arabs call it *Zimb* in their translation, which has the same general signification. The Ethiopic translation calls it *Tsaltsalya*, which is the true name of this particular fly in Geez, and was the same in Hebrew.” BRUCE’S Travels, vol. i. page 5; vol. v. page 191.

Thus, at length, we have the true signification of a word which has embarrassed translators and commentators, during two thousand years. The reason is evident: the subject of it did not exist nearer than Ethiopia;—and, who knew that it existed there? or who would go there to inspect it? What shall we say now to the difficulties in Scripture?—are there any, distinct from own want of information respecting them? See further on this subject, among the Plates.

No. LVII. VIEW FROM THE TOPS OF MOUNTAINS.

I DO not recollect that any traveller, whom I have perused, has visited mount Nebo, to take from thence the same view as Moses took of the Holy Land, which he was permitted to see, but was forbid to enter: by way of conveying some idea of what kind of sight Moses enjoyed, we may suppose it was not totally unlike that which is beheld from Lebanon; a description of which is given by M. VOLNEY, vol. i. page 295.

“To enjoy this majestic scene, he must ascend the very point of Lebanon, or the *Sannin*. There, on every side, he will view an horizon without bounds; while, in clear weather, the sight is lost over the desert, which extends to the Persian Gulph, and over the sea, which bathes the coasts of Europe. He seems to command the whole world, while the wandering eye, now surveying the successive chains of mountains, transports the imagination, in an instant, from Antioch to Jerusalem; and now approaching the surrounding objects, observes the distant profundity of the coast, till the attention, at length, fixed by distinct objects, more minutely examines the rocks, woods, torrents, hill sides, villages, and towns, and the mind secretly exults at the diminution of things which before appeared so great.”

Such is the view from Lebanon, that mountain so famous in Scripture!

No. LVIII. BOTTLES OF THE ANCIENTS, AS NOW USED IN THE EAST. (WITH A PLATE.)

THE difference is so great between the properties of glass bottles, such as are in common use among us, and bottles made of skin, which were used anciently by

most nations, and still are used in the East, that when we read of bottles, without carefully distinguishing in our minds one kind of bottle from the other, mistake is sure to ensue. For instance: Joshua ix. 4, the Gibeonites “did work wily; they took upon their asses wine-bottles, old, and rent, and bound up”—patched: So, verse 13, “These bottles of wine were new, and behold they be rent.” Surely, to common readers this is unintelligible! So, Matt. ix. 17, “Neither do men put *new* wine into *old* bottles; else, the bottles break, and the wine runneth out, and the bottles perish:”—“but new wine,” says Luke, v. 38, “must be put in new bottles, and both are preserved.” Now, what idea have English readers of old, and rent, and patched (glass) bottles? Or, of the necessity of *new* glass bottles for holding *new* wine? Nor should we forget the figure employed by Job, xxxii. 19: “My belly is as wine which hath no vent; it is ready to burst, like *new* bottles.” To render these, and some other passages, clear, we must understand some of the properties of the bottles alluded to.

Our plate, which is copied from vol. vii. page 197, of the *Antiquities* of HERCULANEUM, shows, very clearly, the form and nature of an ancient bottle; out of which, a young woman is pouring wine into a cup, which in the original, is held by Silenus. It appears from this figure, that after the skin has been stripped off the animal, and properly dressed, the places where the legs had been, are closed up; and where the neck was, is the opening left for receiving and discharging the contents of the bottle. This idea is very simple and conspicuous in the figure. No doubt, such bottles, when full, in which state this is represented, differ from the same when empty: being, when full, swollen, round, and firm; when empty, flaccid, weak, and bending.

As, in our translation, the word *bottle* is used to denote vessels very unlike each other, we shall bestow a few thoughts on the various kinds of bottles, and their dimensions.

(I.) Gen. xxi. 14, Abraham is described as giving to Hagar, “a *bottle* of water,” for the use of herself and Ishmael: but, in the original, the word (חֶמֶת *chemet*) signifies rather an earthen pitcher; and as Hagar was an Egyptian, she could be no stranger to such vessels, because they are universally employed in that country, for water-jugs; and if the mode of carrying them was anciently the same as it is now, it was such as appears to us singular enough: being carried on the palm of the hand, the arm being held upright; as may be seen in Norden’s plates, No. xxx. The story implies that the vessel given to Hagar did not contain a very great quantity. It appears, from Mark xiv. 13; Luke xxii. 10, that earthen pitchers were used for carrying water: and, from Habakkuk, ii. 15, that *chemets* were used to drink out of: “Woe to him that makes his neighbour drunk,” by pushing about his *chemet*. But if, as some think, this prophecy referred to the king of Egypt, then, in the prophet’s using this term, we perceive a propriety—an identity:—was it, particularly, an *Egyptian* kind of vessel?

(II.) The *bottle of wine*, which Samuel’s mother brought to Eli, 1 Sam. i. 24, is named (נֶבֶל *nebel*); this also was not a (skin) bottle, but rather an earthen jar, or jug; yet sufficiently distinct from that of Egypt. This word is used, 1 Sam. x. 3; 2 Sam. xvi. 1. But that translated “earthen bottle,” Jer. xix. 1, is (בִּקְבֵּק *bakbak*), signifying, an *emptier*, or *voider*; probably, it was an inferior kind: but, perhaps, not very capacious, being made by the potter.

(III.) A very different name is used to signify that vessel out of which Jael gave milk to Sisera, Judges iv. 19: “she opened a *bottle* of milk, and gave him drink.” This is called (נָאֹד *naud*): the word has a reference to somewhat *supple*, *moist*, *oozing*; or, perhaps, imports, *moistened into pliancy*, as that skin must be which is constantly kept filled with milk. This kind is usually made of goat-skin. This word is also used to denote the bottle in which Jesse sent wine by David to Saul, 1 Sam. xvi. 20. *Naud* is also

used to express that bottle into which the Psalmist desires his tears may be collected, Psm. lvi. 8: and that to which he resembles himself, Psalm cxix. 83, "I am become like a bottle in the smoke;" *i. e.* like a bottle kept hanging up in the smoke-filled tents of the Arabs, the *jellals*, or rustics: black enough!

Naud, then, may be taken as equivalent to "the shepherd's bottle;" or, "the tent bottle:" Jael used it, so did Jesse, and so do the Arabs, to this day. This kind of bottle, also, is portable, consequently not very large.

(IV.) But, beside the words already considered, there is another used, Job xxxiii. 19, (אֲבֹת *AABUT*) in the plural. *AUB*, signifies, in general, to swell, or distend; now by receiving the liquor poured into it, a skin bottle must be greatly swelled, and distended: and no doubt, it must be farther swelled by the fermentation of the liquor within it, while advancing to ripeness; so, that in this state, if no vent be given to it, the liquor may overpower the strength of the bottle; or, by searching every crevice, and weaker part, if it find any defect, it may ooze out by that. Hence arises the propriety of putting *new* wine into *new* bottles, which, being in the prime of their strength, may resist the expansion, the internal pressure of their contents, and preserve the wine to maturity; while old bottles may, without danger, contain old wine, whose fermentation is already past.

We conclude then, that *Aub*, or *Ob*, is probably, the larger kind of bottle made of skin; and, perhaps, not unlike what the Arabs, now name the *Girba*, thus described by Mr. BRUCE:

"A girba is an ox's skin, squared, and *the edges sewed together* very artificially, by a double seam, which does not let out water, much resembling that upon the best English cricket balls. An opening is left at the top of the girba, in the same manner as the bung-hole of a cask. Around this, the skin is gathered to the size of a large handful; which, when the girba is full of water, is tied round with whip-cord. These girbas generally contain about *sixty gallons* each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun upon the girba, which, in fact, happened to us twice, so as to put us in imminent danger of perishing with thirst." *Travels*, vol. iv. page 334.

"There was great plenty of shell fish to be picked up on every shoal. I had loaded the vessel with *four skins of fresh water, equal to four hogsheds*, with cords of buoys fixed to the end of each of them, so, that, if we had been shipwrecked near land, as rubbing two sticks together made us fire, I was not afraid of receiving succours, before we were driven to the last extremity, provided we did not perish in the sea." *BRUCE'S Travels*, vol. i. page 205.

If *Aub* be a bottle of this size, there are very remarkable allusions to its capacious swelling, its distention, used in reference to a class of witches, or wizards, which is hinted at in Scripture: as Lev. xx. 27, "a man or woman, in whom is *Aub*"—a familiar spirit, swelling the party: so, the witch of Endor is called, 1 Sam. xxviii. 7, "A mistress of *Aub*." This subject may, hereafter, receive farther explanation; at present, I only say, if the comparison of this magical swelling be taken from this large kind of bottle, it must be owned, the idea is striking. I do not recollect, that the *Aub* is mentioned as being carried about by any person.

Bottles, then, of skins, are proportioned to the size of the animal which yields them—kid-skins—goat-skins—ox-skins. Is the former expressed by the word *Naud*, the latter by the word *Aub*? As to earthen bottles, they are very unlike in their forms: but, to ascertain which particular form is denoted by each particular word, is at present, a desideratum.

No. LIX. DESTRUCTION OF THE ROYAL FAMILY.

“AN independent sovereignty, in one family of Jews, had always been preserved on the mountain of *Samen*, and the royal residence was upon a high-pointed rock, called the Jews' Rock: several other inaccessible mountains served as natural fortresses for this people, now grown very considerable, by frequent accessions of strength from Palestine and Arabia, whence the Jews had been expelled. *Gideon* and *Judith* were then king and queen of the Jews; and their daughter, *Judith* (whom, in Amhara, they call *Esther*, and sometimes *Saat*, *i. e.* *fire*) was a woman of great beauty, and talents for intrigue; had been married to the governor of a small district, called Bugna, in the neighbourhood of Lasta, both which countries were likewise much infected with Judaism.

“Judith had made so strong a party, that she resolved to attempt the subversion of the Christian religion, and with it the succession in the line of Solomon. The children of the royal family were, at this time, in virtue of the old law, confined on the almost inaccessible mountain of *Damo*, in *Tigrè*. The short reign, sudden, and unexpected death of the late king, *Aizor*, and the desolation and contagion which an epidemical disease had spread both in court and capital, the weak state of *Del Naad*, who was to succeed *Aizor*, and was an infant; all these circumstances together, impressed *Judith* with an idea, that now was the time to place her family upon the throne, and establish her religion, by the extirpation of the race of Solomon. Accordingly, she surprized the rock *Damo*, and slew the whole of the princes there, to the number, it is said, of about FOUR HUNDRED.

“Some nobles of Amhara, upon the first news of the catastrophe at *Damo*, conveyed the infant king, *Del Naad*, now the only remaining prince of his race, into the powerful and loyal province of Shoa, and by this means, the royal family was preserved, to be again restored.” BRUCE'S Travels, vol. iii. page 526.

This history will remind the reader of the slaughter of the whole royal family by *Athaliah*; and of her subsequent conduct, 2 Kings xi. The wonderful escape of *Joash* seems almost paralleled by that of *Del Naad*; only, that *Joash* was actually wounded, and left for dead, though afterwards he was recovered; whereas, *Del Naad* was conveyed away safely. Thus, by means of Mr. BRUCE, we have a parallel to one of the most remarkable events in Scripture history.

This extract, also, explains what is meant by “cutting off from *Jeroboam*—all that are SHUT UP”—which has appeared obscure to commentators; (1 Kings xiv. 10; see, also, 2 Kings xiv. 26.) for we find, that all descendants of the royal family were shut up, and in that state they lived together on the rock *Damo*, as they now do, says Mr. B. at *Wechné*; and, no doubt, somewhat of the same custom took place in Israel. The number of persons *Judith* destroyed was considerable: So, *Abimelech* destroyed his seventy brethren, Judges ix. 56. See, also, 1 Kings x. 1, and elsewhere.

No. LX. PRODIGIOUS STONES USED IN BUILDING.

WE read with some surprize, of the dimensions of the stones employed by Solomon, in the construction of his house, 1 Kings vii. 10: “and the foundation was of costly stones, even great stones: stones of ten cubits, and stones of eight cubits:” these measures are undoubtedly recorded as being remarkable; ten cubits are in length, about seventeen feet and a half, reckoning the cubit at twenty-one inches; and eight cubits are about fourteen feet—This has appeared extraordinary to many readers, since, among us, a stone of ten or twelve feet, is a large stone: but let us hear M. VOLNEY,

and our surprize will no longer rest on these stones, but be transferred from Solomon's house, to the ruins of Balbec.

"But what is still more astonishing, is, the enormous stones which compose the sloping-wall. To the west, the second layer is formed of stones which are from twenty-eight to thirty-five feet long, by about nine in height. Over this layer, at the north west angle, there are three stones, which alone occupy a space of *one hundred and seventy-five feet and one half*; viz. the first, *fifty-eight feet seven inches*; the second, *fifty-eight feet eleven*: and the third, exactly *fifty-eight feet*; and each of these, are *twelve feet thick*. These stones are of a white granite, with large shining flakes, like gypse; there is a quarry of this kind of stone under the whole city, and in the adjacent mountains, which is open in several places; and, among others, on the right, as we approach the city, there is still lying there a stone, hewn on three sides, which is *sixty-nine feet two inches long, twelve feet ten inches broad, and thirteen feet three in thickness*. By what means could the ancients move these enormous masses? This is, doubtless, a problem in mechanics, curious to resolve." VOLNEY'S Travels, vol. ii. page 241.

No. LXI. ARABIAN DRESSES. (WITH TWO PLATES.)

THOUGH these Plates may be hereafter more accurately considered, yet, a few general hints respecting them, may afford illustration not unacceptable to the reader.

The first figure, which represents a young woman of Tehama, (Tema, Job ii. 19) *i. e.* the flat country, of Arabia peninsula, leads us to observe the nature, dimensions and ornament-stripes of the veil; the ear-rings, very large;—the streaks on the face, *i. e.* on the forehead, the cheeks, and the chin;—the cap for the head, with its band on the forehead;—the rows of pearls which form the necklace;—the open and worked bosom of the shift, its very large sleeves;—the drawers going *under* the shift, up to the waist;—the numerous and large bracelets on the arms, which are little more than simple rings;—and the feet bare, even on the sands of Arabia.

The veil of this figure does not equal in size some we read of; for instance, Rebecca took a veil, and covered herself, Gen. xxiv. 65; that veil, therefore, was much larger than this; and, in a veil of such dimensions certainly did Tamar 'wrap herself,' Gen. xxxviii. 14. The spouse in the Canticles (chap. ii. 7.) complains of having lost a long veil; and we shall, hereafter, see great variety in this article of dress. *Vide* No. CLIX. of PERSONAL VEILS; and the Plate of EASTERN VEILS.

The bracelets worn by this young woman, are, perhaps, not unlike those which Abraham's servant gave to Rebecca, Gen. xxiv. 22, "ten shekels weight of gold;" to judge by their size these might exceed that weight.

The ear-rings are composed of one large ring, from which is pendant a gold drop, flat at bottom, like a seal:—if, in this flat part the name, or symbol, of any deity, were engraved, we see how easily ear-rings might become superstitious and idolatrous: from such we are told, Jacob purged his family, Gen. xxxv. 4.

The second figure on this plate conveys a strong idea of Rebecca going to the well for water; her jar being upon her shoulder:—and it shews, how appropriate and descriptive is the expression, she "let down her pitcher upon her hand," and gave drink. This figure has no veil; she, also, like the other, has large ear-rings, but these have smaller rings hanging on the larger. She wears a cap, with a very broad border in front, falling down behind her head like lappets. She has rows of pearls round her neck and bosom; bracelets on her arms, but only two on each; a shift, striped in check-work; drawers of the same, with a broad stripe of ornament at the bottom; and a square stripe of ornament of the same nature, apparently, in front of her shift. Her

feet are naked. She has a kind of wrapper round her waist; which hardly may be called a girdle, yet which seems to serve the purposes of one.

Needle-work and embroidery are often mentioned in Scripture, as highly ornamental: various parts of these dresses are wrought with needle-work devices; and, as much of this labour is bestowed in decoration about the neck, in both instances, may they illustrate the expression of Sisera's mother—"Divers coloured needle-work, on both sides, meet for the necks of those who take the spoil?" Judges v. 30. See also the neck of the mantle of the Arab gentleman on the following plate.

It seems somewhat strange, that young women should go with all these ornaments about their persons, to draw water: such however is still the custom of the East; and, no doubt, Rebecca had bracelets on when she went to the well; but, as this figure has only two, while the former figure has four, we conclude that Rebecca might easily find room for those presented to her, by Abraham's servant. The pitcher is an earthen one, of that kind probably, which is called *Cad*, in the history in Genesis.

There is an ambiguity in the account of Tamar, sister of Absalom, 2 Sam. xiii. 18, which, perhaps, these figures may contribute to dissipate. "She had upon her a garment (a tunic, or close coat, say the versions, *χιτων*, *כתנת* *CETENET*) of various colours; for with such robes—(outer robes, surtouts, *מעילים* *MOILIM*) were the king's daughters, who were virgins, clad." Here seems to be a contradiction: but what if one word means the drawers of this print, or a waistcoat worn under the shift; and the other word means the outer robe, or shift?—as we see, No. II. has the same striped dress for both upper and under garment. If it could be ascertained that the violence of Amnon happened *in winter* (which is plausible, from the circumstance of a fire in the supposed sick man's chamber) perhaps a waistcoat should be the part of dress meant. "Tamar put ashes on her head, rent her under dress, raised her hand to her head, and went lamenting"—sobbing. Oriental manners would probably see nothing beyond a strong expression of her sense of the injury she had sustained, if Tamar actually rent her drawers; but how is it that her veil is not mentioned?—possibly, Amnon turned her out of doors without it; and she raised her hands, with design to conceal her face. *Vide* No. CLXII.

No. LXII. ARABIAN DRESSES. PLATE II.

THE first figure of this plate, which represents an Arab gentleman of Yemen, might pass for a portrait of one of the patriarchs of the Old Testament, (Abraham, for instance) standing before us: at least, it may contribute to illustrate many incidental hints relating to dress in Scripture,

We begin with the shoes on his feet, their ties, or latchet; his stockings, of which only a small part is seen; his drawers going *under* his shirt, and robe; his shirt going *over* his drawers, but under his flowered robe; a surtout, or mantle, with large sleeves, over all, ornamented with little drops on one edge, the other edge worked in ornament of a different nature. (See the remarks on the former figures.) Observe, also, his girdle; his handkerchief stuck in his girdle; his hanger (*chunjar*) with its rows of beads, or pearls, and a point appended. (The girdle serves the Orientals instead of pockets; in this, and in their turban, they carry money, &c.) His shirt-sleeves seem to come low down on the wrist; his turban is composed of muslin, or linen, rolled into folds.

It is clear, that our Lord was dressed occasionally, not to say constantly, somewhat like this Arabian gentleman; for, we read, John xiii. 4, "he rose from supper, and laid aside (*τα ιματια*) his garments," plural; *i. e.* his mantle, or surtout, and that robe which, in this figure, is flowered, consequently, he put off also his girdle; then "he

girded himself with a towel," with one end of which, as it came round him, "he wiped his disciples' feet." If this be correct, it follows, that our Lord did not practise those severe austerities in dress which some have imagined; but that his general appearance, &c. was respectable: in this particular, then, as in others, he was distinguished from John the Baptist, from the Essenes, and from the severer sects of the Jews, &c. See Matt. iii. 4; xi. 19.

This dress allows the wearer to lay aside his garments, (more than one,) and to be comparatively *naked*, without being really so. So Saul, was naked among the prophets, 1 Sam. xix. 24, so Peter was naked, John xxi. 7. and so, Job xxii. 6, "thou hast stripped the naked of their clothing"—though it sounds like a contradiction, yet is easily understood by our figures; as are many other places of Holy Writ. N. B. It might be proper in these, and other instances, to employ our English word *undressed*; the signification of which is not so strong as that of *naked*.

The other figure represents a Fisherman of Djidda, or one of the lower class of people; he holds in one hand his tobacco-pipe, while the other takes care of his commodity, which he carries on a stick, put over his shoulder. This Arab has a girdle, and a knife stuck in it. Allusions to the girdle, as a part of dress, are frequent in Scripture: and the necessity of it appears from the looseness of these dresses.

It may be remarked, that the feet of three of these figures are naked; the naked feet, therefore, of the priests, when ministering at the altar, would not be that strange sight in the East, which it would be among us: neither is the command to "take off thy shoes, because, where thou standest, is holy ground," any greater hardship than our taking off our hats, at entering a place of worship. The custom is still retained.

We may discern the propriety of directing linen breeches—drawers, for the priests, when ministering before the Lord, from the loose dress of the figure, No. iv, which, certainly, in some inadvertent situation, might hardly be consistent with decency (such an *uncovery* is recorded, of Philip of Macedon, sitting on his throne) beside which no doubt, drawers were anciently, as they are now, worn generally by persons of the better rank; and contributed in part to denote, and to maintain, that respectability which attached to their station. Perhaps, in deep humility, David might have divested himself of whatever was royal in his dress, so as rather to resemble No. iv, than iii, when he danced before the ark (2 Sam. vi. 20) in consequence of which, Michal his wife despised him: or he might only be so far *undressed* as to have put off his royal mantle.

These loose dresses, when the arm is lifted up, expose its whole length—to this, the prophet Isaiah refers, liii. 1, "to whom is the arm of the Lord revealed"—uncovered?—who observes that he is about to exert his arm, the arm of his power?

Other remarks might be made on these figures; and the reader cannot fail of making many for himself. These prints are copied from NIEBUHR; and *Hadj* SELIM, an Arab assured me that they are correct representations of dresses worn in the East.

No. LXIII. PECULIAR FORM ATTENDING OATHS.

WE have in Genesis xxi. 28, a curious account of a ceremony, practised by Abraham, in respect to Abimelech: "Abraham set seven ewe lambs of the flock by themselves, and Abimelech said to Abraham, What mean these seven ewe lambs, which thou hast set by themselves? And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me [in my behalf] that I have digged this well: wherefore, he called that place, *Beersheba*, because they there swore both of them. Thus they made a covenant at *Beersheba*."—*Beersheba*, may signify the well of the

oath, or the well of the seven. Since reading Mr. BRUCE, I incline to adopt the latter signification; as he describes the same kind of covenant, and of oath, as still practised. In his note he refers to some Scripture instances of this oath; but the circumstance of the seven ewe lambs seems to have escaped him:

“All that is right, Shekh, said I; but suppose your people meet us in the desert, in going to Cosseir, or otherwise, how should we fare in that case? Should we fight?—I have told you, Shekh, already, says he, cursed be the man who lifts his hand against you, or even does not defend and befriend you to his own loss, even were it Ibrahim, my own son.” Then, after some conversation—“The old man muttered something to his sons, in a dialect I did not then understand; it was that of the *Shepherds* of Suakem; and a little after, the whole hut was filled with people.

“These were *priests* and *monks* of their religion, and the heads of families; so that the house could not contain half of them. The great people among them came, and, after JOINING HANDS, repeated a kind of prayer, of about two minutes long [this kind of oath was in use among the Arabs, or Shepherds, as early as the time of Abraham, Gen. xxi. 22, 23; xxvi. 28]; by which they declared *themselves, and their children, accursed*, if ever they lifted their hands against me, in the *tell* (or field,) in the desert, or on the river; or, in case that I, or mine, should fly to them for refuge, if they did not protect us, at the risk of their lives, their families, and their fortunes, or, as they emphatically expressed it, ‘to the death of the last male child among them.’ *Vide* 1 Sam. xxv. 22.; 1 Kings xiv. 10.; xvi. 11.; xxi. 21.; 2 Kings ix. 8.] Medicines and advice being given on my part, faith and protection pledged on their’s, *two bushels of wheat*, and SEVEN SHEEP were carried down to the boat; nor could we decline their kindness; as refusing a present in that country, is just as great an affront as coming into the presence of a superior, without any present at all.” [Gen. xxxiii. 10, 11.; Malachi i. 20; Matt. viii. 11.]

There is a remarkable passage, Proverbs xi. 21, thus rendered by our translators, “*Though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered:*” *i. e.* though they make many associations, and oaths, and join hands among themselves (as formed part of the ceremony of swearing among these shepherds of Suakem) yet they shall be punished.” But MICHAELIS proposes another sense of these words, “hand in hand”—my hand in your hand, *i. e.* as a token of swearing, “the wicked shall not go unpunished.”—How far this sense of the passage is illustrated by the foregoing and the following extract, the reader will judge:

“I cannot help here accusing myself of what, doubtless, may be well reputed a very great sin. I was so enraged at the traitorous part which Hassan had acted, that, at parting, I could not help saying to Ibrahim, “Now, Shekh, I have done every thing you have desired, without ever expecting fee or reward; the only thing I now ask you, and it is probably the last, is, that you avenge me upon this Hassan, who is every day in your power. Upon this, HE GAVE ME HIS HAND, saying, he shall not die in his bed, or I shall never see old age.” BRUCE’S Travels, vol. i. page 199.

I remark farther on this extract, that though Mr. BRUCE’S reflections do not applaud his conduct in this instance, yet, it seems, in some sense, similar to the behaviour of David, when he gave charge to his son, Solomon, to execute that justice upon Joab and Shimei, which he himself had been unable to do, by reason of the vicissitudes of his life and kingdom; and of the influence which Joab, the general, had in the army; but of which the pacific reign of Solomon would deprive him. 1 Kings ii. 6.

Perhaps, also, this joining of hands may add a spirit to the passage, 2 Kings x. 15: “Is thine heart right, as my heart is with thy heart?” says *Jehu* to *Jehonadab*; “if it be, *give me thy hand*”—“And he (*Jehonadab*) gave him (*Jehu*) his hand;” *i. e.* in token
of

of affirmation; "and he (*Jehu*) took him (*Jehonadab*) up into his chariot." So then, it was not as an assistance to enable *Jehonadab* to get into the chariot, that *Jehu* gave him his hand, but, on the contrary, *Jehonadab* gave his hand to *Jehu*. This seems confirmed by verse 16, "So THEY made him (*Jehonadab*) ride in his (*Jehu's*) chariot." All these pronouns embarrass our translation, but they were perfectly understood by those who knew the customs of their country. *Vide* No. cxxx1.

No. LXIV. EASTERN ASSES. TAXATION OF JOSEPH AND MARY.

AN uncertainty if not a difficulty, has been started, whether to adhere to the opinion of Dr. DODDRIDGE, or to that of Mr. HERVEY, in respect to the kind of Ass on which our Lord rode into Jerusalem. Dr. DODDRIDGE observes, that the Eastern Asses are larger and much better than our's, and that our Lord's triumphant entry was not *degraded* by indignity; but, though *humble*, was not *mean*. Mr. HERVEY, on the contrary, glories in whatever of meanness and disrepute attached to that circumstance. It may however, be remarked, that much of that extreme meanness which some have found in the character and situation of Jesus, arises from their imperfect acquaintance with local customs and manners, and is greatly diminished on closer inspection: for, however humble might be his appearance, yet it was neither vulgar nor mean. How far the following extracts support this idea, in respect to the kind of Ass rode by our Lord when entering Jerusalem, is left to the reader; but this is not the only instance in which the *medium* is safest and best. See No. LII.

"Christians cannot, indeed, repine at being forbidden to ride on horseback in the streets of Cairo, for *the Asses are there VERY HANDSOME; and are used for riding, by the greater part of the Mahometans; and by the most distinguished women of the country.*" NIEBUHR, page 39, *French edition*.

In fact, this use of Asses is general in the East; and only the *grande*es use horses in the cities. This excepts the Arabs of the country, those in offices of government, &c.

To this hint, may be added a question, whether we must not adhere to the same principle of *medium*, in order to obtain a true idea of the circumstances of our Lord's parents?—if, as seems at least plausible, Augustus, in taxing Syria, established the same rules of taxation as Sultan Selim enforced in later times: that of a *territorial impost*. For, in this case, the inference will be, that Joseph and Mary possessed *some* landed property at Bethlehem, which brought them *there*, to be *there* taxed. Moreover, had personal property been the subject of taxation, and had Joseph and Mary possessed no other, might they not as well have been taxed at Nazareth, where they dwelt? This inference is by no means weakened, if the word *apographe*, employed by Luke, signifies ENROLLMENT—"every one in HIS OWN (*την ιδίαν*) city"—the city of his family and inheritance—where his property lay. Is not enrollment at least as natural for land, as for any other property? previous to an assessment laid on a country generally.

"When Sultan Selim had conquered Syria, *in order to render the collection of the revenue more easy*, he established a single *territorial tribute*, called the MIRI. It should seem, that this Sultan, notwithstanding the ferocity of his character, understood the importance of favouring the husbandman. That this tax might be collected regularly, Selim gave orders *to prepare a DEFTAR, or REGISTER, in which the contingent of each VILLAGE should be set down.*" VOLNEY'S Travels, vol. ii. page 406, *English edition*.

This "register" seems to be the very article intended by the *apographe* of Luke; which word is rendered *register* by many commentators: and is usually so understood.

N. B. Bethlehem if not a large town, might be more than a *village*.

PART III. *Edit.* 4.

Q

No. LXV. BEHEMOTH, FROM EGYPTIAN REPRESENTATIONS.

(WITH A PLATE.)

THE want of that accurate information on many subjects, which can only be obtained on the spot, and by personal inspection, is especially felt in our investigation of the Natural History of the Sacred Scriptures: a conviction of this, made the inquisitive BOCHART forsake Europe, for a time, to reside in the Holy Land, that if possible, by observing the very animals themselves, which inhabit there: and, by investigating their nature and manners, he might ascertain those which are named in Holy Writ. We are obliged to him for his labours: yet many persons, of no small learning, have, without hesitation, differed entirely from his opinions: of which, our present subject is an instance.

The author of the book of Job has evidently taken great pains in delineating highly-finished poetical pictures of two remarkable animals, BEHEMOTH and LEVIATHAN: these he reserves to close his description of animated nature, and with these he terminates the *climax* of that discourse, which he puts into the mouth of the Almighty.—He even interrupts that discourse, and separates, as it were, by that interruption, these surprizing creatures from those which he had described before; and he descants on them in a manner which demonstrates the poetic animation with which he wrote. The passage stands thus in our translation:—(Job chap. xl.)

Behold, now BEHEMOTH, which I made with thee;

1. He eateth grass as an ox;
2. His strength is in his loins,
3. His force in the navel of his belly;
4. He moveth his tail like a cedar;
5. The sinews of his stones are wrapt together.
6. His bones are strong pieces of brass,
7. His bones like bars of iron.
8. He is the chief of the ways of God;
9. He that made him, can make his sword to approach him.
10. Surely the mountains bring him forth food,
11. Where all the beasts of the field play:
12. He lieth under the shady trees,
13. In the covert of the reeds and fens:
14. The shady trees cover him with their shadow,
15. The willows of the brook compass him about:
16. Behold, he drinketh up a river; he hasteth not;
17. He trusteth that he can draw up Jordan into his mouth;
18. He taketh it with his eyes:
19. His nose pierceth through snares.

The Leviathan is described at still greater length; and these creatures evidently appear to be presented as *companions*; to be reserved, as *fellows* and *associates*. Under this idea, which is almost undeniable, I wish, without extending this Fragment so far as the learned well know it might be extended, to enquire, what were the creatures most likely to be *companionized* and *associated*, in early ages, and in countries bordering on Egypt, where the scene of this poem is placed?

It is now generally admitted, that the Crocodile is described under the name Leviathan; accepting this as decided, the enquiry is, what is Behemoth, his fellow?

Had any ancient Egyptian poems, or even writings, come down to us, we might possess a chance of meeting in them with something to guide our enquiries: but of these we are totally deprived. It is therefore fortunate, that, by means of Egyptian representations, we may hope, to determine this question, and lay it at rest.

On carefully inspecting that great work, published under the authority of the King of Naples, containing prints from the Antiquities found at Herculaneum, I was agreeably surprized, to find, among other Egyptian subjects, those of which the annexed figures, No. I, and No. II, offer copies to the reader.

No. I. is from *Antiq. Hercul.* vol. ii. page 295. The original is divided into three compartments; in the first, is a large Crocodile, lying among the reeds; with three ducks, two above him, one below him. The middle compartment is that of our plate; the third compartment includes a Crocodile, and a duck below him.

The design here selected, represents, at the bottom, a large Crocodile, his mouth opened, as if yelling; on his back is placed a pigmy, holding, in each hand, crossed reeds; a little higher, is a duck floating on the water; and, above, are two Hippopotami, each among reeds, each with his mouth open, as if bellowing; the lower one seems also to be moving his tail. The rest of the water is adorned with water-flowers, &c.

No. II. is, in the original, an Egyptian Landscape, representing a Crocodile, crouching, but his mouth open as if watching for prey; then a dwelling; then a duck, floating; and, close to him, a Hippopotamos, drinking with great vehemence, and considerable commotion of the water: his tail is elevated, and apparently in motion.

No. III. is an extract from that famous piece of antiquity, commonly called the *Prenestine Pavement*: it is *musaic* (or coloured stones) and was formerly part of the pavement of the temple of the goddess Fortune, at Prenestum. It represents, say some, the triumph of Alexander, in Egypt; but all agree, that it represents Egypt, principally, though it offers an assemblage of the most remarkable creatures of Africa. It is among the most decisive proofs, that the ancients were better acquainted with the internal parts of Africa, and their productions, than we are; since it not only offers representations of several animals whose existence is but lately ascertained to us, but also of some others, which we have every reason to believe future discoveries will justify. That very rare animal, the Giraffe, an animal scarcely acknowledged by naturalists, till lately, is in it; as is the African wild-boar (*le Sanglier du Cap de Verd*, of Buffon, Supp.) and others, equally dubious. We have extracted a portion from this pavement, which shows the *association* of the Crocodile and the Hippopotamos: having at bottom, two Crocodiles sprawling about in the mud of a kind of island; and above, three Hippopotami, of which, one is just lifting his head above the water, to stare at the huntsmen who are engaged in pursuing them. A second has two shafts stuck into his shoulders, of which he seems to complain; the third, has received a shaft in his hip, which he disregards, and continues feeding, in full security.

The vessel, and the persons in it, deserve inspection.

A fourth instance of this association of the Hippopotamos and the Crocodile, occurs in the famous statue of the Nile, with the sixteen children about him (alluding to his water's rising sixteen cubits); the base of which statue is ornamented with a number of these animals all around it (sixteen or seventeen) in various attitudes, accompanied by other peculiarities of that river, as reeds, &c. pygmies, in boats, &c.

These four instances are clear and decided; there are others extant, but not equally explicit; as in the famous Isiac table:—the Hippopotamos is there among the reeds; but the Crocodile is not so closely connected with him, as in the foregoing instances.

After these authorities, I think we may, without hesitation, conclude, that this association was not rare or uncommon, but that it really was the *customary* manner of thinking, and consequently, of speaking, in ancient times, and in the countries where these creatures were native; we may add, that being well known in Egypt, and being, in some degree, *popular* objects of Egyptian pride, *distinguishing* natives of that country, from their magnitude and character, they could not escape the notice of any curious

naturalist, or writer on natural history; so, that to suppose they were omitted in this part of the book of Job, would be to suppose a blemish in the book, implying a deficiency in the author: and if they are inserted, no other description can be that of the Hippopotamos.

It is well known that many learned men have taken the Elephant for Behemoth;—but, to this it may be replied that no pictorial authority which has hitherto been published, has represented the Elephant as known in Egypt: I say, as known in Egypt; much less as peculiar to that country, though it has been repeatedly, indeed, I believe constantly, adopted, as a symbol of Africa. Till, therefore, some instance be produced, in which the Elephant is not only represented as an inhabitant of Egypt, but also is *associated* with the Crocodile, I presume we may consider the weight of evidence as decisive in favour of the Hippopotamos—as being Behemoth. Omitting, therefore, what might be said against the Elephant, such as the difficulty of reconciling certain particulars with the description of Behemoth by the sacred writer, &c. let us now examine our print somewhat closely, in the order of the verses in the passage. The particulars are numbered for their more ready perception by the reader.

1. *He eateth grass like an ox.* It is evident from all the representations here selected, that the Hippopotamos feeds on vegetables: In fig. I, he is in the very act of feeding on such provisions.

2. *His strength is in his loins;* 3. *His force in the navel of his belly*—Each of these delineations represents him as powerfully built; fig. H, shows prodigious strength of construction.

4. *He moveth (bendeth) his tail like a cedar, i. e. shaken by the wind;* not, I suppose, rapidly, with a tremulous motion, but slowly, as it were solemnly, in a stately manner. This appears, in some degree, from fig. D, but especially from fig. F, where his tail is seen to advantage, and is evidently in motion.

5, 6, 7. Are implied in his general form; but are incapable of illustration by these subjects. I shall merely improve the version: “His *smaller* bones are like compact bars of brass; his *larger* bones like forged bars of iron.”

9. *He (God) in making him, has made fast (fixed) his weapon.* Neither of these figures exhibits the tusks of the Hippopotamos, like what they are in nature; which, I am the rather sorry for, as this *fixed* insertion of them, is remarkable in the animal. Yet fig. D, E, F, and H, show, that this part of the animal had not escaped notice.

10. *The swellings (risings) produce him food:* not mountains, strictly speaking, but any elevations, such as those on which fig. H and I are feeding.

11. *Where play all the beasts of the field.* Certainly, our plate says little about the *beasts* of the field; but it may be thought sufficiently remarkable, that in several of these representations, where so formidable a creature as the Hippopotamos is depicted, as drinking, roaring, &c. there should be a duck in perfect quiet, and without any fright, or fear of injury from him. Is it not the chief intention of this verse, to express the security of the lesser creatures from injury by this inoffensive animal, which permits even their frolics and sportiveness without interruption?

12. *He lieth under the shady trees;* 14. *The shady trees compass him with their shadow.* Here our print fails; Egypt being a country not abounding in trees: but, as amends, verses 13, 15 *He lieth in the covert of the reeds and fens,* are strongly illustrated by our subjects, since fig. D, E, H, I, are almost surrounded by reeds, &c.

16. *He drinketh up a river: he hasteth not.* Fig. F, seems to be a direct comment on this verse; and on verses 17, 18. *He is confident, though Jordan rush against his mouth; he taketh it with his eyes.* Observe the eagerness which the ancient artist has expressed in this animal.

These remarks are independent of the general natural history of the Hippopotamos; and are merely meant to show, that the chief particulars of his manners were well understood in ancient times; that they are conformable to the accounts of travellers, will appear to any who peruse BUFFON's account of this animal; and especially, the more recent "Travels in Africa" of M. VAILLANT:—but, as our present design is not to write the Natural History of the creature, but merely to ascertain and identify the Behemoth of the book of Job, with what success this design has been fulfilled, must now be left to the reflective reader.

The Pigmy on the back of the crocodile, A, is a customary mode of figuring the inhabitants of Ethiopia, and those around the head of the Nile, *i. e.* Upper Egypt, and farther south. The Pigmies are well known to the readers of classic authors. See a farther illustration of the ancient ideas connected with this peculiar race of men, in No. CCCXXII.

It should be remembered, that these subjects from Herculaneum, were the common ornaments of common houses. No. I, formed part of the wall of a shop, situated near the gate of the city of Pompeii. No. II, was found in digging: it seems to be an entire picture. The merit of these representations, therefore, as instances of art, is by no means considerable; but their *commonness* (as seems to be a fair inference from their being found in such situations) deserves notice, in support of principles adopted on this subject and others.

No. LXVI. SUGGESTIONS ON THE POOL OF BETHESDA.

AMONG other advantages arising from these FRAGMENTS, as detached from the DICTIONARY, is that of proposing illustrations of passages of Holy Writ, for *farther* consideration: *that* may be proper as a *query* here, which, perhaps, might not be so well, if incorporated into an article expected to contain matter of fact only.

It is notorious, that the majority of writers have regarded the cures wrought at the Pool of Bethesda, as a standing miracle among the Jews; and yet they have been surprized that Josephus should omit to mention a fact so honourable to his nation. Dr. DODDRIDGE calls this "the GREATEST OF DIFFICULTIES in the history of the Evangelists; and that in which, of all others, the learned answerers of Mr. Woolston had given him the least satisfaction." Mr. FLEMING, to avoid some difficulties in the story, supposed the latter part of the third verse, and the whole of the fourth, to be spurious: it is wanting in Beza's ms. and is added, in a later hand to a ms. in the French King's library: however, it is in all other mss. in the Syriac, and the other versions in the Polyglott.

The very learned Dr. HAMMOND supposed that the blood of the great number of sacrifices which were washed in this Pool communicated a salutary efficacy to the water, on its being stirred up by a messenger from the high-priest:—a strangely unphilosophical suggestion, surely! and yet Dr. POCOCKE was so far carried away by it, as to seek at Jerusalem, for the Pool of Bethesda, on the *wrong* side of the city, where *it is not*: and where it is, he could not see it; for reasons which we shall state presently. I insert one of Dr. DODDRIDGE's notes on this history; partly from respect to his memory, and deference to his difficulties; partly, as it sets the idea of a standing miracle in a very strong light; and, partly as an instance how greatly learning and piety might profit, by intimate acquaintance with *things*, as well as *words*.

"I imagine *this pool* might have been remarkable for some *mineral virtue* attending the water; which is the more probable, as *Jerom* tells us, *it was of a very high colour*: this, together with its being so very *near the temple*, where a *bath* was so much needed for religious purposes, may account for the building such stately *cloysters* round it, *threc*

of which remain to this day. (See MAUNDRELL's Travels, page 108). Some time before *this passover*, an extraordinary *commotion* was probably observed in the water; and Providence so ordered it, that the next person who accidentally bathed here, being under some great disorder, found an immediate and unexpected cure: the like phænomenon, in some other desperate case, was probably observed on a *SECOND commotion*; and these *commotions* and *cures* might happen *periodically*, perhaps *every sabbath* (for that it was *yearly*, none can prove) for some weeks or months. This the *Jews* would naturally ascribe to some *angelic* power, as they did afterwards *the voice from Heaven*, John xii. 29, though *no angel* appeared: and they, and St. John, had reason to do it, as it was the *Scripture scheme*, that these benevolent *spirits* had been, and frequently are, the invisible instruments of good to the children of men (Psal. xxxiv. 7; xci. 11; Dan. iii. 28; and vi. 22). On their making so ungrateful a return to *Christ*, for *this miracle*, and *those* wrought at the *former passover*, and in the intermediate space, this *celestial visitant*, probably, from this time, returned no more: and therefore, it may be observed, that though the *Evangelist* speaks of *the pool* as still at *Jerusalem* when he wrote, yet he mentions the *descent of the Angel* as a thing which *had been*, but not as still continuing (compare ver. 2, and 4).—This may account for the surprizing silence of *Josephus*, in a story which made so much for the honour of his nation. He was himself not born when it happened; and, though he might have heard the report of it, he would, perhaps (as is the modern way) oppose *speculation* and *hypothesis* to *fact*, and have recourse to some indigested and unmeaning harangues, on the unknown force of *imagination*: or, if he secretly suspected it to be *true*, his dread of the *marvellous*, and fear of disgusting his *Pagan* readers with it, might as well lead him to suppress this, as to disguise *the passage through the Red Sea*, and *the Divine voice from mount Sinai*, in so cowardly and ridiculous a manner, as it is known he does. And the relation in which this *fact* stood to the history of Jesus, would make him peculiarly cautious in touching upon it, as it would have been so difficult to handle it at once with decency and safety."

Let us now analyse the words of the Evangelist's history, and endeavour to state their true import; which we shall afterwards farther illustrate:

Now there is—in Jerusalem, over-against the sheep (-market, or sheep-gate; either is equally well, as they adjoined each other) *a pool* (or place for swimming in, *κολυμβηθρα*, *i. e.* deep enough in some places for swimming in) *named in Hebrew, Bethesda, having five porches* (porticos, gate-ways, cloysters, walking-places). *In these lay a multitude* (enough to fill them) *of* (*ἀσθενούντων*, strengthless, languishing) *debilitated persons, blind, contracted* (*i. e.* having parts of their persons *STRAINED*, *χωλῶν*, shut up) *wasted* (parched, as by burning heat, dried up, shrunk, shrivelled) *waiting for the moving of the water; for an angel, according to the season* (at the proper season, *OCCASIONALLY*, from time to time, after an interval, after a period of time; the word is not *chronos*, importing a fixed time, but *κατὰ καιρὸν* a season, or opportunity) *descended into the pool, and troubled the water: whoever then first went down* (into the pool) *after the moving of the water, was cured of whatever disease* (*i. e.* of the nature of those above enumerated) *had seized him*.

(I.) *Now there is*—these words do not determine that the Evangelist wrote his gospel before the destruction of Jerusalem, as has been inferred from them;—for there are remains of this Pool to this day, and, as it is sunk in the rock, it may still remain for ages. Dr. DODDRIDGE says, "he does not find satisfactory proof (though many have asserted it) that the sheep to be sacrificed, were washed here; or, that the blood of the sacrifices ran into it."—And indeed there are no traces, or channels, in the rock which forms the ground, (if in fact, there was a possibility) of the blood from the altar having ever ran toward, or into, this pool. This obliged POCOCCKE, who adopted that idea, to seek for the Pool of Bethesda in lower ground, on the other side of the temple. The

error has consisted in supposing that the sheep were washed here, *after they were slain*; whereas, they were washed in it, as soon as bought, in the adjoining market, *i. e.* they were driven in, and swam about, or, &c. in the Pool; there being always a body of water in it, sufficient for that purpose; after which, they were driven into the temple.

The place now shown for the Pool of Bethesda, is *square*: nevertheless, it might have had five porches: one on each hand at entering, the entrance being in the middle of one side; and three on the other sides. (*Vide* the conjectural plans placed on the Plate of the Plan of Jerusalem.) This difficulty, therefore, is removed, merely by an appropriate construction. It was, probably, very simple, and neither “stately” nor fit for “purification for religious purposes,” notwithstanding its vicinity to the temple.

(II.) The diseases mentioned are of the nervous kind. I pretend not to sufficient acquaintance with the Greek medical writers, to determine whether τυφλῶν, *blind*, is used in the sense of *dim-sighted*, *i. e.* so weak in the nerves, &c. serving the eye, as to be nearly, yet not *hopelessly*, blind. But, I submit, whether somewhat very like this sense of the word, is not its import Acts xiii. 11, “Thou shalt be blind (τυφλὸς) not seeing the sun *for a season* (ἄχρι καιρῶ).” Also, 2 Peter i. 9, “These are—blind (τυφλὸς ἐστι) not seeing afar off, myops, *short-sighted*, μυωπαζων:” where it should seem, that the latter word is used by way of explaining the former; as there could be no need to describe a person *totally* blind, as *short-sighted*. 1 John ii. 11—*He who walketh in darkness,—darkness hath blinded* (ἐτυφλωσε)—suspended the offices of—*his eyes*: not that his eyes are deprived of the power of seeing; but, that they cannot exert that power to advantage, because of surrounding darkness. The other diseases mentioned by the Evangelist, are evidently such as cold bathing, especially in medicinal water, would be esteemed a remedy for. For the angel, see the article ANGEL, in the DICTIONARY, *i. e.* a *providential* agent of God.

(III.) But what if here were, in fact, TWO DISTINCT WATERS? *first*, the constant body of water, of a certain depth; the Pool, wherein the sheep were washed—the bath; *secondly*, an occasional and inconstant issue of water, the source of which was on one side of the bath, falling from a crevice of the rock wherein this bason was sunk, from the height of several feet: what, if *this* were the medicinal water which “was troubled at the season”? and falling perhaps in no very large quantity, the person who could first get to it, received the full benefit of it, (1) because he had it *fresh and pure, from the rock*, which the water in the pool, if it were supplied from the same source, could not be; (2) because there was no *superfluity of it*, of which other patients might partake; (3) because such of it as fell into the Pool, became instantly diluted, mingled with the body of water constantly there, and was thereby deprived of its efficacy, and its *concentrated* virtues; (4) this mixture was sure to be completed by the number of persons who would rush into the pool, desirous of being first, or very early, in it. Observe, that if the water fell *from above* into the pool, the people might easily watch it: and would not fail to force their way towards it, when they perceived signs of its gushing out: whereas, had the pool itself been the water that was moved, would not the sheep have been prohibited from polluting it? partly, from ideas of holiness and virtue connected with it; partly, from apprehension that while they were washing, the water might be troubled, at a moment when nobody could benefit by it: if, indeed, its being troubled could be distinguished from the commotion occasioned by the sheep.

Let us now accept assistance from travellers who have visited the place.

“A little above, we entered the city at the gate of St. Stephen (where, on each side a lion retrograde doth stand) called, in times past, *the port* [gate] of the valley, and of *the flock*; for that *the cattle came in at this gate which were to be sacrificed in the temple, and were sold in the market adjoining*. On the left hand is a stone bridge, which passeth

at the east end of the north wall, into the court of the temple of Solomon; the head [*i. e.* of the bridge] to the Pool of Bethesda (underneath which it [the water of the pool] had a conveyance) called also *Probatum*, for that the sacrifices were therein washed, 'ere delivered to the priests. Now, it is a great square profundity, green and uneven at the bottom: into which, a BARREN SPRING doth drill BETWEEN the stones of the NORTHWARD wall; and stealeth away almost undiscovered. The place is for a good depth hewn out of the rock; continued ABOVE on the north side, with a steep wall, on the west with high buildings (perhaps a part of the castle of *Antonia*; where are two doors to descend by, now all that are, half choked with rubbish) and on the south with the wall of the court of the temple."

Such is the account of SANDYS, who was there on Good Friday, 1611. He found the spring running, but in small quantities; and "stealing away" unnoticed. But it should seem, that when Mr. MAUNDRELL was there, Good Friday, 1697, this stream did not then run—as he does not mention that circumstance—so that, possibly, this spring is still intermitting; and to this day runs (*kata kairon*) occasionally. We have every reason to suppose, that the spring was formerly more copious and abundant, as well as medicinal; as the rubbish, &c. which now chokes up the passage for its waters, may not only diminish their quantity, but injure their quality.

"On the 9th [April, 1697] we went to take a view of what is now called the Pool of Bethesda, which is 120 paces long, 40 broad, and 8 deep: at the west end are some old arches, now dammed up, which, though there are but three in number, some will have to be the five porches, in which sat the lame, halt, and blind." MAUNDRELL.

From the account of SANDYS, it appears, that the bason being hewn deep in the rock, and upon ("above") that rock the northern wall standing, and the spring issuing from between the stones of *this* wall; the place whence the spring issues must be several feet above the level of the water in the bason; which bason being deeper in some places than in others, "UNEVEN at the bottom," might be deep enough to swim in, in some parts, while, in others, it might merely serve to wash the sheep.

Thus, by means of the accounts of travellers, and their representations, this history appears in what may be thought a new light (and apparently a just one, since, so far as I perceive, it accounts strictly for every thing in the text) and, perhaps, a more accurate idea is annexed to the name of this place, than those who derived it from (*בית אשדה bith ashdeh, domus effusionis*) the house of issuing of waters, the house of effusion, were aware of. That it was not in any probability the *drain* from the temple is proved: may not then "THE SPRING-HOUSE" be a title very descriptive of the porticos around this gushing, medical, and intermitting spring? and as the water was salutary, this derivation is in fact analogous with that from (*בית חסד betu chasdeh*) the "house of mercy," or kindness; from *חסד chasid*, exuberant bounty. *Vide* BETHESDA.

We close, by reflecting that it was John's design to relate a miracle wrought by his master; to honour Jesus, and Jesus solely: he had, therefore, no inducement to allude to any miraculous (angelical) *spiritual* interference, previous to, or distinct from, that of Jesus: and, it is submitted to the reader, whether his words, properly taken, do really import any such interference? especially, if we advert to the various senses of the word *Angel*; of which several are given in the DICTIONARY. See ANGEL II. 1.

No. LXVII. THE SPECIES OF THE WITHERED FIG-TREE.

THERE has been no little diversity of opinion among commentators on the subject of the barren Fig-Tree, cursed by our Lord, Mat. xxi. 14; related also, by Mark xi. 12, in very noticeable terms, which I beg leave slightly to transpose, and to paraphrase;

"Jesus

“Jesus coming early in the morning from Bethany—was hungry—seeing a Fig-tree, from afar—at such a distance that he could only discern its spread of leaves, he went to it, IF PERHAPS (εἰ ἄρα) he might find some figs on it (for it was not yet the usual season for figs to be fit for gathering on fig-trees in general—οὐ γὰρ ἦν καιρὸς συκῶν); but he found leaves only: and he said,—None shall ever find any fruit on thee hereafter.”

It is enquired, if this were *not the season* for figs, with what propriety did our Lord curse this barren Fig-tree?—and our too common inattention to the Natural History of the East, has hitherto precluded a just and definitive answer to the question: insomuch, that incredulity has boasted its triumph, on occasion of this miracle. Interpreters have racked their invention, and misapplied their learning.—Some have rendered the words, “*it was not a year for figs*”—this, the Greek will not bear; but, if it would, to what purpose is this rendering? Some have wished to read—“*it was the season for figs*”; but this is violating the text, as the time was March 31; certainly long enough before the general fig season. Dr. DODDRIDGE, and, I believe, most writers with him, think this was of the *early*, the prime, “the most delicate sort of figs;” and ripe in April: but, certainly not so early as this incident; moreover, in that case, what need of the evangelist’s “*if, perhaps*”?—since, then, there could be no such *uncertainty* as these words imply, in the expectation of finding fruit on it;—because, the fruit being barely ripe, no suspicion could be entertained that it had been gathered from this tree. Matthew, who omits the notice of its not being the fig season, omits also this “*if, perhaps*.” Besides, do such valuable kinds of trees grow by the road-side? Are they not cultivated by proprietors; and in the most favourable aspects, in gardens, &c. Our Lord was going from Bethany to Jerusalem: no doubt, along the common road.

Let us see how this story will read, after we have perused an extract from NORDEN’S Travels in Egypt, vol. i. p. 79.

“It is pretended, that this name *Deir-etiin*, signifies *Convent of figs*. I shall remark, that they have in Egypt *divers sorts of figs*; but, if there is any difference between them, *a particular kind differs still more*. I mean that which the Sycamore bears, that they name in Arabic, *giomez*. It was upon a tree of this sort, that Zaccheus got up, to see our Saviour pass through Jericho.

“This Sycamore is of the height of a beech, and bears its fruit in a manner quite different from other trees. It has them on the trunk itself, which shoots out little sprigs, in form of a grape-stalk, at the end of which grows the fruit, close to one another, most like bunches of grapes. The tree is ALWAYS GREEN, and bears fruit SEVERAL TIMES in the year, WITHOUT OBSERVING ANY CERTAIN SEASONS; for I have seen some Sycamores, which had fruit two months after others. The fruit has the figure and smell of real figs; but is inferior to them in the taste, having a disgusting sweetness. Its colour is a yellow, inclining to an oker, shadowed by a flesh-colour: in the inside it resembles the common fig, excepting that it has a blackish colouring, with yellow spots. This sort of tree is pretty common in Egypt. The [common] people for the greater part, live on its fruit.”

This author asserts, that this kind of tree was that into which Zaccheus climbed to see Jesus; called a Sycamore, Luke xix. 4. As there is no difficulty in admitting this opinion (for the same kind of tree as grew in the way to Jericho, might grow near Jerusalem) we adopt it for the present: it will follow, that, as that tree stood *by the way-side*, so might this tree; and standing in a public situation most probably neither was *private* property. So that our Lord, by withering the tree, did not injure any owner: it was not of a choice kind, not planted in a garden, not of a species usually trained against a wall; for such an one would not have borne the weight of Zaccheus. This tree is called by the general name *syken*, both by Matthew and Mark; and it might well be of

inferior value. Matthew adds (*μικρον*) a single tree; and by the account of Luke, it should appear that the Sycamore into which Zaccheus climbed, was unincumbered by others around it, which might hinder his view. "This tree is ALWAYS GREEN" (doubtless with leaves) "it bears fruit *several times in the year*;" so that a person viewing it, at almost any time of the year, from a distance, cannot determine whether it has fruit on it, or not: which accounts for the "*if, perhaps*" of Mark; and for the advancing of Jesus towards it; as this Sycamore Fig-tree might bear fruit, while the general season for gathering figs from the kinds usually cultivated was not arrived. It is wild, but edible; the fare of the poorer people: *Ficus fatua*.—If the reader has an opportunity of consulting WHITBY, *in loc.* he will see, how near he was, by means of Theophrastus, to the right representation of this story, which yet, for want of just information on Natural History, he has missed. *Theophrast. Hist. Plant. lib. iv. c. 2.; Pliny, lib. xiii. c. 8.;—xv. c. 18.* The Mulberry-leaved Fig-tree. See the PLATE.

No. LXVIII. HYPOCRITES. (WITH A PLATE.)

WORDS and phrases drawn from anciently existing things, or from circumstances formerly subject to perpetual observation, are hardly intelligible in the present day, without examination of the things themselves, or, at least, without a direct reference to them. Much has been said on the vice of Hypocrisy: the design of this Number is not to expose the vice, but to explain the origin and application of the word. This Plate, therefore, contains select representations of masks worn by the ancient players on the theatre, to enable them to act their parts; to represent persons and characters, which they themselves were not. Their manner was, to put a mask, generally over the whole head: so that an actor whose visage was disfigured, might wear a most beautiful mask; while he himself frowned, his mask might smile; *that* might be complacent and serene, though his own temper were morose and peevish; or, that might exhibit dignity and even divinity, a hero, or a deity, Alexander, or Apollo; while the wearer had no resemblance to either, in features, in manners, or in attributes.

In the Plate, Nos. 1 and 2, are instances of single masks: No. 3 is a double mask; *i. e.* one mask above, and another below: No. 4 is a double mask; *i. e.* a young and beautiful mask, with an old and bearded countenance appended: No. 5 is a male and female mask: No. 6 is a triple mask: No. 7 represents two rustics conversing together under their masks; suppose, terrifying each other with the news of the day: No. 8 is a more placid conversation; perhaps, including protestations of mutual kindness and friendship; such at least seems to be the expression of the masks, whatever be the internal sentiments of the speakers. Correct taste has protested, and still protests, against the use of masks on the theatre, and has prevailed: correct manners protests against masks on the theatre of life, which infinitely more deserve prohibition!

It appears, also, from our Plate, that by a sudden and dexterous *shifting of his mask*, an actor, who lately seemed old and venerably bearded, assumed the character of youth; or from youth, became of reverend age: while another changed sex; from a man, became a woman; or from a woman, man. See Nos. 4, 5, 6. It is easy to imagine, what different countenances No. 7 and 8 might have under their masks, from what their masks exhibit: while conversing with seeming friendship they might reciprocally hate each other; while enquiring of each other's welfare, they might internally grudge at that welfare; and might imprecate evil, under their masks, while the mask indicated no change of feature or of sentiment.

If we consider a Hypocrite as a person playing under one of these masks, we shall

come pretty near to the true import of the word: "Beware of the leaven of the Pharisees, which is **HYPOCRISY**: for there is nothing **COVERED**," veiled, *masked*, "that shall not be **UNCOVERED**," *q. unmasked*. Luke xii. 1, 2, 3. See also Matt. xxiii. 27, the comparison to whited sepulchres: and well do such counterfeits deserve the woes levelled against them in the gospel; for, was not every player under a mask, conscious of his wearing that disguise? conscious of having put it on, and of continuing to wear it?

It will be recollected that masks were worn by those who had studied the part they played;—who were conscious to themselves of the deception; and—who acted before the public, the whole assembly of spectators.

No. LXIX. BURNING OF TREES, GREEN AND DRY.

"WE cannot avoid condemning the unskilful expedient which those highlanders employ for felling trees; they set fire to the root, and keep it burning till the tree falls of itself." NIEBUHR'S Travels, vol. i. page 300.

May we trace to this custom the origin of the proverb, used Luke xxiii. 31: "*If these things be done in the instance of the green tree, what shall be done in the dry?*" Mr. BRUCE mentions *whole forests, whose underwood and vegetation is thus consumed*. Is this practice the foundation of the allusion, Zechariah xii. 6: "I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about"—as a fire, when once kindled, spreads in a forest, or in a sheaf? [But *Vide* No. ccix.]

No. LXX. THE VALUE OF WATER IN THE EAST.

HOW little do the people of England understand *feelingly* those passages of Scripture which speak of want of water, of *paying* for that necessary fluid, and of the strife for such a valuable article as a well! So, we read "Abraham reprov'd Abimelech, because of a well of water, which Abimelech's servants had violently taken away." Gen. xxi. 25. So, Gen. xxvi. 20: "The herdsmen of Gerar did strive with Isaac's herdsmen; and he called the well *Esek, contention*."—To what extremities contention about a supply of water may proceed, we learn from the following extracts:—

"Our course lay along shore, betwixt the main land and a chain of little islands, with which, as likewise with rocks and shoals, the sea abounds in this part; and for that reason, it is the practice with all these vessels to anchor every evening: we generally brought up close to the shore, and the land-breeze springing up about midnight, wafted to us the perfumes of Arabia, with which it was strongly impregnated, and very fragrant; the latter part of it carried us off in the morning, and continued till eight, when it generally fell calm for two or three hours, and after that the northerly wind set in, after obliging us to anchor under the lee of the land by noon; it happened that one morning, when we had been driven by stress of weather into a small bay, called Birk Bay, the country around it being inhabited by the Budoes [Bedoweens]; the Noquedah sent his people on shore to *get water, for which it is always customary to pay*: the Budoes were, as the people thought, *rather too exorbitant in their demands*, and not choosing to comply with them, returned to make their report to their master; on hearing it, rage immediately seized him, and, determined to have the water on his own terms, or perish in the attempt, he buckled on his armour, and, attended by his myrmidons, carrying their match-lock guns and lances, being twenty in number, they rowed to the land: my Arabian servant, who went on shore with the first party, and saw that the Budoes were disposed for fighting, told me that I should certainly see a

battle; I accordingly looked on very anxiously, hoping that the fortune of the day would be on the side of my friends, but heaven ordained it otherwise; for, after a parley of about a quarter of an hour, with which the Budoes amused them till near a hundred were assembled, they proceeded to the attack, and routed the sailors, who made a precipitate retreat, the Noquedah and two others having fallen in the action, and several being wounded; they contrived, however, to bring off their dead: and the group around the body of the Noquedah, was truly moving; the grief expressed by all, testified the regard they bore him—but in none was so strongly marked, as in the furrowed face of an old slave, who looked on with silent anguish, while a tear trickled down his cheek. The weather obliged us to pass that and the following day, in the disagreeable neighbourhood of our enemies; and my Arabian servant, Mahommed, in whose composition fear was a principal ingredient, took great pains to represent to me, how practicable a thing it would be for the Budoes to cut us off in the night, since they would not have above a stone's throw to swim; and being so numerous, might easily board the trankey, when every body was asleep: I assented very readily to what he said, and strongly recommending to him to keep a good look-out, doubted not but that his vigilance would render my repose secure.

“ Throughout this affair, I could not but admire the spirit of my fellow-travellers, although, overpowered by numbers, they had unfortunately lost the day; and the generous sorrow expressed by them on the death of their leader, gave me a good opinion of their humanity and feelings; but an act of savage cruelty they committed, three days after, entirely removed it.—One of the sailors died of his wounds, and at two o'clock they anchored near the land, and went on shore to bury him; three Budoes, of a different tribe from those they had fought with, came down to the beach, out of curiosity, and stood by as spectators of the ceremony, which being ended, the sailors, who were twelve in number, turned to these poor innocent fellows, told them that the man whom they had buried, was killed by some Budoes, and, in revenge, sacrificed these people to his *manes*, stabbing and mangling them in a horrid manner; they returned to the vessel exulting, and thinking they had performed a gallant action, seemed, as they told their tale, to demand from every one a smile of approbation; but not being able to give them one, I asked Mahommed, who joined in the general joy, how such an action could please him? he replied, that they had done very right; for their book ordered them always to kill an equal number of the same kind of people, as had killed any of their's. As a punishment to him for these *tenets*, I was not sorry that he had again a night of fear and watching; for, towards dusk, we discovered a large body of Budoes on the shore; this put him on thorns, and the idea of being cut off, did not (I believe) suffer him to get a wink of sleep all night. We left this bloody coast on the morning following, and stopping at a place, called Confidah, to get water, meeting with strong gales from north, which obliged us to remain at anchor for days together; but without any more adventures or bloodshed, we arrived here” [at Suez]. Major Rooke's Travels from India to England, page 52.

This extract, especially illustrates the passage Numb. xx. 17, 19—“ We will not drink of the water of the wells:—if I, and my cattle, drink of thy water, then will I pay for it.”—This, is always expected; and though Edom *might*, in friendship, have let his brother Israel drink *gratis*, had he recollected their consanguinity, yet Israel did not insist on such accommodation. How strange would it sound in England, if a person, in travelling, should propose to pay for drinking water from the wells by the road-side! Nevertheless, still stronger is the expression, Lam. v. 4: “ We have drank *our own water* for money:” we bought it of our foreign rulers: although we were the natural proprietors of the wells, which furnished it.

There is a passage, also, Nehem. iv. 23, where our margin reads—"every one went with his weapon *for water*:" perhaps the reader will hereafter incline to think this, at least, as likely to be the true sense of the words, as that which stands in the text—"none put off his clothes, except *for washing*." Whether this latter expression does not hint at a circumstance rather too favourable, at least, perhaps, too trifling, to be enumerated among the distresses and anxieties of the Jews on that occasion, let the reader judge; but, to say, that beside other watchings and labours, they could not procure water from the wells, without going out to them armed, seems to express very strikingly the calamitous and unsettled state of the country, and the ill-will of their neighbours around them. Very consonant to this, is the description of the poetess, Deborah, Judges v. 11: "*Instead of the clamours of the archers at the places of drawing water*, there shall they rehearse the righteous acts of the Lord." How strongly is this description heightened by the contrast! while the contention at the wells shows their importance, and the strife attending the determination to possess them.

This enquiry may include the remark, that there was a value beyond what *we* commonly discern in the provision of Nabal: "Shall I take my bread and *my water*, which I have prepared for my young men—and give them to David?" It strengthens also the remark of Mr. HARMER, that there was a certain understood value in *the cup of cold water*, given in the name of a disciple, Matt. x. 42. [*Vide* No. cxvii.] "In perils by land, and perils by sea," says the Apostle, 2 Cor. xi. 16: and Moses represents Israel, nearly on the same coast, as experiencing difficulties of the same kind as those related by Major ROOKE. Let this instance of Arabian vengeance confirm the reasoning in FRAGMENTS, No. x, and demonstrate the humanity of that policy which *restricted* the right of avenging blood to the *next of kin* to the person slain; instead of leaving it at large to any of his tribe, or of his nation.

REMARK II.—If these hints should be perused by an English sailor, let him not think the worse of their author, for venturing beyond his depth: but, it appears that we may safely say, if Solomon's fleet practised the same mode of navigation on this sea, as the above extract describes (which scarcely admits of doubt) then we cannot well determine the distance of Ophir, from the time engaged in the voyage to and from it: for, at this slow rate of proceeding, three years, or twice three, might be consumed in no very extensive expedition.

No. LXXI. SHIPS OF THE ANCIENTS.

"SUEZ, which was the Arsinoe of the ancients, is situated at the top of the Red Sea; it stands surrounded by the desert, and is a shabby ill-built place: the ships anchor a league from the town, to which the channel that leads is very narrow, and has only nine or ten feet depth of water; for which reason, the large ships that are built here, must be towed down to the road, without masts, guns, or any thing in them; here are eight of them lying here, which have not been to Juddah this year; one of them is at least twelve hundred tons' burthen, being as lofty as a hundred-gun ship, though not longer than a frigate; so that you may judge of the good proportions they observe in the construction of their ships; the timber of which they are all built, is brought from Syria, by water, to Cairo, and from thence on camels. This fleet sails for Juddah every year, before the Hadge; stays there two or three months, and returns loaded with coffee: this is so material an article in the diet of a Mussulman, that the prayers and wishes of them all are offered up for its safety; and, I believe, next to the loss of their country, the loss of their coffee would be most severely felt by them: the greatest part of it is sent to Constantinople, and other parts of Turkey, but a small quantity going to France and Italy." Major ROOKE, page 72

This extract, I presume, may afford some information as to the probable size of the ships of Solomon, when they navigated this sea: it proves that, in point of dimensions, and burden, they might be capable of a voyage to any distance: but the servants of Solomon were not able to manage them; which obliged him to desire assistance from Hiram, whose shipmen better understood navigation, and could work such large vessels. Are not these large ships, what are intended by the term "ships of Tarshish"? 2 Kings xxii. 48.; Ps. xlviii. 7.; Isa. ii. 16, &c.—i. e. in burden, and construction, like those built for, or used, at Tarshish:—if so, it detects an incorrectness in our rendering, 2 Chr. ix. 21. "the king's ships went to Tarshish;"—rather "the king's ships of Tarshish went with the servants of Hiram." It follows too, that, if *now* the timber for vessels constructed at Suez, is brought from Syria by water to Cairo, and from thence (across the desert) on camels, that both Solomon and Jehoshaphat might, by camel conveyance, carry timber to Ezion-gaber. As most ships used on this sea are sewed plank to plank by cordage, is it improbable that large ships, built in a more solid and seaworthy manner, with iron bolts, &c. were distinguished by the name of ships of Tarshish? This idea may be adopted—whether Tarshish be supposed to signify Carthage, or Tartessus in Spain: but we are sure that Carthage was skilful in maritime affairs, and famous for ship-building. *Vide* FRAGMENTS, No. ccxv. &c.

No. LXXII. RECEPTION OF THE PRODIGAL SON.

THE reader, no doubt, has always discerned tenderness and affection in the manner in which the Father, in the parable of the Prodigal son, Luke xv. receives the young man, his Son, when returning home; but, I think, the honour which is implied in some circumstances of his reception, acquires additional spirit, from an occurrence recorded by Major ROOKE. English readers, observing the "music and dancing," heard by the elder son, are ready to imagine that the family, or a part of it, was dancing to the music, because such would be the case among ourselves; whereas, the fact is, that not only a band of music, but a band of dancers also, according to Eastern usage, was hired, whose agility was now entertaining the numerous company of friends, invited by the Father on this joyful occasion. This, then, is an additional expression of honour, done the Prodigal; and, to our Lord's auditory, would convey the idea, not merely of the delight expressed by the Father on his Son's arrival, but also, that he treated him as if he had come back from some honourable pilgrimage (as from Mecca, in the subjoined extract; for so we find Hadje Cassim acting on account of his son's arrival from thence)—that he forgot his misbehaviour in going away, and felt only his wisdom in returning; that, besides treating him with the best in the house, he had put himself to farther expenses, and had introduced him honourably, not only to his family again, but to his friends around, whom he had assembled to grace his reception.

"Hadje Cassim, who is a Turk, and one of the richest merchants in Cairo, had interceded in my behalf with Ibrahim Bey, at the instance of his son, who had been on a pilgrimage to Mecca, and came from Juddah in the same ship with me. The father, *in celebration of his son's return, gave a most magnificent fête on the evening of the day of my captivity*, and as soon as I was released, sent to invite me to partake of it, and I accordingly went. His company was very numerous, consisting of three or four hundred Turks, who were all sitting on sophas and benches, smoking their long pipes; the room in which they were assembled, was a spacious and lofty hall, in the centre of which was a band of music, composed of five Turkish instruments, and some vocal performers; as there were no ladies in the assembly, you may suppose it was

not the most lively party in the world; but being new to me, was for that reason entertaining." *Travels in Arabia Felix*, page 104.

I think, too, this adds a spirit to the elder brother's expression: "thou never gavest me a kid, that I might make merry *with my friends*:"—and as this *fête* was given in the evening, it agrees with the circumstance of the elder brother's return from the field; implying, no doubt, his labours there; which certainly are not forgotten by himself, when he says, "these many years do I serve thee." Now, if the Jews were alluded to in the person of the elder son, we may, I think, see how characteristic this language is of that nation; and if the Gentiles were meant by the Prodigal, it cannot be unpleasing to us, who are Gentiles by nature, to form a higher estimate than heretofore of the honours bestowed on that disobedient wanderer by his Father.

No. LXXIII. ON THE FORMS OF ANCIENT BOOKS. (PLATE I.)

UNDER the article Books, in the DICTIONARY, the reader will find much information on the *materials* of which they were anciently made; but for want of authentic representations, the *forms* of ancient books are not treated with sufficient distinctness. Mr. HARMER, says on this subject, vol. ii. p. 170, "As to the *forms* of their Books, I have nothing considerable to offer." For these reasons, and to supply these deficiencies, this article will extend to some length.

This plate and its companion, offer the *Forms of Ancient Books*, such as they appear in the pictures found at Herculaneum. Plate I. No. 1.—This appears to be the narrowest kind of book in use; it is carried by a rustic nymph, who is singing out of it: she is accompanied by a swain of much the same character, and both of them seem, as if going to, or coming from, some country market, or fair. This Book is long and narrow: it evidently contains a *carmen*, or song, composed of six lines or verses in each stanza; and it was read down the roll: both ends of the Book roll *outward*. It is, perhaps, analogous to our ballads.

No. 2. is a Book considerably broader; this is held by a person of a quality superior to the former, who appears rather to be reading than singing; from her manner of holding it, this should appear to be written *across* the roll; but the writing is not marked. One end of this Book rolls outward, the other inward.

No. 3. is held by both hands, by a young man, who is reading in it with great earnestness; it probably, describes some serious treatise; and it shows clearly the form of the page, with the direction of the separating column. This was read down the narrow way of the roll. One end of this Book rolls outward, the other inward: it contains a treatise, not a poem, as appears by the uniform termination of the lines.

We perceive by these instances, that the size of Books, anciently, as well as in modern times, might be very small. So, when Ezekiel, iii. 1; and John, Rev. x. 1–10, were directed to eat a book, it was by no means a folio that was presented to them (no: foreknowledge is granted in *small* quantities only:) that in the Revelations is expressly called a little book (*βιβλιδιον*) and might be less than any which our plates represent, whether of the rolled kind, as No. 1, or of the folded or flat kind, as Nos. 6, 7.

As Books are often, though not always, spoken of as rolls, in Scripture, a few words may be proper in reference to these delineations of Books of that form.

I suppose that either of these Books, but probably No. 1, as to the size, and No. 3, as to the manner, may give us a clear idea of the nature of that roll which Baruch wrote from the mouth of Jeremiah, chap. xxxvi. it was, probably small, and written across the roll: which gives a very different rendering from that adopted by our translators. *When Jehudi had read three or four leaves* (rather *columns of writing*, the *leaves*

of a roll being an absurdity) *the king cut it with a penknife, and cast it into the fire*: this he might easily do, if it were not large. He seems to have been in a passion, and to have destroyed the writing on the instant.

The action of unrolling, and of rolling up again a Book, is evidently attributed to our Lord, Luke iv. 17: *And unrolling the Book (ἀναπτύξας) he found the passage*:—whence it should seem, that he might not at once precisely open it on that very passage, (as is usually said) but might unroll the Book till he came to this part of Isaiah's prophecy: so, "*rolling up (πτύξας) the Book, he gave it to the servant of the synagogue.*"

No. 4. is one kind of Inkstand, of a whitish colour, with a pen of a yellow colour, made of a small reed, sharpened to a point, lying over it. The reader is desired to observe the difference between this pen, though evidently a reed, and that of No. 9, Plate II.

No. 5. is a Roll of the nature, as I conceive, of a deed; it is rolled up at both ends: both running internally, till they meet in the middle, where the seal is appended. By what means this seal is fixed to the deed, does not appear.

No. 6. is a Book of a form entirely different, consisting of several leaves united at the back by two double bands: the margin of the page is white, the page itself is dark-coloured, and has black writing on it. I should else have thought, that this Book was analogous to our slates, on which the pin, or pencil lying on it, was used for the purpose of writing. In the centre of the left page is a round ball, or knob, and a somewhat answering to it on the opposite page: the nature of this can be only conjectured.

No. 7. is a representation of a Writing-Tablet, hanging on a pin; the marks on the page should appear to be numerals; and, I think, we may safely regard this kind of Book as a manual for receiving minutes of expenses, &c.: perhaps, a market manual. This kind of Book, however, like No. 1, Plate II, is a Tablet, resembling those called "*TABULÆ LITERARIÆ—forma qua est quadrata.*"—The commentator on Varro farther describes it, as: "*figuram quadratam oblongam—sicut tabella literaria, in qua scribunt pueri, & literas discunt, & forma quadrata, & in summa parte habebat appendiculam rotundam (eam vocat CAPITULUM) & perforatam, ut e pasillo posset suspendi,*" i. e. "a square oblong form, like those tablets for letters on which children learn to read and write, having on the upper part a round appendix, called the CAPITULUM; (see Plate II, No. 7.) with a hole in it, by which it may be hung on a peg."

Now, as these, whether as market tablets, or otherwise, could not but be common in domestic life, we see how readily Zacharias might be accommodated, when he asked (perhaps, by making signs of writing) for a writing-tablet, Luke i. 63.

N. B. Nos. 4, 5, 6, 7. form but one picture in the original, over which are heaps of golden money, and a money bag. It may, therefore, be fairly inferred, that these Books refer to Accounts.

No. 8. two Rolls, the upper lying over the under: if the spot on the upper roll be a seal, then this is a manner of placing the seal upon the roll, different from that of No. 5, of appending the seal to the roll. This seal, if it be one, is clearly on the *outside* of the roll.

No. 9. a Roll containing writing, in two columns, but not regular; both ends rolling inwards.

No. 10. a Book consisting of leaves, united by ~~three~~ double bands; the margin of the page white; the page itself dark: on the middle of the left page, and on the lower parts of the right page, is somewhat, which has not any thing corresponding to it, on the opposite page. (*Query, Is it a kind of chalk to write with?*) This book differs from No. 6, in being connected by ~~three~~ ligatures, and in having the *capitulum*;—they
seem

seem to be united also by a ring; by which the whole might be hung on a peg, like No. 7. This *capitulum*, however, appears to be divided into three parts; while that of No. 7 is whole.

No. LXXIV. ANCIENT BOOKS. (PLATE II.)

No. 1. are Tablets, to be held in the hand, by means of a small handle at the end, The simplicity of these tablets in their form, which is different from any of the foregoing, inclines one to think, that they might be of general use: they agree with the descriptions in Latin authors, of such as children learned their letters in, (pretty nearly the same with our *horn-books*) as *Varro, de Re Rust.* III. “*TABULÆ LITERARIÆ forma qua est quadrata, patet in longitudinem,*”—as already remarked on No. 7, Plate I.

No. 2. is, as I conceive, a Letter opened, *i. e.* unfolded; written within and without: *i. e.* written as well on the sides, which form the folds, the edges of which are indented (so that when the sides are folded together, what was written on them could not be read) as on the natural internal face of the letter. The expression “written within and without,” Rev. v. 1, will probably occur to the reader’s mind: now, as it is not likely that a letter should be thus over-written, unless on occasion of a superabundant quantity of matter designed to be contained in it, it may become a question, whether the idea of a vast extent of information, may not be *one* included in the Apocalyptic writer’s expression? but see No. 7.

There is no mark on this Letter indicating its having been sealed, or closed; as it might easily have been, by merely folding it together: may this illustrate the nature of the *open letter* sent by Sanballat to Nehemiah, chap. vi. 5, which Sanballat would not take the trouble to finish in a respectful manner, and address to the governor; but which he sent, *unfolded, in the hand* of his messenger: implying, as I conjecture, that his message was to the people generally, not to Nehemiah as their chief, or principal, as must have been understood by it, if addressed to him; whereas, being open, it needed no descriptive address. See a behaviour of the same kind, in Rabshakeh, 2 Kings xviii. 27.; Isaiah xxxvii. Surely, then, the affront to Nehemiah was of the grossest nature: (1) as an omission of good manners; since letters in the East are always sent carefully inclosed: (2) as an attempt to influence the populace against him, by attributing treason to him, their governor: (3) it was, perhaps, a mode of avoiding to address Nehemiah as governor, and thereby of acknowledging his dignity and office.

No. 3. is a Book-Case, with the volumes neatly rolled up, and properly placed in it. It seems to be made of strong leather; has a head or cover to it; and thongs or straps, whereby it may easily be tied up, and carried about. These Book-Cases, the Romans called *scriniarii*. After requesting the reader’s notice of this portable Book-Case, his attention is desired to the rolls themselves, and especially to the Ticket, or label, appended to each, which is very credibly, the genuine *capitulum*, or argument of the book, inscribed with the subject or contents of the book, for the purpose of directing the person who was about to draw out a roll to that which contained the treatise he wanted. This representation of the *capitulum* agrees perfectly with the idea of the LXX, in their rendering of Psalm xxxix. (xl. of our version) *in the volume of the book it is written of me*—which they render, *in the head* (κεφαλῆς) *of the book*. Chrysostom has described this *cephalis* as a wrapper (εἰλημα): and supposed, that on this *eilema* was written a word, or words, which imported “about the coming of the Messiah.” Aquila uses the word *eilema*, to express what we render volume, (מגלה *MEGELET*.) Mr. HARMER says, vol. iv. p. 10, “The thought is not only clear and distinct, but very energetic: amounting to this, that the sum and substance of the sacred books is, ‘the Messiah cometh:’ and that those words, accordingly might be written, or embroidered,

with great propriety on the wrapper, or case, wherein they were kept." Now, admitting Mr. H.'s conclusion to be just, I think we see in our print, better premises for it than he had collected, *i. e.* that the head, *cephalis, capitulum*, label, or ticket, *appended to the volume*, or roll, was thus inscribed; and in this view, the *capitulum* answered the purpose of the lettering on the backs of our books. The passage, then, may be thus understood:

Burnt-offering and sacrifice, were not what thou didst require, *they were not according to thy will*:
Then said I, Lo, I come, as in the roll of the book [כְּלֵל בֵּי מִעֻלֵּי] or, as the *keri*, (כְּלֵל גֵּלֵל) the doubly-rolled roll; *i. e.* the little roll upon the greater roll] is written concerning me:—I delight to accomplish thy will.

The import put freely into English, in coincidence with this idea may be this: "Thou didst not desire a treatise on the laws of sacrifice, or burnt-offering; but one relating to the obedience of the Messiah, and his sufferings, as an *active* fulfilment of what is required; whereas sacrifices possess no *active* obedience; they are but *passive*, and therefore inadequate to the real fulfilment of thy requisitions."

Our Plate shews, that these small labels were capable of being rolled up, till they were close to the greater roll to which they belonged: as seems to be the meaning of the term *GELEL*: which reading the *keri* have preserved.

To trace the allusions which might be found to these *capituli*, or *appendices*, in ancient authors, would lead us too far; but, by way of strengthening what has been said, the following extracts may be sufficient.

Seneca, *de Tranq. Anim. cap. ix.* speaking of the ornaments of Books, says, "to whom the most pleasing parts of their books are the frontispieces, and titles: *Cui voluminum suorum FRONTEs maxime placent, TITULIQUE.*" If these *frontes* were pictures, as they most probably were, it confirms the ideas suggested on No. 7 of this plate, of such delineations being in use among the ancients.

The nature of these *titles* appears also, from Ovid, *de Tristibus 1. Eleg. 1.*

*Si quis erit, qui te, quod sis meus, esse legendum
Non pulet, e gremio reficiatque suo:
INSPICE dic TITULUM: non sum preceptor amoris.*

"Read," he says, "THE TITLE" denoting the subject, "I am not a teacher of love."

So, Trimalcion, *Pet. Arb. Sat. cap. xxxiv.* that he might distinguish one kind of wine from another, upon the neck he fixed a ticket, "*cum TITULO Falernum opimianum annorum centum*"! Similar distinction might be the use of the *capituli* appended to these Books.

No. 4. is a Bag of Money, I suppose; because, in No. 5, we see coins scattered about; but, if it should be rather thought a kind of Satchel for books, I see nothing to the contrary: however, in behalf of the first sense, let the following passages be considered:

*Interea pleno quum turget SACCULUS ore,
Crescit amor nummi, quantum ipsa pecunia crescit.* Juv. Sat. xiv.
— *Mensam poni jubet, atque
Effundi SACCOS NUMMORUM.* Hor. Sat. iii.

No. 6. another kind of Tablet, perhaps, but this is not clear; neither is its peculiar use, or, nature.

No. 7. a Book of considerable size, bound by at least three double bands in the back; the page dark-coloured, and the writing on it black; the margin white: a white lump (of chalk perhaps, or what?) on each of the pages, but not opposite to each other. It appears that the page of this book is a thin leaf, let into the margin, which strengthens and defends it all round; as a band of pasteboard, or other stiff material might do. It appears, also, that two of these leaves are joined together, so that only their external faces

are visible, or open for the inspection of writing: their internal faces being either blank, or, if written on, their contents cannot be read, till after the leaves are separated.

After having seen so many books in rolls, and observing their frequent use, it is not without satisfaction I desire the reader's attention to the form of this volume: especially, as it seems adapted to illustrate, among others, the nature of the Book described, Rev. v. 6, which evidently was not a roll; but a book not unlike this in form.

In the first place, supposing this Book to consist of a proper number of leaves, we perceive how they might all of them, two by two, be sealed together; so that, till the seal was broke, the book could not be opened (*ἡνοίξε* *opened*, not *unrolled*,) to permit inspection. Secondly, we see by what means two adjacent leaves might be so sealed together, that any, or all, of the others might be opened, by the breaking of their seals, yet these two might remain closed: for this book actually does disclose the writing on two pages, those leaves being opened, while two other pages continue closed by the union of the two leaves whereon they are inscribed. As we read that on the opening of the leaves, figures came out of the book seen in the Revelations, with an evident motion (*ἐξηλθς*) it justifies the thought, that on each page, was portrayed, a vivid picture of these objects, which, gradually assuming animation, appeared to the spectator to approach him, &c. probably increasing in size and vivacity, as they advanced. That such delineations were not uncommon anciently (though not so general as ornamental engravings to books, are among us) is proved by our quotation from Seneca, No. 3: also, let the Vatican Virgil witness; which, though attributed to the seventh or eighth century, is considered as a transcript from one much more ancient. This copy has many coloured representations in it; not unlike those of some ancient missals. This observation is established by the late discovery of parts of a copy of Homer, anciently extremely magnificent, but now consisting of mutilated verses, preserved on the backs of pictures, (57 in number,) with which it was adorned. It is in the Ambrosian Library, at Milan. The opening of the seventh seal of the book seen in the Revelations introduces only silence; Rev. viii. 1,—*i. e.* the back of that leaf was blank. We hinted at the phrase "written within and without," on No. 2, but it may, very probably, be queried, whether it means any thing beyond being written on both pages, like this number, in which it is contrary to books in rolls; which were the most common among the Jews. Certainly, no part of the subject treated of in the book was written on the outside; nothing more than the title, if that; since, in that case, it must have been exposed to view, as the sealing of the leaves did not inclose it. N. B. This book seems to militate against the criticism, which would read "written within,—and on the outside sealed," &c.

No. 8. is an Ink-Stand, consisting of two parts; consequently, proper for containing two sorts of ink; as red and black: one of these has its cover on, the other is open.

No. 9. is a Reed Pen, of considerable length and magnitude; whether the bands round it are designed to represent the natural joints of the reed, or are added with design to strengthen the Pen, may be doubted: probably the latter. *Vide CALAMUS*, in *DICTIONARY*.

From the size and general appearance of this Pen, we may perceive how easily the same word (*שֵׁבֶט* *SHEBETH*) might denote the sceptre, or badge of authority, belonging to the chief of a tribe, and a Pen for writing with. *Vide CYRENIUS*, and *FRAGMENTS*, No. cxxiii. For, although the two instruments are sufficiently distinct among us; yet, where a long rod of cane, or reed, perhaps, was (like a general's truncheon, or baton, in modern days) the ensign of command, and a lesser rod of the same nature, was formed into a Pen and used as such, they had considerable resemblance. This may account for the phraseology and parallelism, Judges v. 14:

Out of Machir, came down governors (legislators):

Out of Zebulon, they that hold the *shebeth* of the scribes.

No. 10. a Roll of considerable size, both ends rolling inwards: this roll has much writing on its inner surface, but nothing on the back of it.

It deserves notice, that all the writing represented in these pictures is bold and strong, consisting wholly of thick strokes, like those made by a reed pen.

No. 11. a Bag, apparently full, with an inscription; by which it is distinguished from all other money-bags. The commentators are at a loss to explain the reason of this: it surely cannot be, as they suppose, a bag which holds the daily expenses, ten, twenty, or thirty pieces of money; since such, being in constant use, needed not to be so very particularly distinguished. I rather think, on the contrary, that it is marked, in order to be stored up in a place of safety; and is inscribed with the value of its contents, to save the trouble of opening it; exactly after the manner of the Turkish purses: besides, the inscription seems too long for the mere expression of its value only, and to extend somewhat farther. More probably, this is an instance, (and it is a great rarity,) which may illustrate the passage, Ezek. xxviii. 12: "Thus saith the Lord, of the king of Tyre, *thou sealest up the sum*: FULL of wisdom, and PERFECT in beauty:" *i. e.* thou art like a bag of money, on which is written FULL, PERFECT, COMPLETE; but, whereas it is usual to write thus on bags containing money, thou writest thus on thyself; or, thou hast the character among thy neighbours of being, FULL—*of wisdom*, and PERFECT—*in beauty*, *i. e.* complete in mental and personal accomplishments of every kind. "Thou hast been in Eden, &c. thou art the anointed cherub," &c. *i. e.* such is thy personal vanity and flattery.

It was said, on Plate I, No. 6, that, this kind of Book, might be analogous to our slates—but, I submit whether this Number, Nos. 7, 10, and No. 7, Plate II, may not be instances of, or, at least, may illustrate the nature of *the books of lead*, alluded to by Job, chap. xix. 23, 24, "Who will give, that my words were now written! Who will give that they were [deeply] imprinted in [or on] a book! By an iron pen [or style] upon lead! In a lasting rock, cut deeply!" Now, if instead of being slate, we suppose these, Plate I, Nos. 6, 7, 10; and No. 7, Plate II, to be *lead*,—to which their colour agrees, as does the *deeper* black of the writing upon them, and their being *framed* round for security, and to keep them from bending—then perhaps, the pin lying on No. 6, Plate I, may be of the nature of the iron style mentioned by Job: and from the frequency of these books in our plates, we may conclude that such kinds of books were common; that they were neither heavy nor cumbersome, &c. This remark, with its inferences, obviates many objections which those who have had the misfortune to read some parts of Voltaire, may recollect. What was written on books of this kind, was under no danger of being erased, though carried during a long time from place to place, as marks made on our slates might be.

N. B. The ancient inscriptions found in India, engraved on plates of copper, translated by Mr. WILKINS, &c. are demonstrations of the durability of writing cut deeply on plates of metal. Several of these occur in the *Asiatic Researches*.

For farther satisfaction, I translate from Montfaucon's *Antiq. Expliquée*, tom. ii. p. 378, Pl. 177, his account of a Book of Lead. "It remains for me to mention, a little book, entirely of lead, which I bought at Rome, A. D. 1699, and which I made a present of to M. the Cardinal de Bouillon; it is of the same size as represented in the plate [about four inches long, by three wide] not only the two pieces which form the cover, but also all the leaves, in number six, the stick inserted into the rings, which hold the leaves together—the hinges, and the nails, are all of lead, without exception."—It contains Egyptian Gnostic figures, and unintelligible writing. "*Bonnani*, in his *Museum Kirkerianum*, gives the figure of a like book, found in an ancient tomb: he cites a passage of Tacitus, which mentions similar leaden tablets."

N. B. This account is very different from the notion of Mr. HARMER, vol. ii. p. 151. May these tablets of lead enable us to conceive of the tablets of *stone* mentioned in Scripture?—i. e. as very thin, light, and portable.

No. LXXV. DIALECTICAL PRONUNCIATION.

SOME of our counties, have phrases so different from what are used in others, that occasionally the natives of one are hardly to be understood by those of another, though subjects of the same kingdom: but it should seem, that in Arabia this difference is much greater than among ourselves. We find, Judges xii. 6, the word *shibboleth* employed as a test of the pronunciation of a district; and that, in this pronunciation, it signified a different thing from what it did when pronounced *sibboleth*.—Somewhat like this, is a story told by NIEBUHR, p. 72, *Fr. edit.* “The king of the Hamjares, at Dhafar, said to an Arab, a stranger, *theb*, meaning to say, *sit down*; but, as this same word in the dialect of the stranger signified *leap*, he leaped from a high place, and hurt himself; when this mistake was explained to the king, he said, Let the Arab who comes to Dhafar, first learn the Hamjare dialect.”—“Not only,” says NIEBUHR, “do they speak quite differently in the mountains of the small district which is governed by the *Imam* of Yemen, from what they do in the flat country, but persons of superior rank have a different pronunciation, and different names for things, from those of the peasants. The pronunciation of certain letters also differs; those which the Arabs of the north and west pronounce as K, or Q; at Maskat, are pronounced TSCH—so that *Bukkra*, *Kiab*, is, by some, called *Butscher*, *Tschiah*,” &c. “Surely thou art a Galilean, and thy speech betrayeth thee!” say the soldiers to Peter—thou canst not conceal thy provincial pronunciation.

No. LXXVI. IDEAS CONNECTED WITH SPITTING.

PROFESSOR MICHAELIS, in his “Questions to the Danish Voyagers,” No. 58, enquires, whether to spit *in the face*, be a custom among the Arabs? He inclines to think the expression, Deut. xxv. 9, “The brother’s wife shall spit in his face,” means, to abuse and insult by words: he enquires, also, whether there be any custom among the Arabs, of fathers spitting *in the face* of their children, as seems to be suggested, Numb. xii. 14: “If her father had but spit in her face, should she not be ashamed seven days?” To this question, NIEBUHR returns the following answer, which is perfectly conformable to the accounts given by the Jews:

“When a man, in a passion, spits *upon the earth close to another*, he who is thus offended, behaves as might be the case among ourselves; he takes the insult patiently, if he be unable to avenge himself; but if he be able, his resentment certainly bursts forth.

“An Arab would much less suffer that any one should spit *in his face*; or, as they phrase it, *upon his beard*; especially, if he thinks himself equal in power to the aggressor. I remember to have seen in a caravan, that some one, spitting *sideways*, defiled a little the beard of a Mahometan, who was *cruelly offended by it*. The offender instantly asked pardon, and kissed his beard, [*vide* p. 173], by which submission the former was appeased.” NIEBUHR, p. 26, *Fr. edit.*

These accounts evince how highly the action of spitting, in a way of injury is resented in the East. It may be sufficient, therefore, to say, that in the case of the brother’s widow, the complainant *did* spit on the ground, not on the person of her brother-in-law. And the passage in Numbers, may be explained, by saying, “had there been a quarrel and anger, between a father and his daughter, so that he had spit at her, i. e. towards her, such an affront, such a misunderstanding, could not be instantly made

up and forgot: it must have had some time to cool in: during some few days, at least, there would be a reluctance in the parties to renew their former cordiality and freedom:—on a like principle, let Miriam be excluded from the camp seven days.” But, it should seem, that his enemies did actually spit at, *i. e.* upon the person of Christ, Matt. xxvi. 67, did spit in his face, &c. as the greater indignity, and degradation of a character regarded by them as *assumedly divine*. *Vide* No. ci.

No. LXXVII. MANNERS OF THE BEDOWEEN ARABS.

TO us, who inhabit towns, and have fixed residences, the wandering and migratory lives of the patriarchs have a peculiar, and somewhat strange appearance; but, in the East, that very kind of life is customary at this day. In Egypt, for instance, “The Bedoween Arabs are distributed into little companies, each with a chief, whom they call *schech*; they dwell always under tents, and each platoon forms a little camp. As they have no land belonging to them, they change their abode as often as they please. When they fix themselves any where, for a certain time, they make an agreement with the Bey, the Cacheff, or the Caimakan, and purchase for a whole year, the permission of cultivating a certain portion of land, or of feeding their flocks there, during the time they agree for. They continue there, then, very peaceably, go forwards and backwards into the villages, or neighbouring towns; sell and purchase what they please, and enjoy all the liberty they can desire:” but, “they often establish themselves on the land they occupy, separating from the jurisdiction of the government, the land they have siezed on, and taking possession of it, without paying the tax. This is a loss for the government, which is, by this means, deprived of the revenue of those lands.” NORDEN’S Travels in Egypt, p. 96.

This may remind us of the mode of life of the patriarchs, Abraham, Isaac, and Jacob: and so we find Abimelech jealous of Isaac’s greatness, “Go from us, for thou art much mightier than we;” and if we let thee stay a little longer, thou wilt seize the land as thy property, and we shall lose the revenue of it.”

“They go into the villages, or neighbouring towns;” so “Dinah, the daughter of Jacob, went out to see the daughters of the land;”—*i. e.* into the town of Shechem, as the story proves. This may, also, remind us of the injunctions of Jonadab, son of Rechab, on his posterity, Jerem. xxxv. 6: “Ye shall not build a house, but dwell in tents all your days:” nevertheless, they fled for shelter, from the army of the Chaldeans, to Jerusalem; though even there, no doubt, they continued to abide in their tents; and this singularity distinguished them not to the prophet only, but to all the inhabitants of Jerusalem.

Col. CAPPER, in his “Observations on the Passage to India,” (1778) thus describes an Arab encampment:—“From this hill, we could plainly perceive, at the distance of about three miles, an immense body of Arabs, which, as they had their families and flocks with them, looked like an encampment of the Patriarchs: they first sent out a detachment of about *four hundred men* towards us, but, finding we were drawn up to receive them; five men only advanced from their main body, seemingly with an intention to treat; on seeing which, we also sent five of our people on foot to meet them. A short conference ensued; and then both parties came to our camp, and were received with great ceremony by our Scheik: they proved to be Bedoweens, under the command of Schiek Fadil, amounting together to nearly twenty thousand, *including women and children*. After much negociation, our Scheik agreed to pay a tribute of one chequin for every camel carrying merchandise; but he refused to pay for those carrying tents, baggage, or provisions:—they promised to send a *refeek* [a protecting companion of their

own party] with us, till we were past all danger of being molested by any of their detached parties," p. 63.

Is the coincidence of the number of men (four hundred) sent forward, by these Arabs, with that of Esau, Gen. xxxii. 6, merely accidental, or is it a usual number thus employed? May this extract give us an idea of the Israelites' encampment in the wilderness, under Moses? Here, we find 20,000 persons, women and children, included. How heavy was the burden of Babylon! Isaiah xiii. 20, "It shall never be inhabited; neither shall it be dwelt in, from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make a fold there:"—wander where they will, they shall keep aloof from Babylon.

To the same purpose speaks NIEBUHR:—"Their way of living is nearly the same as that of the other wandering Arabs, of the Kurdes, and of the Turcomanns. They lodge in tents made of coarse stuff, either *black*, or striped *black and white*; which is manufactured by the women, of goats' hair. The tent consists of three apartments, of which one is for the men, another for the women, and the third for the cattle. Those who are too poor to have a tent, contrive, however, to shelter themselves from the inclemencies of the weather, either with a piece of cloth stretched upon poles, or by retiring to the cavities of the rocks. As the shade of trees is exceedingly agreeable in such torrid regions, the Bedoweens are at great pains in seeking out shaded situations to encamp in." NIEBUHR'S Travels, vol. i. p. 208.

"*I am black but comely, says the spouse,*" Cant. i. 5: Black, as the tents of Kedar, comely, as the tent-curtains of Solomon. It should be remembered, however, that those who are able, have distinct tents, not apartments only, for the men, the women, and the cattle. Vide FRAGMENTS, No. CCVI.

No. LXXVIII. KIKIUN, JONAH'S GOURD.

"I SAW for the first time, at *Basra*, the plant *el-kheroa*, mentioned in M. MICHAELIS'S "Questions," No. 87. It has the form of a tree: the trunk appeared to me rather to resemble leaves, than wood; nevertheless, it is harder than that which bears the *Adam's fig*. Each branch of the *kheroa* has but one large leaf, with six or seven foldings in it. This plant was near to a rivulet, which watered it amply. At the end of October, 1765, it had risen, in *five months' time*, above EIGHT feet, and bore at once, flowers and fruit, ripe and unripe. Another tree of this species, which had not had so much water, had not grown more in a whole year. The flowers and leaves of it which I gathered, *withered in a few minutes*: as do all plants of a rapid growth. This tree is called at Aleppo, *Palma Christi*: an oil is made from it, called *oleum de keroa*; *oleum cicinum*; *oleum ficus infernalis*. The Christians and Jews of Mosul [Nineveh] say, it was not the *kheroa*, whose shadow refreshed Jonah, but a sort of gourd, *el-kerra*, which has very large leaves, very large fruit, and lasts about four months." NIEBUHR, Descrip. Arab. p. 180, *Fr. edit.*

In order to state the question fairly, I transcribe VOLNEY'S account of *el-kerra*:

"It is, no doubt, this [salt] property of the air, and the earth [of Egypt] which, added to the heat, gives vegetation an activity almost incredible in our cold climates. Wherever plants have water, the rapidity of their growth is prodigious. Whoever has travelled to Cairo, or Rosetta, knows that the species of gourd called *kerra*, will in twenty-four hours, send out shoots near four inches long." VOLNEY'S Travels, vol. i. page 71.

I could have wished that these authors had observed, whether the cool [and the dews?] of night is noticeably favourable to the growth of the plant described; in order

to settle the import of the Hebrew phrase, in the history of Jonah, "which a son of night was, and, as a son of night, died." Does it mean, that the plant grew *chiefly by night*; or, that it grew in one single night; or, that it cast so much shade, as to occasion a kind of night? Let not this startle the reader; we shall see that names of relation—father, son, mother, daughter, &c. have often a less expressive connection with their subject than this has.

Neither are we bound to take the expression "on the morrow" (למחרת *LEMECHERET*) as strictly importing the *very next day*; since the word has reference to much more distant time, Exod. xiii. 5.; Deut. vi. 20.; Josh. iv. 6. It might be simply taken as "*afterwards*."

I think we may easily determine, that the Gourd, called *kerra*, is related to Jonah's *Kikiun* only by its resemblance in name to the *kheroa*: for, though it be of rapid growth, yet it does not appear to be proper for *rising*, to *come up over* Jonah, probably, too, over his booth, "to *spread a shadow over his head*, to deliver him from grief." Whereas *el-kheroa* rises eight feet high, and, consequently, may very well cast a shadow on the head of a man: or contribute to fill up the intervals in a hut, or hovel. Observe, also, that, as a great quantity of water favours the growth of this plant, it is likely the plant of Jonah grew by the side of the river Tigris, where it might have plenty of water, where Jonah might sit on the east side of the city, *i. e.* on the opposite shore of the Tigris (and not on a *rising ground*: Vide FRAGMENTS, No. III.) to see what would become of the city.

The circumstance of the speedy withering of the flowers and leaves of the *kheroa*, should not be lightly passed over: nor that of its present name, *cicinum*, which is sufficiently near to the *Kikiun* of Jonah.

As the history in Jonah expressly says, "the Lord prepared" this plant, no doubt but what it was an extraordinary one of its kind, remarkably rapid in growth, remarkably hard in its stem, remarkably vigorous in its branches, and remarkable for the extensive spread of its leaves, with the deep gloom of their shadow: and, after a certain duration, remarkable for a sudden withering, and a total uselessness to the impatient prophet.

As the "Questions" of MICHAELIS are not in every body's hands, I shall translate part of his remarks on this subject:—"Celsius appears to me, to have proved, that it [the *Kikiun*] is the *kiki* of the Egyptians: he refers it to the class of the *Ricinus* (the great Catapucus)." Job vii. 16, offers the description of another vegetable, whose growth is equally rapid, its duration equally short; this vegetable is withered by heat;—it cannot, therefore, be the *kheroa*, which shadowed Jonah from the burning sky: it must be a plant, which covers a space of ground, a garden, in a little time; which shoots its roots into heaps of stones; and eats into stone walls. The passage should be translated thus: *he is green before the sun*—shoots his burning rays upon him, and, accompanied perhaps by the east wind, dries him up; *he spreads himself over the gardens*; *his twisted roots entwine in the heaps of stones*; *he fixes himself on the wall of stone*; *but when*—whether the sun, the east wind, or something else—*strikes him, and makes him disappear from his place, that place says, I knew him not.*"

The former part of this description might incline one to think, that some gourd, like the *kerra* of Egypt, should be meant; but this gourd bears the sun: yet, perhaps, where it is exposed to the east wind, the simoom, it may be withered by it; or, some of its kind growing on the hills of *Yemen* may thus suffer, when exposed to a very violent sun; for the mountains of Arabia are much cooler than the plains: however, nothing in the text forbids the east wind from being the agent in this decay.

No. LXXIX. EXTREME USURY.

SINCE the publication of FRAGMENTS, No. XLVI, an intelligent friend has favoured me, by pointing out the following particulars on the subject of Interest, from the Gentoo "Code of Laws;" which leave no room to doubt whether Interest may not be sufficiently *biting*, without being compound:

"If a loan be granted upon a pledge to a man of the *Bramin* cast, the *monthly interest* shall be one part in eighty, upon the principal; at this rate, if the principal be eighty rupees, the Interest shall be one rupee per month. [This would make about fifteen per cent. per annum.]

"If a loan be granted to a *Bramin* without pledge or security, the monthly Interest shall be two per cent. [Twenty four per cent. per annum.]

"If a loan be granted to a man of the *Chehteree* cast, in that case, where a *Bramin* pays Interest two rupees, the *Chehteree* shall give three. [Thirty-six per cent. per annum.]

"A man of the *Bice* cast, shall be charged double the Interest of a *Bramin*. [Forty-eight per cent. per annum.]

"A man of the *Sooder* cast, instead of two rupees, he shall be charged five. [Sixty per cent. per annum.]

"It is allowed the tribe of *Bice* to charge Interest, at the rates herein already specified, in times either of public calamity, or public prosperity. Also, it is allowed the *Bramin*, the *Chehteree*, and the *Sooder*, in times of calamity, to demand the above Interest. But, in times of prosperity, it is criminal in the *Bramin*, the *Chehteree*, and the *Sooder*, to charge interest at these rates." Gentoo Code of Laws, chap. of *Interest*. Mr. HALHED's *Translation*.

Has not, Deut. xxiii. 20, a distinction somewhat analogous to the spirit of these laws, though different from their provisions? "Unto a stranger thou mayest lend upon Usury; but unto thy brother thou shalt not lend upon Usury." The natural effect of such biting interest seems to be strongly alluded to, in the exclamation of Jeremiah, chap. xv. "Woe is me, my mother, that thou hast borne me! A man of strife, and a man of contention to the whole earth: *I have neither lent on Usury, nor have men lent to me on Usury; yet EVERY ONE DOTHS CURSE ME!*"

No. LXXX. HIDDEN EVIDENCES. LAND-MARKS.

MR. HARMER, vol. ii. p. 276, has some remarks on the double evidences of Jeremiah's purchase, chap. xxxii. which passage he supposes he has illustrated, by an extract from CHARDIN. His words are these: "Both the writings were in the hands of Jeremiah, and at his disposal, ver. 24; for what purpose then were *duplicates* made? To those unacquainted with Eastern usages, it must appear a question of some difficulty. "The open, or unsealed writing," says an eminent commentator, "was either a *copy* of the sealed deed; or else a *certificate* of the witnesses, in whose presence the deed or purchase was signed and sealed." But it still recurs, of what use was a copy that was to be buried in the same earthen vessel, and run exactly the same risk with the original?—Why were they separate writings, and why was one sealed, and not the other? Mr. H. then quotes from Chardin: "*after a contract is made, it is kept by the party himself, not the notary; and they cause a copy to be made, signed by the notary alone, which is shown on proper occasions; and never exhibit the other.*"

This illustration certainly leaves much to be wished for; it appears by quoting the
PART. III. *Edit.* 4.

T

passage: "I bought the field, subscribed the Evidence, sealed it, took witnesses, and weighed the money in the balances. I took the Evidence of the purchase (1) that which was *sealed according to law and custom* (2) *that which was open*—I gave the evidence to Baruch, and I charged Baruch,—Take these Evidences, the sealed and the open, *and put them in an earthen vessel, that THEY may continue many days*; for thus saith the Lord, Houses, and fields, and vineyards, *shall be possessed again in this land.*" ver. 44, "Men shall buy fields for money, and subscribe Evidences, and seal them,—and take witnesses, in the land of Benjamin," &c.

I think this receives illustration from the Gentoo law of boundaries and limits, which is thus translated:—"Dust, or bones, or *seboos* (bran) or cinders, or scraps of earthenware, or the hairs of a cow's tail, or the seed of the cotton plant; all these things above-mentioned, being put into an *earthen pot filled to the brim*, a man must *privately bury upon the confines of his own boundary*; and there preserve stones also, or bricks, or sea sand: either of these three things may be buried by way of Land-Mark of the limits; for all *all these things, upon remaining a long time in the ground, are not liable to rot*, or become putrid; any other thing, also, which will remain a long time in the ground, without becoming rotten or putrid, may be buried for the same purpose. Those persons who by any of these methods *can show the line of their boundaries*, shall acquaint their sons with the respective Land-Marks of those boundaries; and, in the same manner, those sons also shall explain the signs of the limits to their children.—If all persons would act in this manner, there could be no dispute concerning limits and boundaries."

Was Jeremiah's *earthen pot*, which might last "without becoming rotten," *many days*, destined to inclose the purchase-deeds of this field, to be buried somewhere in the field itself, if possible; in order for its preservation, that it might be at a future period, an Evidence of the purchase?—This seems to be strengthened by the consideration, that, at the same future period likewise foretold by this prophet, the inhabitants should be restored to their own lands, and in order to resume them, they should seek after such concealed tokens of their forefathers' possession; at which time, being able to describe the nature of such vessels, their situation and their contents, the identity of the claimants, and their families, with the truth of their claims, should appear undeniable. If this pot were buried in the city of Jerusalem, the end would be answered (though not so completely) since Baruch might inform the proper heirs where to seek it, and how to describe its contents.

Let us consider farther, that the method of sealing (and the word here rendered *seal*) does not restrictively imply a waxen seal, or a seal for evidence only, but, *to close up, to secure*, by some solid, or glutinous matter. So, Deut. xxxii. 34, "Is not this laid up in store with me, and sealed up [*closed up, secured, for preservation*] among my treasures?" Job xxxviii. 14, a seal is mentioned as being made of *clay*: which, indeed, is customary in the East. Suppose then, this deed were inclosed in a roll of some strong substance, *pitched* over, to protect it from water, or surrounded with a coat of firm clay, to the same purpose, and placed at the bottom of an earthen vessel; while the writing not thus enclosed, or coated over, was laid among a quantity of dry matters, "stones, bricks, or sea-sand," above the vessel. In this case, both, or very probably one of them in an earthen vessel, well closed, and carefully buried, might last a much longer period than seventy years; and the peculiarity of its contents might be much longer remembered by those to whom it was communicated, and who were concerned in claiming the property. Whoever has been conversant with the history of our civil wars, and of later times, must recollect many instances of pots of money, &c. found in such good condition, that had they been accompanied by papers, they would have been legible, and well preserved.

Now, as Jeremiah could not himself go out of his prison, he delivers these deeds to Baruch, for the purpose of their preservation from the general pillage, burning, &c. of the city, when taken; in which otherwise they had little chance of escaping total destruction;—and, probably, for the purpose of being buried, as described above. That corn, oil, and treasures of various kinds are thus preserved, is notorious. See, also, Jerem. xli. 8: “But ten men were found among them, that said unto Ishmael, Slay us not, for we have treasures in the field, of wheat, and of barley, and of oil, and of honey.” That the word translated *sealing*, might naturally be understood of *closing*, cementing, which is allied to sealing in the East, appears in part from the following extract from NIEBUHR, vol. ii. p. 261:

“They sign their letters with a sort of cypher, to prevent the possibility of counterfeiting their signature: at least, the great and the learned do so. *Their letters folded, are an inch in breadth, and the leaves are PASTED TOGETHER at one end.* They cannot seal them, for wax is so soft in hot countries, that it cannot retain an impression.”

That clay is still used for the purpose of sealing, see NORDEN, p. 72: “The doors are shut only with wooden locks; but the inspectors of this granary, after having shut a door, put on it their seal, on a handful of clay, which they make use of as wax.” Was this the kind of seal used to close the Lord’s sepulchre? Matt. xxvii. 60: “Securing the sepulchre, by sealing the stone, and setting a watch.” See, also, Dan. ix. 24; xii. 4, 9; Job xiv. 17.

No. LXXXI. HIDDEN TREASURES.

PARTLY in confirmation of ideas suggested in the former Number, and partly as being itself a fit and curious article of information, this number will state somewhat of the customs of the Orientals, in respect to their keeping Treasures concealed; from the following evidence:

“The Tartars receive annually considerable sums, in ducats of gold, Dutch or Venetian; but the use they make of them annihilates every idea of wealth: avarice seizes and *engulfs these Treasures, while the plains in which they are buried* afford not the least indication or guide to future research. The numerous Noguais who have died, without telling their secret, have already occasioned *the loss of vast sums*; hence it may be presumed, these people are persuaded, that, *were they forced to abandon their country, they might leave their money without losing their property.*” Baron du TOTT, vol. i. p. 68, part III. [As Jeremiah might have left his earthen pot.]

In fact, a number of men make a kind of business of going about, pretending to discover hidden Treasures; and NORDEN says, p. 58, “I shall add one rule, which you ought to follow, even at Alexandria, and which must be exactly observed throughout all Egypt: it is—*never to dig at the foot of any piece of antiquity.* The consequences would be too dangerous. A consul of France attempted to dig near the obelisk of Cleopatra, at Alexandria, in order to have the just dimensions of it. He had taken care to ask a permission for doing it;—notwithstanding that, in proportion as he caused it to be dug in the day, they filled up at night the hole he had got made. This obstinate opposition arises from hence, that the people, as well great as small, are persuaded that all the antique monuments contain some hidden Treasures. If you rake into any place, secretly, they consider you as robbers: they maintain, that you have seized the Treasure which they suppose to be in that place, and in order to have the better hold on those who have raked the ground, they make this pretended treasure amount to an excessive price. They have joined to this another notion, that all these Treasures are enchanted; and in proportion as they are approached, that they sink deeper and deeper

in the ground. Two of those who had made themselves famous by this enterprize, of digging the ground to seek for Treasures, fell into the hands of their superiors, who did not spare them; and would never believe that those men had discovered nothing. They accused them of having found Treasures, and of denying it, in order that nobody might go shares with them; they imposed on them every day new oppressions, under frivolous pretences; and, in fine, made them pay the profits of a research, from which they had never drawn any advantage." P. 109, "The barbarians said afterwards to one of our fathers, that they had refused me passage, because there *was abundance of Treasure buried in a neighbouring island.*"

We may now, perhaps, discover a spirit in those expressions of Scripture, which refer to Hidden Treasures, that has heretofore escaped us. For example; Prov. ii. 4, "If thou seek (Understanding) as silver," *i.e.* deep in the mine, "and searchest for her as for hid Treasures."—So, Job iii. 21, Which long for death, but it cometh not, and dig for it more than for Hid Treasures, which rejoice exceedingly, and are glad [as those are, who have succeeded in finding Treasures] when they can find the grave." Isaiah xlv. 3, "I will give thee the treasures of darkness, hidden Riches of secret places." &c. &c.

No. LXXXII. DIFFERENT FORMS OF MARRIAGE.

THE article Marriage, its forms, and the ideas connected with it, are so different in different places, that it is extremely difficult to make adequate allowances on the subject: as a partial illustration of them, it may be proper to state, on the authority of the GENTOO CODE, that, in India, there are *eight* forms of contracting Matrimony. Some of them have little or no reference to customs alluded to in Scripture; but, others may afford us information.

We find among them, the customary dowry given by the proposed husband to the bride's father, as in the case of Shechem, Gen. xxxiv. 12: "Let me find grace in your eyes; and what ye shall say to me, I will give: ask me never so much dowry and gift, and I will give it." And of David, 1 Sam. xviii. 24: "The king (Saul) desireth not any dowry,"—*i.e.* rich gifts, but—"to be avenged on the king's enemies." To this may be referred the third and sixth forms.

May not the fourth form contribute at least to throw a new light on the story of Judah and Tamar? Gen. xxxviii. Did Tamar contract a kind of Marriage, by receiving "the pledges of—thy signet, and thy bracelets, and the staff that is in thine hand," as, at least, equally efficacious, and certainly more permanent and confidential tokens, than "necklaces, or strings of flowers?" Did Tamar thus *marry herself* to Judah, though *unwittingly* in him?—From the expression, ver. 26, "He knew her again no more," it should seem as if he might lawfully have known her again, had he pleased. Although Tamar had been contracted to Er and to Onan, whether those Marriages had been consummated, may bear a question.

When the forms of Marriage are so simple as those of the fifth class, we need not be surprized at the ready giving of daughters in marriage; as occurs frequently in Scripture. *Query*, Is something like it alluded to, Malachi ii. 11?

The seventh form illustrates Deut. xxi. 11, of marrying a captive taken in war.

The eighth form seems to resemble the provision made, Exod. xxii. 16.

From these different kinds, and as it were, ranks of Marriage, it appears that many ideas were attached to the connection anciently, and in the East, which differ greatly from those attending our uniform rites of contract: but which are necessary to be well understood, before we determine on certain passages of Scripture history.

“The third form, *Arsh*, is so called when the parents of a girl receive one bull and cow from the bridegroom, on his marrying their daughter.

“The fourth form, *Kandehrub*, is so called, when a man and woman, by mutual consent, interchange their necklaces, or strings of flowers, and both make agreement, in some secret place; as, for instance, the woman says, “*I am become your wife*,” and the man says, “*I acknowledge it*.”

“The fifth form, *Perdjaput*, so called, when the parents of a girl, upon her marriage say to the bridegroom, “Whatever act of religion you perform, perform it with our daughter;” and the bridegroom assents to this speech.

“The sixth form, *Ashore*, so called, when a man gives money to a father and mother, on his marrying their daughter, and also gives something to the daughter herself.

“The seventh form, *Rakhus*, so called, when a man marries the daughter of another, whom he has conquered in war.

“The eighth form, *Peishach*, so called, when, before Marriage, a man coming in the dress and disguise of a woman, debauches a girl, and afterwards the mother and father of the girl marry her to the same man.”

No. LXXXIII. ON THE TITLE OF PHARAOH, APPLIED TO THE ANCIENT KINGS OF EGYPT. •

BY THE LATE ROBERT WILLAN, M. D.

IT has generally been supposed, that the term “Pharaoh,” is not employed by any Greek authors, prior to the establishment of Christianity: but only occurs in Scripture, and in the works of the Jewish historian, Josephus. I think, however, on considering some passages in the *Euterpe* of Herodotus, that this ancient writer intended to express in Grecian characters, the same word, which is originally Egyptian; and that he has also very satisfactorily explained its meaning. Josephus, in his *Jewish Antiquities*, b. viii. ch. vi. says, “The title of Pharaoh *was applied to the kings* of Egypt, from Menes to the time of Solomon, but not afterwards; and that the word signified *a king*, in the Egyptian language.”

According to the information received by Herodotus and Diodorus Siculus [*lib. ii. cap. 3.*] from the Hierophants of Egypt, that country had been governed during a period of 18,000 years, first by its principal divinities, and afterwards by a dynasty of heroes, or demi-gods, the offspring of the former; lastly, by a series of mortal princes, who reigned during another period of more than 14,000 years, commencing with Menes, and terminating with Psammenitus, when Egypt became a province of the Persian empire.

Herodotus says, from Menes, the first mortal king, to Sethos, priest of Vulcan, (contemporary with the Assyrian monarch, Sennacherib, and with Hezekiah, prince of Judah) the Egyptian priests told him, “a period of 11,340 years, or 341 generations had elapsed, in which there had been as many high-priests, and the same number of kings; and, during that time, no divinity had appeared under a human form.”

The mortal princes who are said to have succeeded the gods, were denominated by the Egyptians, *Pharaohs*, or *Pharaons*; or, as Herodotus writes it, *Piróms* [*Heb. פֶּרֹעַ PEROEH*]. He saw colossal statues of them, and their contemporary high-priests, in a spacious temple, at Thebes, where the priests informed him, “that each of those colossal figures was a *Pirómis*, descended from a *Pirómis*; and farther asserted, that this had uniformly occurred to the number of 341, in which series there was neither a god nor a hero.” He farther remarks, that *Pirómis*, in the Egyptian language, is expressive of *dignity* and *excellence* (*Καλοκαγαθία*): it seems, therefore, analo-

gous to the title of *Augustus*, conferred by the Roman senate on Octavius Cæsar, and retained by his successors in the empire.

Mr. BRYANT, in his "Analysis of Ancient Mythology," has made a distinction between *Pharâôn*, as the word is written by Josephus, and the *Pirôm* of Herodotus. The former term, he thinks, is compounded of *Phi* and *ourah*, implying "the voice of Orus;" because "it was no unusual thing, among the ancients, to call the words of their prince, the voice of God."

The observations of Herodotus and Josephus, so far, however, coincide, as to make it evident they meant the same title, or denomination, although they may have both, perhaps, somewhat altered the original word, by expressing it in the characters of their respective languages. The Greek writers, in general, disfigure the names of foreign places and persons, by adding the usual terminations of their own nouns, by transposing consonants, and by inserting vowels, in order to soften words of a harsh sound; thus, the name of the Persian king, *Khosrou*, is by them expressed *Koûros*; *Ardshir* is *Artaxerxes*; *Baal* is *Belus*; *Addir-Dag* is *Atergatis*; *Zeratusht* is *Zoroaster*; *Phrat*, or *Aphrat*, is *Euphrates*; *Ashur* is *Assyria*; *Ashdod* is *Azotus*; and *Japha* is expressed *Joppè*. An instance of a change similar to that of *Pharoah* and *Pirôm*, occurs in the name of the Egyptian king, *Hophra*, who is called by Herodotus and Diodorus, *Apries*. [*Vide* APRIES, in *Dict.*]

In a treatise "On Providence," written by Synesius, the celebrated bishop of Cyrene, there is a passage which coincides with, and illustrates the observations of Herodotus. He says, "the father of Osiris and Typhon was, at the same time, a king, a priest, and a philosopher. The Egyptian histories, also, rank him among the gods; for the Egyptians are disposed to believe, that many divinities reigned in succession, before their country was governed by men, and before their kings were reckoned in a genealogical series by *Peirôm*, after *Peirôm*."

I shall conclude these remarks, by noticing the absurd derivations hitherto given, of the word *pyramid*. It has been derived from [πύρ] *pur*, fire; a triangle, or a pyramid, being considered as a symbol of fire; by others, from πύρος [*pyros*] wheat, on a supposition that the pyramids were intended for repositories of grain. The impropriety of deducing an Egyptian word from Greek radicals, is too evident to be insisted on: but the true import of the word *pyramid*, may, I think, be collected from the preceding remarks:—it should undoubtedly be written in Greek, *piromid*; or, in Hebrew characters, *pharamid*, to imply that those immense structures were the works of the ancient Egyptian kings, entitled, "Pirôms, or Pharaôns."

ADDITIONS BY THE EDITOR.

THE Editor would desire the attention of the reader particularly to the extract from Synesius, who lived in the fifth century, and was a man of profound learning, with which the Doctor has favoured us, as deserving notice, by its describing the father of Osiris as at once "a king, a priest, and a philosopher,"—rather teacher, or prophet: these three offices being anciently united in the same person, though kept separate under the Jewish dispensation.

It seems to be admitted, that *Pharaoh* is a title signifying dignity, honour, exaltation,—is it not analogous to the title of *HIGHNESS*, among ourselves?—If so, the word *pyramid* may signify the *high* building [this coincides with the idea of the author of the *Artist's Repository*, vol. v. p. 146: "I conceive that the expression in Herodotus, '*pyromis* after *pyromis*,' means a *great* man after a *great* man; and *pyramis* a *great* work, or building"]. Assuming that *highness* may be the radical import of this Egyptian

title, I think we may discover the true sense of the expression, *Exod. ix. 16*: "For this cause have I *raised thee up*;"—i. e. that it is a turn of words, perfectly agreeable to Eastern modes of speech—*q. d.* "*I have raised your highness to your height, that, in spite of your height, in your very face—I might display my power.*" Most readers know the controversies in which these words have been forced to bear a part, and the various senses which have been imposed on them. The name of the India king, *Porus*, who so gallantly resisted Alexander the Great, would be *Pharaoh*, or *Paroeh*, in Hebrew letters, which is a comparatively late application of the title, and shows that it was not relinquished so suddenly as Josephus seems to indicate.

The reader will also notice the customary, and, perhaps, inevitable variations made by the Greeks, in writing, and, no doubt, in pronouncing, Oriental names: because it may tend to moderate our offence at those variations of certain names of the Old Testament, which occur in the New Testament: this is especially noticeable in the genealogies of Matthew and Luke; in perusing which, the English reader sometimes finds it difficult to recollect the person meant by his Old Testament name; and it is *unhappy* in the instance, *Heb. iv. 8*: "For, if *Jesus* had given them rest," where *Joshua* is the person meant, though certainly not the *person* first suggested to common readers by the name *Jesus*. Similar remarks are furnished by many names, in their places in the *DICTIONARY*. Our own language is not free from equal blame, for we pronounce the *Khosrou* of the Persians, and the *Koúros* of the Greeks, still worse than they did, *Cyrus* (*Syrus*); to the utter destruction of the etymology of the word, as well as of its sound: we also use the *j* or *g* instead of *y*, as *Jezreel* (*Gezreel*) instead of *Yezreel*: *Gerusalem*, instead of *Yerusalem*: *Cæsar* (*Seesar*) instead of *Keisar*: *Cesarea*, (*Seesarea*) instead of *Kaisarea*—and many others, not less unlike their native articulation.

No. LXXXIV. SERVITUDE FOR MAINTENANCE, &c.

A REMARKABLE transaction is recorded of Joseph, *Gen. xlvii.* from which we learn, that during a famine in Egypt, the natives offered their money, their cattle, their lands, and, at length, themselves, in payment for the food which that prime minister allowed them: as the thought seems to arise from *the people* themselves, probably it was not the first instance of the kind. The subjoined extract from the *GENTOO LAWS*, page 140, will support the idea, and inform us, farther, on what terms the slave might regain that liberty which he had been induced to pledge, in the hour of distress. Herein, this institute differs from the conduct of Joseph, who laid a perpetual land tax of four shillings in the pound on the Egyptians, but suffered them to retain the use of their property. Query, Was this the *only tax* they paid to Pharaoh, in support of his government? If it was, it is much more easily vindicated than Dr. HUNTER, in his "*Biographical Sermons*," appears to have thought; it being evident that the nation could not repay what they had received, in kind; or, indeed, in any mode, except by their productive labour, which operated as an annuity in favour of Pharaoh.

"Whoever, having *received his victuals from a person during the time of a famine, hath become his slave*, upon giving to his provider whatever he received from him during the time of the famine, and also two head of cattle, may become free from his Servitude, according to the ordination of *Pàcheshputtee Misr*.—Approved. *Chendusar*, upon this head speaks thus: 'that he who has received victuals during a famine, and hath, by those means, become a slave, on giving two head of cattle to his provider, may become free.'

"Whoever, having been given up *as a pledge for money lent*, performs Service to the creditor, recovers his liberty whenever the debtor discharges the debt; if the debtor neglects to pay the creditor his money, and takes no thought of the person whom he left as a pledge, that person becomes the purchased slave of the creditor.

“Whoever, being unable to pay his creditor a debt, hath borrowed a sum of money from another person, and paid his former creditor therewith, *and hath thus become a slave to the second creditor*; or, who, to silence the importunities of his creditor’s demands, *hath yielded himself a slave to that creditor*, such kind of slaves shall not be released from Servitude, *until payment of the debts.*”

Slaves, according to these institutions, are of several kinds:

1. Those born of female slaves [Gen. xiv. 14.; xvii. 27.]
2. Those bought for a price [Gen. xvii. 27.]
3. Those found by chance. [*Vide* 1 Sam. xxx. 11.]
4. Slaves by descent [*e. gr.* the Gibeonites, &c.]
5. Whoever hath been fed, and hath had his life preserved by another, during a famine.
6. A pledge for money.
8. A captive in battle.
10. 12. Voluntary slaves.

May these principles suggest some sort of plea, or reason, why Pharaoh retained the Israelites in bondage? *i. e.* that their fathers had originally been supported in Egypt, and their lives preserved in a time of famine, by Egyptian benevolence? It is true, the Pharaohs of the former dynasty, might have considered the sustaining of Israel as a small return for advantages derived by Egypt from the wisdom of Joseph: but this Pharaoh “knew not Joseph;” he either was wilfully ignorant of past events, or *disregarded, disacknowledged* Joseph, [or was of a new race, from a distant country] and treated as a fable the services that “Saviour of the Egyptian world” had formerly rendered the kingdom. That the Israelites were considered in the light of bondmen, is openly acknowledged, “Thou shalt say to thy son, We were Pharaoh’s bondmen, in Egypt:” “Thou shalt remember thou wast a bondman in the land of Egypt, and JEHOVAH, thy God, redeemed thee.” Deut. vi. 21.—xv. 15.

That bondmen were taken for debt, appears from the fears of Jacob’s sons, Gen. xliii. 18: “Because of the money that was in our sacks—he may take us for bondmen.” So, chap. xliv. 33, Judah offers himself to be a bondman, instead of Benjamin: and that this custom continued long after, we learn from 2 Kings iv. 1, where the prophet’s widow complains, “the creditor may take my children for bond-slaves, we being unable to pay him;” and from Matth. xviii. 25—“But, whereas, he had not property to pay with, his lord commanded him to be sold, his wife, and his children,—and all that he had.”

It is very far from my purpose, to say any thing in favour of the slave-trade, as practised in our own times; but it is evident that the state of slavery, simply considered as a kind of Servitude, was not prohibited anciently, either by God or man.—We confess, however, with grief, that, the mildness with which slaves are treated (by infidels!) in the East, is a lesson well worth learning (by Christians!) in the West.

No. LXXXV. CATTLE FOR WAGES.

THE bargain concluded between Jacob and Laban, Gen. xxx. 32, appears sufficiently singular to us; and not a little sarcasm has been *wittily* wasted on the patriarch, for the cunning and depth of plan which he manifested in this agreement; most, however, if not all, of which levity, has either been misapplied on the subject, or recoils on the ignorance of those who have thought proper to indulge it.

Jacob, it is possible (not certain) might make some alterations in the usual terms of such agreements; but they were, no doubt, understood to be equally advantageous to one party,

party, as to the other; and we find Jacob complaining of Laban: "He has changed my Wages ten times," verse 7. It should appear, that there were general rules established by custom, at least, if not by positive law, on this subject; but that private individuals might vary from them by specific agreement, as they thought most advantageous. The following extracts may enable the reader to judge for himself.

"If a person, without receiving Wages, or subsistence, or clothes, attends *ten* milch cows, he shall select, for his own use, the milk of that cow which ever produces most; if he attends more cows, he shall take milk, after the same rate, in lieu of Wages."

"If a person attends *one hundred* cows for the space of one year, without any appointment of Wages, he shall take to himself one heifer of three years old: and, also, of all those cows that produce milk, whatever the quantity may be, after every eight days, he shall take to himself the milk, the entire product of one day."

[That this custom long continued appears from the Apostle's appeal to it, 1 Cor. ix. 7. "who feedeth a flock, and eateth not of the milk of the flock?"]

"If he attends *two hundred cows*, the milk of one day, &c.—also a cow and her calf.

"Cattle shall be delivered over to the cowherd in the morning: the cowherd shall tend them the whole day with grass and water, and in the evening shall re-deliver them to the master, in the same manner as they were entrusted to him: if *by the fault of the cowherd, any of the cattle be lost, or stolen, that cowherd shall make it good.*"

"If cattle suffer—by thieves, tigers, pits, rocks, &c. if the cowherd cry out—no fault lies on him—the loss shall fall on the owner.

"When employed night and day—if *any by his fault be hurt, he shall make it good.*

"When a cowherd hath led cattle to a distant place to feed, if *any die of some distemper*, notwithstanding the cowherd applied the proper remedy, the cowherd *shall carry the head, the tail, the fore foot, or some such convincing proof taken from that animal's body*, to the owner of the cattle; having done this, he shall be no farther answerable: if he neglects to act thus, he shall make good the loss." Gentoo Laws, p. 150, 151.

By this time we are prepared to notice a much more dignified conduct in Jacob, than perhaps, we have been aware of. "*The rams of thy flock have I not eaten: that which was torn of beasts*, though the laws and usages in such cases would have authorized me, yet *I brought not unto thee* the maimed limb, for a convincing proof of such an accident: *I bore the loss of the creature*, in silence: *of my hand didst thou also require*, the equivalent for *that which was stolen by day*, or even that *stolen by night*, when I could not possibly prevent the theft! In short, to avoid words, I have borne much more loss, than in strictness, and according to custom, I need to have done." Gen. xxxi. 38.

May this representation give additional spirit to the valour of David? "*Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; and as I could not endure to be liable to any imputation of negligence or of cowardice*, though the loss was not by my fault, and the laws would have cleared me, yet *I ran after the wild beast*, and risked my life, to recover my father's property." 1 Sam. xvii. 34.

"*Thus saith the Lord, As the shepherd recovereth out of the mouth of the lion, two legs, or a piece of an ear*"—in order that he may carry to his owner "convincing proof from the animal's body," of the accident that has happened to it, that he himself had neither sold nor slain the creature, to his owner's injury:—is not this the allusion, Amos iii. 12.? [For the length of the ear *vide* FRAGMENTS, No. CXLVIII.]

Is not the behaviour of Jacob's sons founded on the same principle? Gen. xxxvii. 31, "*They took Joseph's coat, and dipped it in the blood of a kid*, and SENT (not BROUGHT) it to their father—saying, "This have we found: discern now, whether it be thy son's coat, or no. And Jacob knew it, and said, It is my son's coat, Joseph is, doubtless, rent in pieces" by a wild beast.—Did not his brethren thus endeavour to send "convincing

proof" of Joseph's hopeless fate; as they would have brought "the head, the tail, or the fore-foot of an animal"—in the true characteristic style of shepherds?

No. LXXXVI. EXCELLENCIES OF WIVES.

THE Ladies must by no means suppose themselves forgotten in my *outlandish* library; to convince them of the contrary, this Number will introduce a *companionized picture* of what the Bible on one part, and the Indian legislator on the other part have commended in the conduct of their domestic duties.

GENTOO LAWS.

A Woman who always acts according to her husband's pleasure,
And speaks no ill of any person,
And who can herself do all such things as are proper for a woman,
And who is of good principles,
And who produces a son,
And who rises from sleep before her husband;
Such a woman is found only by much, and many religious works,
And by a peculiarly happy destiny.
Such a woman, if any man forsake of his own accord, the magistrate shall inflict upon that man the punishment of a thief.

p. 250, 251.

A Woman who is of a good disposition,
And who puts on her jewels and clothes with decorum,
And is of good principles;
Whenever the husband is cheerful, the wife also is cheerful;
And if the husband be sorrowful, the wife also is sorrowful;
And whenever the husband undertakes a journey, the wife puts on a careless dress, and lays aside her jewels, and other ornaments;
And abuses no person;
And will not expend a single *dām* without her husband's consent;
And has a son;
And takes proper care of the household goods;
And at the time of worship, performs her worship to the deity, in a proper manner;
And goes not out of the house;
And is not unchaste;
And makes no quarrels, or disturbances!
And has no greedy passions;
And is always employed in some good work;
And pays a proper respect to all persons;
SUCH IS A GOOD WOMAN!

p. 251, 252.

A dām is the fortieth part of a rupee: a rupee is half-a-crown sterling.

BIBLE PRECEPTS.

After this manner, in the old time, the holy Women who trusted in God, adorned themselves; being in subjection to their own husbands. 1 *Peter* iii. 5.

The young Women to be sober, to love their husbands, to love their children, discreet, chaste, keepers at home, good, obedient to their own husbands. *Titus* ii. 4.

Whoso findeth a [good] wife, findeth a good thing, and favour of the Lord. *Prov.* xviii. 22.

House and riches may be inherited from fathers; but a prudent Wife is from the Lord. *Prov.* xix. 14.

The Lord hath been witness between thee, and the Wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant—therefore, take heed to your spirit, for the Lord saith, that he hateth putting away. *Mal.* ii. 14, 15, 16.

Who can find a virtuous Woman?

Her price is far above rubies;

The heart of her husband doth safely trust in her:

She will do him good and not evil all her life:

She seeketh wool and flax,

And worketh willingly with her hands:

She is like merchants' ships, she bringeth food from afar;

She riseth also while it is yet night,

And giveth meat to her household,

And a portion to her maidens;

She considereth a field, and buyeth it;

With the fruit of her hands she planteth a vineyard;

She girdeth her loins with strength, and strengtheneth her arms;

She stretcheth out her hands to the poor,

She reacheth forth her hands to the needy;

She maketh herself coverings of tapestry,

Her clothing is silk and purple;

She openeth her mouth with wisdom,

In her tongue is the law of kindness;

Her children rise up, and call her blessed,

Her husband also, and he praiseth her.

Favour is deceitful, and beauty is vain;

But a woman that feareth the Lord,

She shall be praised,

Give her of the fruit of her hands,

Let her own works praise her in the gates!

Prov. xxxi. 10, &c.

The reader will observe a number of coincidences in the excellent character described by these writers, which it is not possible to place in their respective columns over against each other, without too much disturbing the order of the passages: I must beg, therefore, a second reading, at least, for these extracts—and without enlarging on what must naturally occur to every mind, the judicious sentiments of the Indian legislator shall close this article;—“In every family where there is a good understanding between the husband and Wife, where the Wife is not unchaste, and the husband commits no bad practices, it is AN EXCELLENT EXAMPLE!”

GENERAL OBSERVATIONS.

It is worth observing, that throughout the Code of Gentoo Laws, their *antiquity* is apparent: and, that in fact, they are applicable, for purposes of illustration, rather to the most *ancient* events of the *Bible*, than to later.—In this view, the antiquity of these laws becomes a voucher for the antiquity of the customs they illustrate; and this argument is strengthened by reflecting on their *generality*, *i. e.* the extent of country over which they prevailed—for it is really very remarkable, that the customs, and manners, and laws of India, should obtain obedience in the west of Asia, in Canaan, or in Egypt. There must have been some *original* seat, from which countries so distant, respectively drew their institutions. I think the Bible justifies the idea; and that [*vide* Article CEREMONIES, in the DICT.] before the prevalence and spread of idolatry, many, perhaps most of the same principles, religious and civil, prevailed among all the branches of mankind. We may, therefore, conceive of Abraham, as directed to *maintain* the *ancient* worship in its purity; of Moses as reviving, invigorating, and purifying *ancient* institutions; and of our Lord himself as fulfilling, illustrating, and honouring *ancient* principles, rather than introducing a *NEW* religion, or *NEW* systematic ideas, on that important subject.

Hence arises another inference: we ought not so to *confine* the Divine favours to a peculiar people, as to suppose that *none* were bestowed on others: may we not rather conclude, that other, and even distant nations, also, were favoured with effectual “witnesses,” beside that of “filling their hearts with food and gladness,” Acts xiv. 17; and that other nations also produced venerable instances of those who “worked righteousness,” and who, perhaps, “though last, may be first,” and “from the east and the west, shall sit down in the kingdom of God?” We know, that in the persons of Melchizedek, of Job, and of several recorded in the Gospels, this principle is undeniable.

No. LXXXVII. EVILS OF POLYGAMY.

THE subject of Polygamy, connects, *by contrast*, with that honourable picture of domestic life, which we have just inspected: and to this subject, among others, the remark applies, that our Lord was a restorer of *original* usages; for he assures us, that “in the beginning it was not so.”—The instances of Polygamy which Scripture records, by no means present inducements to the practice; witness Sarah and Hagar; Leah and Rachel; Hamaah and Peninnah: the law of Moses supposes Polygamy, rather than authorizes it; and so do the Gentoo Laws; which, though they generally mention one wife, yet, in some passages, imply several. If in ancient ages, family feuds imbibed Polygamy, we shall find, on enquiry, that in modern times, this irregular practice adds no increase to domestic happiness.

“What we are able to learn of the domestic life of the husbands, who have several wives, is neither calculated to make their lot envied, nor to give a high idea of this

part of Mahomet's legislation—their house is a *perpetual scene of tumult and contention*. Nothing is to be heard but *quarrels* between the different wives, and *complaints* made to the husband. The four legal married women complain, that their slaves are preferred to them, and the slaves, that they are abandoned to the jealousy of their mistresses. If one wife obtains a trinket as a token of favour, or permission to go to the bath, all the others require the same, and league together in the common cause. To restore peace, the Polygamist is obliged to assume the tone of a despot, and from that moment he meets with nothing but the sentiments of slaves;—the appearance of fondness, but real hatred. In vain does each of these women protest she loves him more than the rest; in vain do they fly, on his entering the apartment, to present him his pipe, and his slippers, to prepare his dinner; to serve him his coffee; in vain, whilst he is effeminately stretched out upon his carpet, do they chase away the flies which incommode him; all these attentions and caresses, have no other object than to procure an addition to their trinkets and moveables, that if he should repudiate them, they may be able to tempt another husband, or find a resource in what becomes their only property." VOLNEY's Travels, vol. ii. page 486.

If domestic enjoyment be thus little promoted by Polygamy, nothing better is the effect of this practice on the individual who follows it.

"In fact, from the practice of Polygamy, permitted by the Koran, the Turks in general are enervated very early, and nothing is more common than to hear men of thirty complaining of impotence: this is the malady for which they chiefly consult the Europeans, desiring them to give them *madjaun*, provocatives. This infirmity is the more mortifying to them, as sterility is a reproach among the Orientals; they still retain for fecundity all the esteem of ancient times." VOLNEY's Travels, vol. ii. p. 485.

If this Work should fall into the hands of any (as I have reason to suppose it may) whose want of information has led them to think favourably of ancient abuses, let them view the two pictures of this and the former Number attentively, and determine their opinion and judgment, after due consideration of both.

No. LXXXVIII. PROPHECY FULFILLED CONCERNING ISHMAEL.

"I CONSIDER the Prophecy concerning Ishmael, and his descendants, the Arabs, as one of the most extraordinary that we meet with in the Old Testament. It was also one of the earliest made, and proceeded on grounds of private reparation. Hagar had not sinned, though she had fled from Sarah, with Ishmael, her son, into the wilderness. In that desert, there were then no inhabitants; and though Ishmael's succession was incompatible with God's promise to Abraham, and his son Isaac, yet, neither Hagar nor he having sinned, justice required a reparation for the heritage he had lost. God gave him that very wilderness, which before was the property of no man, in which Ishmael was to erect a kingdom, under the most improbable circumstances possible to be imagined. 'His hand was to be against every man, and every man's hand against him. By his sword he was to live, and to pitch his tent in the *face* of his brethren,' Gen. xv. 18.

"Never has Prophecy been so completely fulfilled. It [the power of the Arab descendants of Ishmael] subsisted from the earliest ages; it was verified before the time of Moses; in the time of David and Solomon; it subsisted in the time of Alexander, and in that of Augustus Cæsar; it subsisted in the time of Justinian,—all very distant, unconnected periods; and I appeal to the evidence of mankind, without apparent support or necessity, but what it has derived from God's promise only, if it is not in full vigour at this very day? This Prophecy alone, in the truth of which all sorts of

religions agree, is, therefore of itself, a sufficient proof, without other, of the Divine authority of the Scripture." Such are the remarks and reasonings of Mr. Bruce, Travels, vol. i. p. 289. Mr. B. certainly forgot, that Ishmael and his descendants were not the first Arabs; but became part of the general body; and that their tribes are known in their own country, under the distinction of "mingled Arabians."

No. LXXXIX. PROPHECY FULFILLED CONCERNING EGYPT.

THE name of M. VOLNEY, is certainly no recommendation to those who know, that his principles are utterly hostile to Revelation: when, therefore, this writer's testimony is in favour of Revelation, we may certainly accept it, not only without hesitation, but even as exacted from him by the force of truth. With pleasure, therefore, I transcribe a passage, which demonstrates the fulfilment of an ancient Prophecy: not that M. V. had such an idea in his mind, when he wrote it; but, by comparing the passage, the inference is undeniable. Ezek. xxix. 14, "I will bring again the Captivity of Egypt, . . . and they shall be there a base kingdom: it shall be the basest of kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." To the same purport are other Predictions of Holy Writ; and this witness of M. VOLNEY, may unite with that of Mr. BRUCE, respecting Ishmael, as evidence that Providence determines to fulfil those appointments which it has occasionally opened to the sons of men by prediction; and that, however ancient, they are neither enfeebled nor forgotten, through their antiquity.

"Such is the case with Egypt: deprived three and twenty centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, to the race of Tartars, distinguished by the name of Ottoman Turks. Among so many nations, several of them have left vestiges of their transient possession; but, as they have been blended in succession, they have been so confounded, as to render it very difficult to discriminate their respective characters. We may, however, still distinguish the inhabitants of Egypt into *four* principal races, of different origin." VOLNEY's Travels, vol. i. page 74.

These four, M. V. considers as (1) Arabs, the classes of husbandmen and artisans; (2) the Copts, the writers, and government collectors; (3) the Turks, who are masters of the country; (4) the Mamalukes, who possess the authority over it, and who are a race of slaves, bought in distant countries." Surely the country *be-lorded* by slaves, may be justly considered as "the basest of kingdoms!"

No. XC. PROPHECY FULFILLED CONCERNING TYRE.

"PASSING by Tyre, from curiosity only, I came to be a mournful witness of the truth of that Prophecy, that Tyre, the queen of nations, should be a rock for fishers to dry their nets on, Ezek. xxvi. 5. Two wretched fishermen, with miserable nets, having just given over their occupation with very little success, I engaged them, at the expence of their nets, to drag in those places where they said shell-fish might be caught, in hopes to have brought out one of the famous purple-fish. I did not succeed; but in this, I was, I believe as lucky as the old fishers had ever been. The purple-fish at Tyre, seems to have been only a concealment of their knowledge of cochineal; as, had they depended on the fish for their dye, if the whole city of Tyre applied to nothing else but fishing, they would not have coloured twenty yards of cloth in a year. Much fatigued, but

satisfied beyond measure with what I had seen, I arrived in perfect health, and in the gayest humour possible, at the hospitable mansion of M. Clerambaut, at Sidon." *BRUCE'S Travels*, p. 59, *Introduction*.

No. XCI. NATIONAL DEGRADATION AND SERVITUDE.

FEW Englishmen have read the history of the policy of the Philistines, 1 Sam. xiii. 19, without thinking it a most extraordinary, and, perhaps, unparalleled case:—"Now there was no smith found throughout all the land of Israel (for the Philistines said, Lest the Hebrews make for themselves swords or spears)—but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock: yet they had a file"—as a kind of privilege, for the purpose of sharpening sundry minor utensils of husbandry. This degraded state seems, I say, to be altogether singular; and this was early in the reign of Saul, king of Israel: but the following extract is a close resemblance, in many particulars. It is transcribed from *MORGAN'S History of Algiers*, p. 196, and shows that the policy of the Philistines was not so exclusively their own, but what it might have been practised by other nations, in that period of time, as it has been by conquerors in later days.

"*Mulei Ismael* went farther towards a total reduction of these parts of Africa, than his predecessors had done.—Indeed, the vigorous *Mulei Rasud*, his brother and predecessor, laid the foundation of that absoluteness: but was cut off in the height of his vigour; his horse running away with him, in so violent a manner, that he dashed out his brains against a tree. But this *sherif* . . . brought multitudes of sturdy Arabs and Africans, who used to be courted by the kings of *Morocco*, *Fez*, &c. to such a pass, that *it was as much as all their lives were worth, to have any weapon in a whole dowar* (moveable village, or small community) more than ONE KNIFE, and that *without a point*, wherewith to cut the throat of any sheep, or other creature, when in danger of dying, lest it should *jif*, as they call it; *i. e.* die with the blood in it, and become unlawful for food: insomuch, that very frequently, on such a case of exigency, they have been known to bawl out, amain, *Where is the knife? For the Lord's sake, make haste with it! Who has got the knife?*

"He made terrible examples of several persons, only for enquiring of certain women (whom he would very often send out alone purposely, to pass from one part of the country to another) *whence they came?* and *whither they were going?* By these violent methods, he made it very safe travelling throughout his dominions, which used to be quite otherwise." *Vide* No. XL.

No. XCII. TRIBUTE MONEY REFUSED.

UNDER No. xxviii, has been remarked the probability of a deeper inference, than is usually discovered in the question, "Whose *image* and *superscription* is this?" The idea seems to be confirmed by the following quotation from Theophanes, who, writing the history of Justinian, A. D. 685, says, "*Habdimelich Romanis tribueret, per singulos dies, numismata mille, & equum, & servum, &c.*" 'Habdimelich paid daily to the Romans, a thousand pieces of Money, with horses, and slaves:' and other presents and duties. This so honourable and very considerable revenue, he [the emperor] afterwards lost, through a foolish and obstinate caprice, *in refusing the Tribute Money, because it was NOT HIS OWN COIN:*" and being the Coin of any other, it seemed to him to derogate from his authority over these tributaries. *MORGAN'S History of Algiers*, p. 154.

I shall add, on this subject, an extract from the “*Voyage to Barbary for the Redemption of Captives*,” translated from the French, 1735.

“*December 27, we returned to the Dey—he was below, in his usual place of giving audience, having on his right hand, the four grand state secretaries, shut up in a sort of bureau, or office, and before them their registers open: we brought Venetian Zequins, which were very exactly weighed, examined, and counted by a Jew, and by the Hasnadar, or treasurer, who seized on them.*”—The Jew, no doubt, was the *broker, agent of exchange, or seraf*, in this business. *Vide FRAGMENTS, No. XXVIII.*

No. XCIII. TREATMENT OF THE BEARD.

THE customs of nations in respect to this part of the human countenance, have differed, and still do differ, so widely, that it is not easy, among us, who treat the beard as an incumbrance, to conceive properly of the importance which is attached to it, in the East. The Levitical laws have noticed the Beard, but the terms in which most of them are expressed, are somewhat obscure; *i. e.* they are obscure to us, by the very reason of their being familiar to the persons to whom they were addressed. Perhaps the following quotations may contribute to throw a light, at least upon some of them:

“The first care of an Ottoman prince, when he comes to the throne, is, *to let his Beard grow*, to which Sultan Mustapha added, *the dyeing of it black*, in order that it might be more apparent on the day of his first appearance, when he was to GIRD ON THE SABRE; a ceremony by which he takes possession of the throne, and answering to the coronation among us.” Baron du TOTT, vol. i. p. 117. [*Vide No. VIII, and ccccxiii.*]

So, DE LA MOTRAYE tells us, p. 247, “That the new Sultan’s Beard had not been permitted to grow, but only since he had been proclaimed emperor: and was very short, it being customary to shave the Ottoman princes, as *a mark of their subjection* to the reigning emperor.”

“In the year 1764, Kerim Khan sent to demand payment of the tribute due for his possessions in Kermesir: but, Mir Mahenna maltreated the officer who was sent on the errand, and *caused his Beard to be cut off*. Kerim Khan then sent a strong army against him, which conquered Bender Rigk, and all the territories of Mir Mahenna.” NIEBUHR, vol. ii. p. 148. *Eng. edit.*

This will remind the reader of the insult offered to the ambassadors of David, by Hanun, 2 Sam. x. which insult, however, seems to have had a peculiarity in it—of shaving one half of the Beard; *i. e.* the Beard on one side of the face.

On this subject, I translate from NIEBUHR, *French edit.* the following remarks: “The Orientals have divers manners of letting the Beard grow; the Jews, in Turkey, Arabia, and Persia, preserve their Beard from their youth; and it differs from that of the Christians and Mahometans, in that they do not shave it neither at the ears, nor the temples. The Arabs keep their whiskers very short; some cut them off entirely: but they never shave off the Beard. In the mountains of Yemen, where strangers are seldom seen, *it is a disgrace to appear shaven*; they supposed our European servant, who had only whiskers, *had committed some crime, for which we had punished him, by cutting off his Beard*. On the contrary, the Turks have commonly long whiskers; the Beard among them is a mark of honour. The slaves and certain domestics of the great lords, are forced to cut it off, and dare not keep any part of it, but whiskers; the Persians have long whiskers, and clip their Beards short with scissars, which has an unpleasant appearance to strangers. The Kurdes shave the Beard, but leave the whiskers, and a band of hair on the cheeks.”

“The true Arabs have black Beards, yet some old men dye their white Beards red: but this is thought to be to hide their age; and is rather blamed than praised. The Persians blacken their Beards much more; and, probably, do so to extreme old age, in order to pass for younger than they really are. The Turks do the same in some cases. [How differently Solomon thought! Prov. xx. 29, “The glory of young men is their strength, and the beauty of old men is the grey head.”] When the younger Turks, after having been shaven, let their Beards grow, they recite a *fatha* [or kind of prayer] which is considered as a vow never to cut it off; and when any one cuts off his Beard, he may be very severely punished (at Basra, at least, to 300 blows with a stick). He would also be the laughing-stock of those of his faith. A Mahometan, at Basra, having shaved his Beard when drunk, fled secretly to India, not daring to return, for fear of public scorn, and judicial punishment.”

Is this *fatha*, or prayer, in any degree analogous to the rites of the Nazarite? Numb. vi. 18; Acts xxi. 24.

‘Although the Hebrews took great care of their Beards, to fashion them when they were not in mourning, and on the contrary, did not trim them when they were in mourning; yet I do not observe, that their regard for them amounted to any veneration for their Beard. On the contrary “the Arabians have so much respect for their Beards, that they look on them as sacred ornaments given by God, to distinguish them from women. They never shave them: nothing can be more infamous than for a man to be shaved; they make the preservation of their beards a capital point of religion, because Mahomet never cut off his: it is likewise a mark of authority and liberty among them, as well as among the Turks; the Persians, who clip them, and shave above the jaw, are reputed heretics. The razor is never drawn over the Grand Signior’s face: they who serve in the seraglio, have their Beard shaved, as a sign of servitude: they do not suffer it to grow till the Sultan has set them at liberty, which is bestowed as a reward upon them, and is always accompanied with some employment.

‘Unmarried young men may cut their Beards; but when married, especially if parents, they forbear doing so, to show that they are become wiser, have renounced the vanities of youth, and think now of superior things. When they comb their Beards, they hold a handkerchief on their knees, and gather carefully the hairs that fall: and when they have got together a proper quantity, they fold them up in paper, and carry them to the place where they bury the dead.

‘Among them it is more infamous for any one to have his Beard cut off, than among us to be publicly whipped, or branded with a hot iron. Many men in that country would prefer death to such a punishment. The wives kiss their husbands’ beards, and children their fathers’, when they come to salute them: the men kiss one another’s beards reciprocally, when they salute in the streets, or come from a journey.—They say, that the Beard is the perfection of the human face, which would be more disfigured by having this cut off, than by losing the nose.

‘They admire and envy those, who have fine Beards: “Pray do but see, they cry, that beard; the very sight of it would persuade any one, that he, to whom it belongs, is an honest man.” If any one with a fine Beard is guilty of an unbecoming action, “What a disadvantage is this, they say, to such a beard! How much such a beard is to be pitied!” If they would correct any one’s mistakes, they will tell him, “for shame of your beard! Does not the confusion that follows such an action light on your beard?” If they entreat any one, or use oaths in affirming, or denying, any thing, they say, “I conjure you by your beard,—by the life of your beard,—to grant me this,”—or, “by your beard, this is, or is not, so.” They say farther, in the way of acknowledgment,
“May

"May God preserve your blessed Beard! May God pour out his blessings on your Beard!" And, in comparisons, "This is more valuable than one's Beard." *Mœurs des Arabes*, par M. D'Arvieux, chap. vii.

These accounts may contribute to illustrate several passages of Scripture.

The dishonour done by David to his Beard, of letting his spittle fall on it, seems at once to have convinced Achish of his being distempered: *q. d.* "No man in good health, of body and mind, would thus defile what we esteem so honourable, as his Beard." 1 Sam. xxi. 13. If the Beard be thus venerated, we perceive the import of Mephibosheth's neglect of it, in his not trimming it, 2 Sam. xix. 24.

I conceive, also, that after the information given us, as above, that men *kiss one another's Beards*, when they salute in the streets, or when one of them is lately come from a journey; we may discover traces of deeper dissimulation in the behaviour of Joab to Amasa (2 Sam. xx. 9.) than we have heretofore noticed: "And Joab held in his right hand the Beard of Amasa, *that he might give it a kiss.*"—No wonder then, that while this act of friendship, of gratulation after long absence, occupied Amasa's attention, he did not perceive the sword that was in Joab's *left* hand. The action of Joab was, indeed, a high compliment, but neither suspicious, nor unusual; and to this compliment Amasa paying attention, and, no doubt, returning it with answerable politeness, he could little expect the fatal event that Joab's perfidy produced. See this perfidy of Joab farther exposed in No. ccxviii.

Was the behaviour of Judas to Jesus, something like this behaviour of Joab to Amasa?—a worthy example worthily imitated!—With this idea in our minds, let us hear the Evangelists relate the story; Matt. xxvi. 49, "And coming directly to Jesus, he said, Hail [joy to thee] Rabbi! and kissed him:" so says Mark, xiv. 45. But, Luke seems to imply, that Judas observed a more respectful manner, in his salutation. Jesus, according to Matthew, before he received the kiss from Judas, had time to say, "Friend [in what manner] unto what purpose art thou come?" And while Judas was kissing him—suppose his Beard—Jesus might easily, and very aptly express himself, as Luke relates, "Ah! Judas, betrayest thou the Son of Man by a kiss?"

The cutting off the Beard is mentioned, Isaiah xv. 2, as a token of mourning; and as such it appears to be very expressive, Jer. xli. 5: "Fourscore men came from Samaria, having their Beards shaven, and their clothes rent."—See, also, chap. xlviii. 37. Is not this custom somewhat illustrated by the idea which the Arabs attached to the shaven servant of Niebuhr, *i. e.* as a kind of *punishment* suffered for guilt, expressed, or implied?

No. XCIV. EUNUCH, TITULAR AND PERSONAL.

IT is well known, that the word Eunuch signifies not only one who has suffered personal mutilation, but also an officer of state, having a certain charge in the palace of an Eastern monarch. This is necessary to be attended to; and, for want of such attention, among the Jewish Rabbins, some have considered Daniel as a Eunuch—mutilated; and have refused him the title and authority of prophet; while others have maintained the contrary,—and have cleared him from that imputation. In many other instances, Eunuch is, at least, as conveniently and probably, to be understood of an official, as of a personal Eunuch.

"The patron of Hassan Aga taking a liking to him, on account of his promising aspect, and uncommon vivacity, caused him to be castrated;—on that account, he was always called *Aga*, as are generally those *demi-males*, though, as is well known, *Aga* has a quite different signification [commander, or colonel.] *Every Eunuch is an Aga; though*

every Aga is not a Eunuch: like as all nobles are gentlemen, though all gentlemen are not nobles." MORGAN'S History of Algiers, p. 294.

On the same principle, all persons holding certain offices were Eunuchs by title; though all personal Eunuchs were not therefore capable of holding those offices.

No. XCV. FAVOURABLE ASPECTS OF SEPULCHRES.

JOB, chap. xxi. 32, seems to suppose, that the person buried in a Grave may sympathize, in some respects, with the prosperous state of the Tomb which contains him:—"He shall be brought to the Grave, and shall remain in the Tomb: *the clods of the valley shall be sweet unto him.*"—Some such idea seems to have been indulged by Sultan Amurath the Great, who died A. D. 1450, aged about 85.

"Presently after his death, *Mahomet* his sonne, for feare of some innouation to bee made at home, raised the siege and returned to Hadrianople: and afterward with great solemnitie buried his dead body at the west side of Prusa, in the suburbs of the citie, where he now lieth, *in a chappell without any roofo*, his Graue nothing differing from the manner of the common Turks: which (they say) he commanded to bee done in his last will; *that the mercie and blessing of God* (as he tearmed it) *might come unto him by the shining of the sunne and moone, and falling of the raine and dew of heauen upon his Graue.*" KNOLLES, History of the Turks, p. 332.

That the Orientals generally, at least, regard the favourable situation of a Sepulchre as a kind of felicity, appears from many passages in books of travels; but whether with any such imagination Uzzah had formed a Sepulchre in his garden, wherein Manasseh was buried, and Amon, 2 Kings xxi. 18, 26, is not certain: yet we find in later ages, that Joseph of Arimathea, had constructed his Sepulchre, in a garden, Matt. xxvii. 60; John xix. 41: so that the sentiment was both general and lasting.

No. XCVI. ARABIC PROVERBS.

IT was with much satisfaction, I found in a Hebrew Bible, then lately purchased, extracts of Arabic Proverbs, with the following Latin translations—they appear to be taken from the MSS. of Dr. POCOCKE, No. 337, in the Bodleian Library at Oxford.

- No. I. *Edit elephantem, & suffocatur culice.*
He ate [or swallowed] the elephant, but was strangled by a flea.
- No. II. *Indices nostri in amore sunt oculorum nictus.*
The winking of our eyes, are our signals in love matters.
- No. III. *A prudens signa quisquam intelligit.*
A wink [or token] to the wise is enough.
- No. IV. *Palpebræ nostræ negotia inter nos transigunt.*
Our eye-lids transact business between us.
- No. V. *Nos silemus, amor vero loquitur.*
We are silent, yet love speaks [by our winkings.]

Some of these are in Schultens. No. I. will strike the reader as perfectly parallel to that, Matt. xxiii. 24: "Ye blind guides! who strain at a gnat, but swallow a camel." The following Numbers illustrate passages in Scripture which allude to winking with the eye:—as, Prov. vi. 13, "A wicked man—*winketh with his eyes*; he speaketh with his feet; he teacheth," he informs, by making signs "with his fingers." Prov. x. 10, "The winker with his eye causeth sorrow; and the fool shall be cast down [precipitated]; by his lips:" *e. gr.* He who answers the signals of a prostitute by winking, shall be brought to sorrow for it;—but if he transgress so far as to hold conversation with her,

his discourse shall be the casting of him down a precipice. *Vide* Job xxiv. 15; Prov. iv. 25; Eccles. xxvi. 9; xxvii. 22, "He that winketh with his eyes worketh evil."

I could have wished that the learned extractor of these notes, had marked the Scripture passages he designed to illustrate by them; it is possible they were different from what have occurred to me.

No. XCVII. DISTINCTION OF SALUTATIONS.

"WHEN the Arabs salute each other, it is usually in these terms: *Salam aleikum!* 'Peace be with you!' in saying these words, they lay the right hand on the breast: the answer is, *Aleikum essalam!* 'With you be peace!' Elderly persons freely add, 'And the mercy and blessing of God.' The Mahometans of Egypt and Syria never salute a Christian thus; they content themselves with saying, *Sebach el chair*, 'Good day;' or *Suhleb satamât?* 'Friend, how dost thou?'

"One would not suspect, perhaps," adds Mr. NIEBUHR, from whom the above is translated, "the existence of similar customs in Europe: but I am informed that the Roman Catholics in some provinces of Germany, never address to Protestants, who live among them, the Salutation *Jesus Christ be praised!* and, if by mistake that should happen, the Protestants would not return the civility, by the Catholic answer—*To eternity, Amen!*"

Mr. TOWNSHEND tells us, in his "Journey through Spain," that the high Catholic form of Salutation in some of the provinces, adopted by the Dominican party, is, *Ave Maria purissima!* the answer expected is, *Sin peccata concebida.* To withhold this response, exposes the traveller to the suspicion of being a Jew, or a Heretic: or, at least, one of the opposite party, who holds that the Virgin might be conceived in sin.

Is not such a restriction of the most honourable Salutation hinted at, Matth. v. 47?

The antiquity of the Salutation, "Peace be with you," and the understood conclusion, that if a person enjoy peace, all is well with him, appears from the earliest accounts we have of patriarchal behaviour: as Gen. xxix. 6, "Is there peace to him?" (Laban)—they answer, "Peace." So, Jacob directs Joseph, "Go, see the peace of thy brethren," xxxvii. 14. So, the spies of Dan (Judges xviii. 15) "came and asked the Levite of peace:" and, even in the camp, David "asked his brethren of peace," 1 Sam. xvii. 22. The reader will recollect numerous instances of this phraseology, but none more memorable than our Lord's departing Salutation, as recorded by the evangelists: "Peace I leave with you; not as the world giveth," in their ordinary Salutations, "give I unto you;" but in a more direct, permanent, appropriate manner; on principles, and with authority, infinitely superior, I bless you with this heavenly gift.

No. XCVIII. DUES IN KIND TO GOVERNORS.

THE prophet Malachi, chap. i. 8, rebukes Israel for offering sacrifices that were imperfect, "the blind and the lame," for the service of God's altar; adding, "*offer it now to thy Governor, will he be pleased with thee, or accept thy person?*" We are apt to conclude, that when presents are offered, whatever is proposed should be accepted; and, as dues to Governors are not paid in kind among us, the offering such payments seems rather odd; now when we find that not only the royal revenue, but the income of individuals was often paid in necessaries for subsistence, we may conclude that the reference made by the prophet was much more forcible to his auditory, to whom it was addressed, than it can be to us. This consideration strengthens the propriety of the expression used by Nehemiah: "I required not from my people the bread of the

Governor;" the subsistence usually furnished to the ruler of a town, or province, by the community over which he presides.

"The present Governor of Dahalac's name, is Hagi Mahomet-Abd-el-Cader. The revenue of this Governor consists in a *goat brought to him, monthly*, by each of the twelve villages. Each vessel that puts in there, pays him also a *pound of coffee*, and every one from Arabia a dollar, or pataka." BRUCE'S Travels, vol. i. p. 353.

NO. XCIX. SLEEPING ON HOUSE-TOPS.

WE have repeated intimations in Scripture, of a custom which would be extremely inconvenient in England;—that of sleeping on the Top of the House, exposed to the open air, and sky: so we read, "Samuel came to call Saul about the spring of the day, not *to*—but *on*—the Top of the House; and communed with him on the House-Top." So Solomon observes, "It is better to dwell in a corner on the House-Top, than with a brawling woman in a wide street." The same idea may be noticed elsewhere.

"It has ever been a custom with them, [the Arabs in the East] equally connected with health and pleasure, to pass the nights in summer upon the House-Tops, which for this very purpose are made flat, and divided from each other by walls. We found this way of sleeping extremely agreeable; as we thereby enjoyed the cool air, above the reach of gnats and vapours, without any other covering than the canopy of the heavens, which unavoidably presents itself in different pleasing forms, upon every interruption of rest, when silence and solitude strongly dispose the mind to contemplation." Wood's Balbec, *Introduction*.

"I determined he should lodge in a *kiosk*, on the Top of my House, where I kept him till his exaltation to the patriarchate, which, after a long negociation, my wife's brother obtained, for a pretty large sum of money, to be paid in new sequins." Baron DU TOTT, vol. i. page 83.

The propriety of the Mosaic precept, Deut. xxii. 8, which orders a kind of balustrade, or parapet, to surround the roof, lest any man should fall from thence, is strongly enforced by this relation; for, if we suppose a person to rise in the night, without being fully awake, he might easily kill himself by falling from the roof. Something of the kind appears in the history of Amaziah, 2 Kings i. 2.

In several places Scripture hints at grass growing on the House-Tops, but which comes to nothing. Also, at persons on the House-Top hastily escaping from thence without entering the house to secure their property—as if hastily awaked out of sleep, or, &c. by the clamours of an invading enemy. *Vide* Dr. SHAW'S Account, No. cciv.

NO. C. TOKENS OF SUBMISSION.

WE read in sundry passages of Scripture, of *dust* strewed on the head, as a token of mourning, Josh. vii. 6; Job ii. 12;—or *earth*, 2 Sam. i. 2;—or *ropes* carried on the head, to express submission, 1 Kings xx. 34, in coincidence, at least, with the subjoined extract:

"He then descended the mountain, *carrying*, as is the custom of the country for vanquished rebels, a *stone upon his head*, as confessing himself guilty of a capital crime." BRUCE'S Travels, vol. ii. page 650.

Was this stone understood as significative of the punishment he had deserved, and as ready for that purpose? Will it illustrate the expression Matt. xxi. 44. Luke xx. 18.?

FRAGMENTS

ILLUSTRATIVE OF

HOLY SCRIPTURE.

The Second Hundred.

.....

THERE is no stimulus so powerful to a liberal mind, engaged in a laudable pursuit, as commendation from minds equally liberal; we have felt the full effect of this stimulus, and the very favourable reception which the Public has bestowed on the former Series of FRAGMENTS, cannot but animate the endeavours of their Author, in his humble labours on those which may succeed them.

It would betray utter ignorance of mankind, to expect that *every* article should give equal satisfaction to *every* individual: nevertheless, the Editor must acknowledge he did not foresee *all* the messages which the publisher has reported to him. In answer to some of them, he takes this opportunity of professing great deference and respect for our public translation; at the same time expressing his hope that he does not incur the guilt of presumption, in saying, that *some* obscurities have been removed from it by his means, and that *some* passages have been placed in a clearer light, than heretofore. To suppose that our Translators might fail in *some* things, in a work so extensive, and of such a peculiar nature as a translation of the Bible, is not to impeach either their honesty or their judgment,—*humanum est errare*. Modern times possess more copious and more accurate accounts of eastern ideas, and eastern manners, than our Translators were able to procure;—can it be any reproach to their memory that we endeavour to improve these accounts? Would not those learned and worthy men, have done the same, had they fortunately been favoured with equal opportunities?

Nevertheless, what is humbly proposed, should be received only as a humble proposition: no man who has been in the habit of just reflection, will be *too sure* that he is in the right; and while fair exceptions, and *written* information, may depend on receiving all due respect, it will be understood, without offence, that the same attention cannot be paid to *verbal* messages.

Beside what he offers to the Public, there will be, of course, in the mind of any man who has spent twenty or thirty years in the investigation of a subject, a number of unsettled ideas, floating, without being determinately approved, or rejected; of these, some might, perhaps, be of use, as opening hints to other persons; as some might be of no use at all. If the following article should be classed among the latter, the Editor desires it may be regarded as being, in some sense, *extorted* from him, in answer to an application; and as an instance of his wishes to meet, fairly and fully, those remarks to which his labours may give occasion.

SECOND HUNDRED. *Edit.* 4.

Y

No. CI. OF SPITTING, AND LOOSING THE SHOE.

IN No. LXXVI, it has been questioned, on the authority of MICHAELIS, whether in the case of the husband's brother he were *actually spit upon* by the husband's widow? I am told, that "our translation affirms the fact;" it may be answered, that, beside what various English terms represent the Hebrew particle (ב) *beth*, as *in, to, towards, against, with, concerning of, according to, &c.* it may be doubted,—whether, in this instance, the husband's brother was either spit *upon*, or even *towards*?—The following testimonies afford support to such doubts:

TOURNEFORT says, vol. ii. p. 316. "A woman may demand to be separated from her husband if he" decline her intimacy;—"if the woman turn her Slipper upside down in presence of the judge, it is a sign,"—and is taken as evidence, against her husband. "The judge sends to look for the husband, bastinades him, and dissolves the marriage."

I have seen this ceremony related to this effect—that the wife who desires separation, for this cause, goes to the judge, turns up the sole of her Slipper in his presence, and retires to a corner; the judge exacts no other oath from her; but acts on this token.

A more particular account of this ceremony is given by AARON HILL, Travels, p. 104. "The third divorce practised by the Turks, is, when a man" withholds his personal intimacy from his wife, "yet refuses to dismiss her: being summoned by her friends, before a judge, and forced to bring her with him to the same appearance, when the charge is read against him, she is asked *if she will then affirm the truth of that accusation*, hereupon SHE STOOPS, AND TAKING OFF HER SLIPPER, SPITS UPON THE SOLE; and strikes it on her husband's forehead. Modesty requires no farther confirmation from the female plaintiff; and sentence is immediately pronounced, *in favour of the lady*, who is thenceforth, free to marry as she pleases; and is intitled, notwithstanding, to a large allowance from her former consort's yearly income."

This is set in a light, somewhat different, by BUSBEQUIUS, *Epist.* p. 169. "Si mariti debitis eas alimentis fraudulent; item si præter naturæ prescriptum, quod nefas Turcis familiare, eis abuti conentur. Tunc ad judicem profectæ se non posse diutius apud maritum manere testantur: judicem causam quærente, *nihil respondent*, sed EXUTUM PEDE CALCEUM INVERTUNT. Id judici abominandæ veneris indicium est."

With these ideas in our minds, let us now review and analyse the passage, Deut. xxv. 7. "If the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother—will not perform the duty of a husband's brother:"—then shall his brother's wife come unto him, in the presence of the elders, and loose his Shoe from off his foot; and spit in his face, and shall say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him who hath had his Shoe loosed."

Remark (1) that the word rendered *Shoe* (נָעַל נָעַל) usually means *Sandal*, i. e. a mere sole held on the foot in a very simple manner; and is so understood by the Chaldee Targums; by the LXX, *σανδαλιον*; and by the *Vulgate*, *caliga*, or *calceamentum*. (2) That the primary and radical meaning of the word rendered *face* (פָּנֵי) is *surface*, the *superficies* of any thing. I submit then, that the directions of the passage may be to this purpose, *the brother's wife—shall loose the Sandal from off the foot of her husband's brother—and shall spit upon its face, or surface* [i. e. that of the Shoe] *and shall say, &c.*—in which case the ceremony is coincident with those above quoted: Nevertheless, it differs in some things; for in the case of complaint against her own husband, for personal abstinence, the wife takes off *her own Shoe*, and spits upon it; but in the case of complaint against her husband's brother for refusing to be his *locum tenens*, and declining

her intimacy; she takes off *his Shoe* and spits upon it. Moreover, the text does not say—she shall *turn up the Sole*, and spit upon it (such *inversion* signifying a very different matter, if BUSBEQUIUS be correct; and what could have no place in the case of the husband's brother) but—she shall spit upon *the face*, or *upper part* of it, as an oath, affirmation, and evidence, of his refusal “to build up his brother's house.”

It deserves notice that the appellative phrase which brands the character of the refuser is not “the house of him who had his Shoe loosed, *and was spit upon;*”—but the reference is to the loosing of the Shoe only, and the more considerable disgrace is omitted.

This custom seems to be alluded to with some variation, in the case of Ruth's kinsman, Ruth iv. 7. it seems clearly to include the force of an oath, “*for to confirm all things:*”—this form of an oath, then, like that of placing the hand under the thigh, appears sufficiently strange to us, yet being binding on those who took it, it might fully answer its purpose. Why the subject to which it alludes was signified by the Shoe in particular is perhaps an enquiry of no little antiquity, and is submitted to deeper learning: but, if any reader should wish to pursue the enquiry farther, an accurate attention to some of the senses in which the word *foot* or *feet*, is used, would probably lead to a just view of the subject. *Vide* Jer. ii. 25. Ezek. xvi. 25. Isaiah vii. 20. xxxvi. 12. *in Heb. &c.*

Is there a gradation observable in the treatment of more distant relatives, though the nearest of kin remaining, as in the case of Ruth? *The man himself plucked off his own Shoe; and gave it to his neighbour;* it was not PLUCKED OFF by the petitioner, &c. nor was it given to her; but, it was loosened, perhaps decently, and deliberately, by himself, and given by him to his neighbour: implying, probably, a smaller portion of indignity, as the relation was more remote, and his obligation to comply with the custom, was proportionately less urgent.

N. B. This affords an answer to MICHAELIS's question No. 59, which NIEBUHR has not answered.

No. CII. DIVISION OF TIME: EASTERN SUN-DIALS.

THE Editor desires in this Number, to make his sincere acknowledgements to those Gentlemen who have not only patronized, but have assisted, his labours: some have suggested hints for improvement; others have contributed by the loan of very serviceable, but scarce, books; others have furnished materials for FRAGMENTS:—these favours are equally grateful, and useful.

While the work has promoted knowledge, generally, it has also been the means of rendering more accurate many particulars, which have been discussed: for instance—The only difficulty felt by the writer on the subject of the SUN-DIAL OF AHAB, No. II, was, the division of the hour into *three parts*: of which, at that time, no example was known. But after that article was published, Mr. JAMES UPJOHN, lately of Bridge-water Square, London, a well known eminent watch-maker, communicated a print of an INDIAN SUN DIAL, which he had received from Mr. AARON UPJOHN, his cousin, at Calcutta, (who had sent over this print for the purpose of having European watches divided, in the same manner; supposing they might be acceptable in India)—In this Dial the hour is divided into THREE PARTS, which varying with the season, contained from *twenty*, to *twenty-four* of our minutes each; according to the length of the day, and the time of the year: these divisions are called *ghuri*. This print proved to be a proof impression of a Plate for the Asiatic Researches, by the learned Society at Calcutta. It is applied to illustrate the subject of the ancient Watches and Hours. See No. CCLXIII. and the Plate.

Thus what was no more than a conjecture has received confirmation, on the subject

of such a distribution of time, being used in the East: and perhaps, farther researches may shew this mode to have been practised in remote antiquity. The influence of this discovery on the general principles adopted in treating that hitherto mysterious subject the *DIAL OF AHAB*, cannot escape the reader's reflection.

No. CIII. PURIFICATIONS WITHOUT THE USE OF WATER.

BY what means did the Israelites in the wilderness, where water was so scarce that a miracle was necessary to procure sufficient for their sustenance, perform the numerous Ablutions required by their law?—If the priests could obtain sufficient for their sacred services, which no doubt required a considerable quantity, how should the whole camp, men, women, and children, be furnished, beside their supply for drinking, cooking, &c. with that which was requisite for natural, and for ceremonial, washings? This to each person was no trifling quantity *daily*, and in the whole was a vast consumption: add to it, the quantity necessary for supplying the herds of cattle, &c. which are represented as numerous; and we know, beneath a burning sky, they must have been thirsty, whether at rest or in motion. The present question, however, only regards a supposed waste of water in personal and ceremonial Ablutions: which those who have observed the frequency of them will not esteem trivial, under the circumstances of a prodigious multitude stationary in an arid desert.

May the following quotations assist in regulating our conceptions of this matter? “——if they [the Arab Algerines] cannot come by any water, then they must *wipe* [themselves] as clean as they can, till water may conveniently be had, or else *it suffices to take Abdes upon a stone*, which I call *an imaginary Abdes*; *i. e.* to SMOOTH THEIR HANDS OVER A STONE TWO OR THREE TIMES, AND RUB THEM ONE WITH THE OTHER, AS IF THEY WERE WASHING WITH WATER. (The like *Abdes* sufficeth, when any are sickly, so that water might endanger their life) and after they have so wiped, it is *Gaise*, *i. e.* lawful” to esteem themselves clean. PITTS's Account of the Mahometan Religion, &c. p. 44.

Perfectly agreeable to this description is AARON HILL's notice, Travels, p. 50.—“If the time be cold and rigid, 'tis enough *to make an outward motion*, *i. e.* of washing, &c. and the will is taken for the duty of the action.”

So in a Mahometan treatise of Prayer, published by DE LA MOTRAYE, vol. i. p. 360. it is said, “in case water is not to be had, that defect may be supplied with EARTH, a stone, or any other product of the earth; and this is called *Tayamum*; and is performed by cleaning the insides of the hands upon the same, rubbing therewith the face once; and then again rubbing the hands upon the EARTH, stone, or whatever it is; stroking the right arm to the elbow with the left hand; and so the left with the right.”

I think I have somewhere read that *sand* has been considered as a good substitute for water, as a matter for Purification: and I recollect an account in an ancient author, of *baptism* performed on a convert in a desert, by *pouring sand* on the recipient; but that baptism was held by the churches to be invalid.

To return to the Israelites: if such ideas prevailed among them, we see how the whole camp might obtain a sufficient degree of purity, yet waste no water:—so might single travellers in the desert, as David, Elijah, &c. perform their Ablutions, at the times when the law more particularly, or when custom more generally, directed them; although they were distant from pool, fountain, or spring.

But our principal object of reference in this Article is one which being *singular* has always been, in consequence, perplexing:

We find Naaman, 2 Kings v. 17, requesting of the prophet Elisha, “two mules

burthen of earth," evidently for some religious purpose, but what that purpose could be, has embarrassed commentators. The opinion has prevailed, that he meant to form this earth into an altar; or, to spread it for a floor, to pray upon, as if he were thereby constantly resident in that holy country, whence he had brought it. *Vide* HARMER, vol. ii. p. 491. and his extract from *Chardin*. But, what if this earth were designed by Naaman for purposes of Ablution, on principles now described? *q. d.* "I cannot carry away with me water enough from this holy stream of Jordan, to supply the quantity necessary for ritual, or symbolical, cleanliness; because, water once soiled never recovers its purity; and every quart, or pint, so used, would diminish it rapidly: but EARTH, or sand, may be used repeatedly for ceremonial Purifications, and is not soiled so readily as water is: the *stock* therefore, that two mules are able to carry may last me all my days; and in thus purifying myself with the earth of the country where I have received a miraculous purification, I shall maintain a constant memorial-repetition, and renewal, so far as possible, of that washing which I have found so salutary."—If the reader should receive this idea, let him consider it as another question, answered by reference to customs and manners, in the solution of which mere learning has long laboured in vain.—Naaman was a Syrian, not an Israelite, and might mingle Syrian ideas with his attachment to the true God, to whose worship he had been but lately, and miraculously converted.

Is there any reference to such ideas in applying the *ashes* of the heifer, &c. for Purification? *Vide* Numb. xix. Were these ashes analogous to earth, by their permanence, &c.?

No. CIV. ANCIENT ATTITUDE AT TABLE. (WITH A PLATE.)

IT must be owned, the reclining Attitude which our Plate represents, as having been anciently used at Table, appears to us to be not only lazy, luxurious, and enervating, but also extremely inconvenient: yet we have abundant evidence that it was customary, among both Greeks and Romans; and we find it often alluded to in the Gospels.

In our upper subject, the reader is desired to notice, *first*, the construction of the Tables, *i. e.* THREE TABLES, so set together as to form but ONE. *Secondly*, around these tables are placed—not *seats*—but, as it were, *couches*, or *beds*, one to each table: each of these beds being called *clinium*, three of these *cliniums* united, to surround the three tables, formed the *trichnium* [three-beds.] At the end of each *clinium* was a foot-stool, for the convenience of mounting up to it. These beds were formed of mattresses stuffed, &c. and were supported on frames of wood; often highly ornamented. *Thirdly*, observe the *Attitude* of the guests; each *reclining* on his left elbow; and therefore using principally his right hand, that only (or at least *chiefly*) being free for use. Observe too, that the feet of the person reclining being towards the external edge of the bed, they were much more readily reached by any body passing, &c. than any other part of the person so reclining. The way for the service of the tables, &c. appears in the print;—the table being unclosed at one end.

Our under subject shews a dining table clear from guests; with the manner of forming a *circular Table*; the cushions laid around it, &c. It should be remarked that in crescent-formed beds, the *right extremity* was the first place of honour; and the *left extremity* was the second place of honour. I suppose we may imagine the same of the square triclinium. It was considered as mean to have more than three guests at each table of the three, which made nine in all; whence the remark, "company should never be less than the graces (three) or more than the muses" (nine). The crescent-formed bed is called *sigma* (C) by Martial, who hints, that it accommodated only seven persons: also by Spartian, who relates, that Heliogabalus invited *eight* to dine with him, in order

that, as there was room for seven only, the disappointment of the eighth might furnish merriment to the company. If this be correct, then the *triclinion* at which our Lord celebrated the Passover, was not *circular*; as it held *thirteen* persons.

The Article EATING in the *Dictionary*, has anticipated some information in respect to the Attitude at meals, of which a part may bear to be repeated.

In very early times the Attitude at Table was sitting; so in Homer, when Ulysses arrives at the palace of Alcinous, the King displaces his son Laodamas, in order to seat Ulysses in a magnificent chair. Elsewhere, Homer speaks of seating the guests "each in a chair" (or throne *Θρόνονοι*). The Egyptians sat at Table anciently, says Appollodorus in Atheneus; as did the Romans, till toward the end of the second Punic War, when they began to recline at Table.

Mercurialis reports, that this mode was introduced by the frequent use of the bath among the Romans; who, after bathing, going immediately to the bed, and there eating, the custom insensibly became general, not only in Rome, but throughout the empire.

There are many ancient monuments remaining, in which the guests are represented recumbent at Table; so that the forms, and management, of the tables, &c. are familiar to us. Their magnificence was prodigious: Heliogabalus had Tables of solid silver, and napkins of cloth of gold: this material, one should think, though rich, was harsh; and accordingly we find Trimalchion used, *non linteis tergebatur, sed palliis ex mollissima lana factis*: not those made of linen cloth, but others made of the softest wool.

The Tables were so placed as to be easily removed, and others brought in their stead. Philo, *de Vit. contemp.* says, "The dishes, the sauces, and the deserts, are prepared by the most skilful cooks, who endeavour to please, not only the taste—by artful preparation of the viands, but also the eye—by a happy arrangement of them: the Tables are changed *seven times*, or more; and are loaded with whatever the earth, the sea, the rivers, or the air, can furnish the most delicious." N. B. Observe, though the Tables were withdrawn the triclinium might remain.

Under the article ARCHITRICLINUS in the *Dictionary*, is seen the nature of this officer, and his duty: not unlike the "chairman" of a company, among ourselves. This officer among the Greeks, when president over great feasts was called *king*; he was sometimes chosen by lot; what he commanded was obeyed, under a penalty. Empedocles complained of a king of a feast who ordered him to drink, and who threatened, if he did not, that the wine which he ought to drink should be poured on his head.

The youths who served the tables were called (*Διακονοι*) Deacons; and (*Οινο Χοοι*) Wine-pourers; in modern language *wine-coopers*.

We shall not extend these remarks farther, but apply them to our purpose in illustrating Scripture. For the "Governor of the feast," John ii. 9. *vide* ARCHITRICLINUS, in *Dict.*

There is a manifest allusion to servants of the Tables (Deacons) in our Lord's rebuke of his disciples, Luke xxii. 25. "The kings of the Gentiles exercise lordship over them; and those possessing authority over them, are called benefactors (*euergetai*.) But among you it shall not be so; but he who is greatest among you, let him be as the youngest; and he who takes place as a ruler, as he who serveth (a Deacon). For whether is greater, he who reclines at Table, (*ἀνακειμενος*) or he who serveth (the Deacon)? Whereas I am among you as (the Deacon) he who serveth." Is there not great humility in our Lord's allusion?

For want of proper discrimination and description, in respect to the Attitude at Table, several passages of the Gospels are not merely injured, as to their true sense, but are absolutely reduced to *nonsense*, in our English translation: so Luke vii. 36. "a woman in the city who was a sinner, when she knew that Jesus SAT at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet BEHIND HIM, weeping:

and began to *wash his feet* with tears, and did wipe them with the hairs of her head; and kissed *his feet*, and anointed them with the ointment." Now surely, when a person sits at meat, according to those ideas which naturally suggest themselves to an English reader of the passage, his feet, beside being on the floor under the table, are BEFORE him, not *behind* him: and the impossibility of any one *standing at his feet behind* him—standing, and while standing, kissing his feet, wiping them, &c. is glaring. However, by inspecting our print the narration becomes intelligible; the feet of a person recumbent, being *outermost*, are most exposed to salutation, or to any other treatment, from one standing behind them.

The same observations apply to John xii. 3. "Lazarus was one who *reclined at Table*, (*ἀνακειμένων*) with Jesus; and Mary anointed the feet of Jesus, &c.

Assisted by these ideas we may better understand the history of our Lord's washing his disciples' feet, John xiii. 5. "*He poureth water into a bason*, and going round the beds whereon the disciples reclined, *he began to wash the disciples' feet*, which laid on the external edge of the couch, *and to wipe them with the towel wherewith he was girded*, &c. verse 12. "after he had taken his garments and was *reclined again*, (*ἀναπεσὼν παλὸ*)—he said," &c.

It is not easy to ascertain *precisely*, the form of the beds anciently used among the Persians; but, by regarding them as somewhat like what our print represents, we may see the story of Haman's petitioning Esther for his life, in pretty nearly its true light. While the king went into the garden, Haman first stood up to entreat Esther to grant him his life; moreover, being desirous of using even the most pathetic mode of entreaty, he fell *prostrate* on the bed where Esther was lying *recumbent*: the king that instant returning, observing his attitude, and his nearness to the queen, which was utterly contrary to female modesty, and to royal dignity, exclaimed, "*What! will he also force the queen! she being in my company in the palace!*" But, when Esther fell at the king's feet, chap. viii. 3. we are to consider the king as seated on the duan, or sofa, in a very different attitude, and disposition of his person. *Vide* No. XII.

This may be as proper a place as any, to notice the import of some other expressions, which, appearing to be similar, might seem to infer the same Attitude: so, "Mary *sat at Jesus's feet* to hear his discourse: while Martha was cumbered about much serving; Martha *standing before Jesus*, said, "Lord direct my sister to help me," but Mary was sitting at the feet of Jesus, close to the duan on which he sat; where we see clearly that both the sisters, one standing, the other sitting, might be *before* Jesus, as he sat on the duan.—*Vide* No. XII.

St. Paul says, Acts xxii. 2. "I was brought up at the feet of Gamaliel:" if the same mode of sitting prevailed anciently in Judea in respect of master and scholars, as prevails now in the East, the phrase is very descriptive, and accurate: for the master is seated on a carpet spread on the ground, with his books before him, and around him at a little distance, beyond his books, sit his scholars in a circle, attending his instructions. A print of such a school may be seen among those published by Mr. DALTON. This Attitude is very strongly alluded to Deut. xxxiii. 3. "They sat down at thy feet, to receive thy word," to profit by thy instruction, thy eloquence. Much the same is the import of the expression, Acts vi. 58. "the witnesses laid down their clothes at the feet of a young man named Saul:" who, sitting on his carpet, watched the clothes thus laid before him.

It would be perhaps *over-straining* our remarks, to apply them to some of those slighter incidents which sacred history has recorded: it is nevertheless proper to notice, how justly John might be said to "lie in Jesus's bosom," John xiii. 23. at the supper table; this appears clearly by inspecting the position of the guests in our plate.

Is it supposeable, from circumstances, that our Lord was *not* in the chief place of honour, (which was among the Greeks the *right extremity of the triclinium*) as such a person could not have any one lying in his bosom?—But the Jews *might* esteem some other part, perhaps the *left* extremity, as the place of honour. It is certain, the Turks, and we are lately told by Sir G. Staunton, in his Account of Lord Macartney's Embassy to China, the Chinese, also, esteem the *left* hand the place of honour.

If the Table where our Lord lay, had only *three* guests, were they—Jesus, John, and Judas? In that case, might not our Lord, with the utmost privacy, give Judas a sop, as the signal agreed on between himself and John? Might he not also very accurately say, “Behold, the hand of him who betrayeth me is with me on the table”—that very table from whence I myself eat! It is clear that Judas was near to Jesus, and *within arm's reach of him*. If this conception of the history be accurate, what mortal would have imagined the strong distinction of character between John and Judas: whose situations seemed equally honourable at the social and sacred table of their common master! Certainly, the whole of this discovery was made to John only, and passed in whispers between him and Jesus, so privately, that “no man recumbent at the table knew for what intent he spake to Judas,” when he directed him to execute his purpose without delay.

Was Peter at a table *opposite* to John? or else his *nodding* to John, by way of prompting him to enquire, &c. had been useless; as John could not readily have seen it.

N. B. The Tables which the Jews are represented as purifying by washing, Mark vii. 4. are these kind of beds, *κλινῶν*:—purifying—as if they had been polluted by the recumbence of strangers; unless it were customary, as in point of neatness it ought to be, to wash these tables after every meal, and before they received guests again; but, this could not extend to the bolsters and pillows, as they could not be made sufficiently dry to receive guests, in so short a time as intervened between one meal and another.

No. CV. PRAYERS IN THE STREET.

NOTHING seems more uncouth to us, than the charges of our Lord against the Pharisees, of “making long Prayers;” or praying, *standing in the streets, at the corners of the streets*, so that persons in several streets might observe their devotions, at the same time; with other publicities of the like nature. I am no friend to more external indications of religion than are proper, according to circumstances, yet I fear that to be discovered at devotion, in a convenient and proper retirement, would embarrass many good Christians more than it would embarrass the followers of Mahomet to be seen in the performance of their most solemn acts of worship, in the most public manner. Take the following instance, which is by no means singular:

“Such Turks, as at the common hours of Prayer, are on the road, or so employed, as not to find convenience to attend the mosques, are still obliged to execute that duty; nor are they ever known to fail, whatever business they are then about; but pray immediately when the hour alarms them, *in that very place they chance to stand on*: inasmuch, that when a Janissary, whom you have to guard you up and down the city, hears the notice which is given him from the steeples, he will turn about, stand still, and beckon with his hand, to tell his charge he must have patience for a while; when taking out his handkerchief, he spreads it on the ground, sits cross legged thereupon, and says his prayers, *though in the open market*: which having ended, he leaps briskly up, salutes the person he undertook to convoy, and renews his journey with the mild expression of *ghell johnnum ghell*; or “Come, dear; follow me.” HILL'S Travels, p. 52.

Now if a Janissary be thus attentive, and will pray in the open market; where, is the wonder

wonder that a Pharisee should contrive to be caught by the hour of Prayer, in the midst of business, or in a public assembly, and should perform that duty so conspicuously, as to be seen of men? designing thereby to force their good opinion, and to procure a character for precision, and for strict attention to religious duties. This custom would startle us in England; but it is general in the East. Is the appearance of devotion less natural to us? Is our climate unfriendly to it? or, wherefore is it banished from among us?

NO. CVI. USE OF DUNG FOR FUEL: PROPHET EZEKIEL.

MR. HARMER has said a good deal on the subject of burning Dung for Fuel in the East; I transcribe one of his notes, because it certainly sets the disingenuousness of M. VOLTAIRE in a just light.

“Monsieur VOLTAIRE seems to be extremely scandalized at this circumstance, for he has repeated the objection over and over again in his writings. He supposes somewhere that denying the Providence of God is extreme impiety; yet in other places he supposes the prophetic intimation to Ezekiel, that he should prepare his bread with *human Dung*, as expressive of the hardships Israel were about to undergo, could not come from God, being incompatible with his majesty: God then, it naturally follows, never did *reduce* by his Providence any poor mortals into such a state, as to be obliged to use human dung in preparing their bread; never *could* do it: but those that are acquainted with the calamities of human life—will not be so positive—on this point, as this lively Frenchman. To make the objection as strong as possible, by raising the disgust of the elegant part of the world to the greatest height, he, with his usual *ingenuousness*, supposes the *Dung was to be eaten with the bread* prepared after this manner, which would form an admirable confection, *Comme il n'est point d'usage de manger des telles confitures sur son pain, la plupart des hommes trouvent ces commandemens indignes de la Majesté Divine.* (la Raison par Alphabet, Art. *Ezekiel*,) the eating bread baked by being covered up under *such embers*, would most certainly be great misery, though the ashes were swept and blown off with care; but they could hardly be said to eat a *composition* of bread and human excrements. With the same kind of liberty, he tells us that *cow Dung* is sometimes eaten through all desert Arabia, (*Lettre du Traducteur du Cantique des Cantiques.*) which is only true as explained to mean nothing more than that their bread is, not unfrequently, baked under the embers of cow Dung: but, is eating bread so baked eating cow Dung?”

All readers may not be equally well acquainted with the ordinary usages of the East,—and as a former Number alluded to the value of water, this Number may suggest the value of fire, *i. e.* Fuel; which in all parts of Asia is considerable, and in some districts is excessive.

“In Arabia,” says NIEBUHR, Vol. i. p. 91, “the Dung of asses and camels is chiefly used for fuel, because these two species are the most numerous and common. Little girls go about, gathering the Dung in the streets and upon the high-ways; they mix it with cut straw; and of this mixture make cakes, which they place along the walls, or upon the declivity of some neighbouring eminence, to dry them in the sun.”

But this is cleanliness itself compared with the accounts of TOURNEFORT, vol. iii. p. 137, who reports of Georgia,—“where our tents were pitched, for the first time, in the dominions of the King of Persia [we could see] a great many pretty considerable villages; but all this fine country yields *not one single tree*, and they are forced to burn cows' Dung. Oxen are very common here, *and they breed them as well for their Dung* as for their flesh; they will yoke fourteen or fifteen pair to one plough, to turn up the ground; each pair has its man to drive it, mounted like a postilion: all these postilions, who yawl and roar like sailors in a storm, make together a most intolerable concert;

we had been accustomed to this noise ever since we left Erzeron. Sure 'twas not this ground in *Georgia* that is spoken of by the *Arabs* to have been only glanced over with a wooden plow, instead of an iron one."

Speaking of Erzeron, he says, page 95, "besides the sharpness of the winters, what makes *Erzeron* very unpleasant, is, the *scarcity and dearness of wood*, nothing but pine wood is known there; and that too they fetch two or three days journey from the town: all the rest of the country is quite naked—you see neither tree nor bush; and their common fuel is cows' *Dung*, which they make into turfs; but they are not comparable to those our tanners use at *Paris*; much less to those prepared in *Provence* of the husks of the Olive. I don't doubt better Fuel might be found, for the country is not wanting in minerals; but the people are used to their cow-Dung, and will not give themselves the trouble to dig for it. 'Tis almost inconceivable what a horrid perfume this *Dung* makes in the houses, which can be compared to nothing but fox holes, especially the country houses; every thing they eat has a stench of this vapour; their cream would be admirable but for this *pulvilis*; and one might eat very well among them, if they had wood for the dressing their butchers' meat, which is very good."

We find then, that the use of such Fuel is the ordinary custom of the country; and that not only, or chiefly, those who are outcasts from society, or are "steeped in poverty to the very lips," use this disgusting kind of Fuel, but also the general level of the inhabitants, in a city of considerable note and magnitude.

LE BRUYN is still more particular—he says, p. 228, "Wood is very dear in this country, and is sold by weight; they give you but twelve pounds of it for four-pence or five-pence, and the same it is with regard to coals. Whence it is they are obliged to make use of turf, made of camels' *Dung*, cow *Dung*, sheep's *Dung*, horse *Dung*, and ass *Dung*. The chief *Armenians* of *Julfa* do so as well as the rest, or else the fire would cost more than the victuals; whereas they give but thirty pence for two hundred and twenty, or two hundred and thirty, pound weight of this turf. They use it more particularly for heating of ovens, in which they bake most of their meats in this country, without trouble, and at a small expense. THEY EVEN APPLY HUMAN DUNG THIS WAY." . . . This was in Persia also.

These extracts from TOURNEFORT and LE BRUYN, who are describing pretty much the same country, deserve our marked attention, as likely to illustrate the history of the prophet Ezekiel. LE BRUYN assures us [*vide* also SANDYS's *Travels*, p. 85.] that human Dung is used, to heat ovens for the purpose of baking food [consequently Mr. HARMER mistakes, when he says page 261, "no nation made use of that horrid kind of fuel"] and against this Ezekiel remonstrates and petitions, till he procures leave to use a fuel, which though bad enough, is not quite so bad. Query, does the Prophet's solicitations for his *personal* relief from that defilement, imply his hope of the same alleviation, in respect to those whom he typified? *i. e.* the Jewish people.

I would also ask, whether this custom, mentioned by LE BRUYN, may tend to determine in what country the prophet resided at this time?—It is clear he did not live constantly at Babylon, though involved in the Babylonish captivity: (*vide* EZEKIEL in the DICTIONARY.) Now, if he was carried to, and stationed on, the confines of Persia, near to Georgia, then, possibly, in this very neighbourhood, he received the command which has been so unjustly commented on by VOLTAIRE; which appears so very unintelligible, or so very wretched to us; but which would excite no astonishment in the country where it was given; nay, perhaps, Ezekiel, or his fellow Jews, unaccustomed to this usage, were the only persons likely to be scandalized at it.—Let this consideration have its due force.

I close by two remarks: (1) If this last suggested idea be true, let it add to our conviction, that to determine correctly on some things which appear strange, an

intimate acquaintance with local circumstances and facts, is absolutely necessary. (2) Let those who are disgusted at these instances of wretchedness in fertile countries, be thankful for their own advantages in respect of Fuel—advantages which, perhaps, the countries they pity, would consider extremely questionable; perhaps, as incredible, were they narrated to them:—to dig many hundred yards under ground for Fuel! O what labour! O what misery!

No. CVII. CUTTINGS IN THE FLESH: BAAL'S PRIESTS.

THERE has been no little supposition and conjecture, for what reason the priests of Baal “cut themselves, after their manner, with knives, and with lancets, till the blood gushed out upon them.” 1 Kings xviii. 28. This seems, by the story, to have been *after* Elijah had mocked them, (or, at least, while he was mocking them;) and had worked up their fervour, and passions, to the utmost height. Mr. HARMER has touched lightly on this, vol. ii. p. 516. but has not set it in so clear a view as it seems to be capable of, nor has he given very cogent instances. It may be taken as an instance of earnest entreaty, of conjuration, by the most powerful marks of affection: *q. d.* “Dost thou not see, O Baal! with what passion we adore thee?—how we give thee most decisive tokens of our affection? We shrink at no pain, we decline no disfigurement, to demonstrate our love for thee; and yet thou answerest not! By every token of our regard, answer us! By the freely flowing blood we shed for thee, answer us!” &c. They certainly demonstrated their attachment to Baal; but Baal did not testify his reciprocal attachment to them, in proof of his divinity; which was the article in debate between them and Elijah. Observe, how readily these still-bleeding cuttings would identify the priests of Baal at the subsequent slaughter; and how they tended to justify that slaughter; being contrary to the law, that ought to have governed the Hebrew nation: as we shall see presently.

As the demonstration of love, by cuttings made in the flesh, still maintains itself in the East, a few instances, may be, at least, amusing to European lovers, without fear of its becoming *fashionable* among us. “But the most ridiculous and senseless method of expressing their affection is, their singing certain amorous and whining songs, composed on purpose for such mad occasions; between every line whereof they cut and slash their naked arms, with daggers: each endeavouring, in their emulative madness, to exceed the other by the depth and number of the wounds he gives himself. [A lively picture this, of the singing, leaping, and self-slashing priests of Baal!] Some Turks, I have observed, when old, and past the follies which possessed their youth, to show their arms, all gashed and scarred from wrist to elbow; and express a great concern, but greater wonder, at their past simplicity.” The “oddness of the style, invited me to render some of the above-named songs into English:

Could I, dear ray of heavenly light,
Who now behind a cloud dost shine,
Obtain the blessing of thy sight,
And taste thy influence all divine;
Thus would I shed my warm heart's blood,
As now I gash my veiny arm:
Wouldst thou but like the sun think good
To draw it upward, by some charm.

Another runs thus:

O, lovely charmer, pity me!
See how my blood does from me fly!
Yet were I sure to conquer thee,
Witness it, Heaven! I'd gladly die.

AARON HILL's Travels, p. 108.

This account is confirmed by DE LA MOTTRAYE, who gives a print of such a subject. Lest the reader should think, that this love, and its tokens, are homages to the all-

subduing and distracting power of beauty, only, I shall add **PITTS's** account of the same procedure: " 'Tis common for men there, to fall in love with boys, as 'tis here in England, to be in love with women: and I have seen many, when they have been drunk, give themselves *deep gashes, on their arms, with a knife*; saying, '*Tis for the love I bear to such a boy!*' and I assure you, I have seen several, who have had their *arms full of great cuts*, as tokens of their love," &c. **PITTS's Account of Mahometism, &c.** p. 26.

This custom of cutting themselves, is taken, in other places of Scripture, as a mark of affection: so Jer. xlviii. 37. "every head shall be bald, every beard clipt, *and upon all hands CUTTINGS*; and upon the loins sackcloth:" as tokens of excessive grief, for the absence of those *thus regarded*. So, chap. xvi. ver. 6. "Both the great and the small shall die in the land: they shall not be buried, neither shall men lament for them, *nor cut themselves*," in proof of their affection, and expression of their loss; "nor make themselves bald for them," by tearing their hair, &c. as a token of grief. So, chap. xli. 5. "There came from Samaria fourscore men having their beards shaven, and their clothes rent; and having *cut themselves*; with offerings to the house of the Lord." So, chap. xlvii. 5. "Baldness is come upon Gaza; Askelon is cut off, with the residue of her valleys; how long wilt thou *cut thyself!*" rather, perhaps, *how deep!* or to *what length* wilt thou *cut thyself?* All these places include the idea of painful absence of the party beloved. Cuttings for the dead had the same radical idea of privation. The Law says, Lev. xix. 38. and Deut. xiv. 1. "Ye are the children of the Lord your God; ye shall not *cut yourselves*, nor make any baldness between your eyes, for the dead," *i. e.* restrain such excessive tokens of grief: sorrow not as those without hope—if for a dead friend; but if for a dead idol, as **CALMET** always takes it—then it prohibits the idolatrous custom, of which it also manifests the antiquity.

Mr. HARMER has anticipated me, in referring "the wounds in the hands" of the examined prophet, Zech. xiii. 6. to this custom:—the prophet denies that he gave himself these wounds in token of his affection to an idol; but admits that he had received them in token of affection to a person.

It is usual to refer the expression of the apostle, Gal. vi. 17. "I bear in my body the marks (*stigmata*) of the Lord Jesus," to those imprinted on soldiers by their commanders; or, to those imprinted on slaves by their masters; but, would there be any *degradation* of the apostle, if we referred them to tokens of affection towards Jesus? *q. d.* "Let no man take upon him to [molest, fatigue] trouble me by questioning my pretensions to the apostleship, or to the character of a true lover of Jesus Christ, as some among you Galatians have done; for I think my losses, my sufferings, my scars, received in the fulfilment of my duty to him, are tokens sufficiently visible to every man who considers them, of my regard to him, for whose sake I have borne, and still bear them; I shall therefore write no more in vindication of my character, in that respect, however it may be impugned."

No. CVIII. BAAL. (WITH A PLATE).

THE former Number, which referred to Baal's priests, leads us very naturally to consider the god himself; and to the explanation of the subjects presented on our Plate of **BAAL**: we shall not, indeed, within our usual limits, be able to treat this deity adequately to his importance in the system of Heathen theology; nevertheless, as he so often occurs as a principal Idol in Holy Writ, a few hints respecting him may be of use.

Nos. 1, 2, are human heads, with symbols derived from the ox, added to them. Under the article **CALF** in the **DICTIONARY**, we find, that some of the Fathers thought the head only of that idol had the bestial form; these figures may confirm their opinion; at least, they prove that they reasoned from what was common in the form of idols in their own days. Neither of these heads has a beard.

Observe in No. 1, the *stars* which accompany the head; if these *stars*, or if a single star, be referred to the deity it accompanies, then we see how easily the Israelites might "take up the star of their god," Amos v. 26. *i. e.* portrayed on medals, or small figures, whether images, coins, &c. carried about them; and secured from detection by their smallness, and readiness of concealment. This figure has the bull's (or cow's) horns and ears on its head.

No. 2, has only the ears of a bull or cow; but has on its head a garland of vine-leaves and grapes, whereby it is allied to Bacchus; with two apples on the front of the head, whereby it is allied to Ceres, or to Pomona: *i. e.* it indicates a fruit-bearing divinity—perhaps *Isis fructiferæ*.

Nos. 3, 4, are heads of JUPITER AMMON: (*vide* AMMON, in *Dictionary*). No. 3, is peculiarly accoutred, with the whole of the ram's head; somewhat like a helmet: No. 4, has the *cornu ammonis*, the ram's horn, only; and this is the more usual mode of representing this deity. Whoever has any numismatic knowledge will recollect similar representations of Alexander the Great, to whose boasted descent from Jupiter (another character of Baal) they referred. As the two former Numbers had emblems borrowed from the ox, these have emblems borrowed from the sheep.

I conceive that, by such adjunct emblems, we may the most readily explain many of the names added to that of Baal: as *Baal-zebub*, Baal with a fly: *Baal-tamar*, Baal with a Palm-tree, &c. &c.

No. 5, is copied from Montfaucon, vol. ii. plate 179, and has an inscription in Greek, beginning—ΑΓΛΙΒΩΛΩ ΚΑΙ ΜΑΛΑΧΒΕΛΩ ΠΑΤΡΩΙΣ ΘΕΟΙΣ importing that,

Titus Aurelius Heliodorus Hadrian, a Palmyrenian, son of Antiochus, has offered and consecrated [this] at his own expense, to Aglibolus, and Malachbelus, the gods of his country: with a symbol [or small statue] of silver: for the preservation of himself, of his wife, and of his children, in the year 547: in the month Peritius. [February.]

The year is reckoned from the æra of the Seleucides, and answers to A. D. 234.

Beneath this inscription is another, in Palmyrene characters; which, no doubt, is to the same purpose. The beginnings of both these inscriptions are inserted on the plate. The lower one in Hebrew letters reads thus: *הגלבלו ומלכבלו*, *EGLEBELU we MELECBELU*: informing us, that these figures represent BAAL and MOLOCH; those famous divinities of the East. It must, however, be remembered, that this is not an extremely ancient representation of them; nevertheless, we may regard it as traditionally correct, though somewhat *greenised* by being sculptured in a later age.

The copied inscription may give the reader a tolerable idea of ancient writing; without stops, or marks, or intervals, to separate the words: observe also, that one of these gods being called *Bol*, while the other is called *Bel*, the Hebrew language has adopted the sound *Bol*, and the Greek has adopted the sound *Bel*: so that each is correct, though they differ.

These gods are represented standing in the portico of a temple; in the centre of which is a pine tree: their right hands are joined, but this action of their hands is dubious; and is more than suspicious, perhaps, unlikely. Spon gives them, with their right arms broken off; but the Editor of the Justinian Gallery, gives them as on our plate: probably because they had been so repaired by a modern statuary.

Aglibolus wears on his head a kind of cap: and his left hand holds what might have been a staff, &c. but is now damaged: he is clad in a peaceful habit; his ancles are surrounded by broad rings (such being customary ornaments in the East), which no doubt are of gold. Malachbelus has on his head a radiated crown; on his shoulders a crescent; in his girdle a dagger; in his hand a staff; which in Spon's figure is thick enough to be a torch [or club], but in the Justinian figure is a spear; he is clothed in

a martial dress, and has also ornamental shackles on his legs. Neither of these figures has shoes; and both are young men. It is clear by the crescent, that this figure is the moon god; *Deus Lunus*. It may, perhaps, surprise an English reader, to find the moon considered as masculine, a god; but this was extremely common among the ancients. Nor is it less striking to see this god in a military dress, while his companion wears robes of peace. However, we must observe, that a much fiercer character was anciently attributed to the moon, than is customary among modern bards, who sing her praise as "the gentle goddess." It is well known that Malachbelus signifies in Hebrew the King-Baal, or lord. The worship of this god (as of Diana Taurica) was sanguinary; for what reason, in reference to the moon, does not appear: the dagger in his girdle should not be forgot. [Query, Was the moon considered as a martial and fierce deity because, originally, military enterprizes were conducted *by night*? as surprises, ambushes, &c. *vide*, in HOMER, the night-adventures of Diomed, &c.] Aglibolus signifies, in my opinion, the rolling or revolving Baal, or lord: for such is the import of (גל) *GeL*, and clearly points out the sun (as the other figure does the moon) but under an aspect of greater mildness, than one should have expected in such a burning climate. That Aglibolus is the sun, is confirmed by the name of the emperor *Heliogabalus*, where the composition of the Greek *Helios* (the Sun) in a name evidently the same as that of our figure, admits of no doubt.

Observe, that the sun and moon, or Baal and Ashtaroth, are often mentioned as worshipped together in Scripture; but whether *Ashreh*, the grove, be the same as *Ashtaroth*, may now, I think, be doubted; since the tree in this representation, must surely be of indispensable necessity, or the sculptor would hardly have put it in a temple. [See the worship of this tree, and fire under it in No. CCLXXI.] One should have expected to have found this tree a palm at Palmyra; but if it be a pine it refers to Cybele, or the Earth, which is certainly indebted to the influences of the sun and moon for its fertility; [or *q.* to *Sami Rami*, *i. e.* the goddess *Sami*, in the fir tree?] We shall see Cybele again in No. 7.

The learned reader well knows how easily these hints might be prolonged into a dissertation, by adverting to ancient authors: though to suppress those remarks which this subject might occasion requires forbearance, yet I apprehend this is not the place in which to trace them fully. See the Plates of BAAL; BAAL AND MOLOCH; and PARTHIA. Also, No. CCXXXII. and Plate of MISCELLANIES, No. II.

No. 6. As the figure of *Deus Lunus* in the former Number was mutilated in his right arm, this number gives a complete representation of the same deity, from a medal of Antoninus and Verus, struck at Nysæ, a town of Caria, on the river Xanthus in Asia: he has on his head the Phrygian bonnet; on his shoulders the crescent; in his right hand he holds a patera; in his left a spear. The Nyseans worshipped *Deus Lunus*, whom they called *Kαμαρείτην*, as appears in Vaillant, p. 55. *Kamar*, in Arabic, signifies the moon, and is evidently the root of *Kamareiten*.

No. 7. The figures we have hitherto inspected represented young men, but, that we may not lead our readers to infer that the moon was always a god, this Number exhibits a *Luna Dea*, or Goddess, from a medal of Gordian: she has on the Phrygian bonnet and the crescent; she is joining her right hand to that of her companion Plenty, or Cybele; in her left hand she holds a victory; at her feet are an eagle, and a tortoise, symbols of rapidity, and of slowness. The general emblem is to this effect: The exercise of rapidity, at proper times, and of slowness at other proper times, has produced a victory; which victory is introductory to plenty. These emblems refer also to the cities of Cæsarea and Antioch: the *Luna Dea* (or *Bona Dea*, or *Gad*, or *Good Fortune*, which latter name, I think, under these circumstances, she well deserves) represents Cæsarea,

where no doubt she was worshipped; and Plenty represents Cybele, who was worshipped at Antioch: these two cities having been at the joint expenses of sacrifices and offerings, on this occasion; as appears by the altar standing between them.

Thus we see, that many of the heathen Deities coalesce ultimately in the sun and moon. What was Fortune? (*Baal Gad*)—the *Luna Dea* which presided over favourable times. Where then is the wonder that the Israelites should be tempted to solicit favourable seasons from this goddess, instead of intreating them from the Lord? as he complains: or, that they should offer propitiatory incense to the queen of heaven? Jer. xlv. 17. or, that the question is asked, Can any of the deities of the heathen give rain? which is so necessary to fertility: and an act of true divinity alone. We see too, how *Gad* and *Meni* terminate in the Sun and Moon. *Vide* their articles, in the *Dictionary*. We shall probably have occasion to re-consider some parts of this subject; and therefore, dismiss it for the present; only observing, that descriptions of Moloch, by the Rabbins, by Diodorus Siculus, and by others, very different from any thing alluded to in these representations, are extant.

No. CIX. BREAD, AND ITS PREPARATION.

UNDER the articles BREAD, and CAKES, in the *Dictionary*, many remarks are made, and much information is given, which it may be proper to advise the reader to peruse, previous to, or together with, the following explanation of our Plate.

Nos. 1, 2, 3, a Hand-Mill, such as are constantly used in private houses, in the East. As the form, as well as office, of this mill is the same throughout the greater part of Asia, travellers describe it in nearly the same terms.—The following is from *TOURNEFORT*, vol. ii. p. 85. “These mills consist of two flat round stones, about two feet diameter, which they rub one on another by means of a stick, which does the office of a handle. The corn falls down on the undermost stone, through a hole which is in the middle of the uppermost, which by its circular motion spreads it on the undermost, where it is bruised and reduced to flour, which flour working out at the rim of the mill-stones, lights on a board set on purpose to receive it. The Bread made thereof is better tasted than that of flour ground either by wind or water-mills: these hand-mills cost not above a crown, or a crown and a half.”

No. 1, shews the mill complete, ready for working, with the *cup* in the upper stone, for the purpose of receiving the corn; and the stick or handle for turning it. The upper stone only moves; the under stone is at rest.

No. 2, shews the upper mill-stone, separated from the lower; with a *section* of the cup, into which the corn being put, it passes down to the upper surface of the lower stone; and is ground by the rotation of the upper stone, which is forced into motion by the impulse of the peg, or handle by which it is turned.

No. 3, shews the lower mill-stone, with its pin, which being received into the upper stone, holds them both firmly together: also its stands, which like a kind of feet keep it steady, when placed on a table, in the lap, or, &c.

The form of this instrument is simple, and needs no farther explanation. Several passages of Scripture may be illustrated by remarks deducible from these figures. *First*, the office of grinding the corn, in the East, falls to the lot of the women: this they do every morning at day break; the grinder usually sits down on the floor, &c. and placing the mill on her lap, by means of the handle, works the upper stone round with her right hand. Hence we read, *Exod. xi. 5.* of “the maid servant who is behind the mill:”—So *Matt. xxiv. 41.* “two women grinding at the mill;”—perhaps, two women grinding in the same apartment, at different mills, yet shall experience different fates,

one being taken and the other left. But there certainly were mills which required ~~two~~ *women* to work one of them; of whom one might be taken, the other left. [See the PLATES.] And this is particularly noticed, and referred to, by Dr. SHAW, p. 297. folio edit. "Most families grind their wheat and barley at home, having two portable grind-stones for that purpose, the uppermost whereof, is turned round by a small handle of wood or iron, placed in the edge of it. *When the stone is large, or expedition is required, then a second person is called in to assist*; and as it is usual for *the women alone to be concerned* in this employment, *sitting themselves down* over against each other, with the mill-stones between them, we may see not only the propriety of the expression Exod. xi. but the force of the other, Matt. xxiv. Atheneus, has preserved an expression of Aristophanes, which takes notice of the same custom that is observed to this day among the Bedoween women, of singing all the while they are thus employed."

II. By adverting to this custom, of daily grinding corn for the family, we see the propriety of the law, Deut. xxiv. 6. "*No man shall take the upper mill-stone (No. 2,) or the lower mill-stone (No. 3,) as a pledge; for that would be to take his neighbour's life*"—his living—his daily food—as a pledge, since if *either* of the mill-stones were taken, his wife could not grind her daily provision of corn for the family. See also the severity of the punishment of Babylon, Rev. xviii. 24. "*the sound of the mill-stone which should grind a portion of corn daily, to supply the inhabitants, shall be heard in thee no more.*"

III. Observe the characteristic accuracy of the narration, Judges ix. 53, a woman, driven to desperation by the attack of Abimelech on the tower, ran with her mill-stone to the top of the wall and threw—not I apprehend, *a piece of a mill-stone*, but, *a division of the mill* itself (for instance, No. 2,) on the head of Abimelech, and smashed his skull:—the word *recab* (רֶכֶב) the *rider* (because the upper stone *rides* on the under stone) being inserted, to explain the foregoing words; "*a division—i. e. the rider*;" which the woman had only to separate by lifting it off from the little peg which united the mill-stones, even if it were not already separated; and we see that such a stone, of "two feet broad," was amply sufficient, when thrown from a considerable height, to fracture the skull of any man upon whom it fell.

In what degree the under stone was *harder* than the upper, it is not easy to say; but from the expression, Job xii. 24. "His heart is as firm as a stone; as hard as the under division" [of the mill]—it should seem that the finer and closer grained stones were chosen for this lower situation.

I conceive also, that we discover in the Philistines' usage of Samson, a degree of vindictive contempt, which perhaps was their *ne plus ultra* of contumely. That hero being blind, yet of great strength, they made him *grinder for the prison*. Grinding was women's work, therefore severely degrading to the hero; it was simple work, requiring no art; it was laborious work, wherein his strength was of service; and thus by drudging for them, in this menial employment, he earned a mortifying livelihood for himself. In this view Samson was worse used than Job (xxxi. 10.) supposes his wife might be; "*let my wife* be so degraded, that instead of having her corn ground for her, she shall perform that servile office herself; not for herself, or for me, the lawful object of her affectionate care, but let her *grind for another*." Samson, the hero! employed on women's work! a vilely fit employment for Dalilah's deluded lover: he ground too for others! for those in prison with himself! Samson, the hero, labours, as Isaiah predicts the virgin daughter of Babylon should labour; "*Come down, sit in the dust; sit on the ground; there is no chair for thee: Take the mill-stones, and grind meal*: nay more, whereas women who grind, usually sing while grinding, *sit thou silent: and get into darkness; sneak* into some dark hole and corner, endeavouring to obtain a partial concealment of thy vexation and disgrace: chap. xlvii. 1. Did Samson thus sit on the ground? silent? —if he did, he resembled the once haughty, but now subject daughter of Babylon.

We

We can hardly call No. 4, a Mill; but it is an instrument used for the same purpose, though it rather bruises than grinds. It consists of two parts; a hollow stone, and a roller, which being rolled upon the corn to be ground, reduces it to a coarse meal. NIEBUHR tells us, that this instrument was used on board the ship in which he voyaged; and that, after being accustomed to it, he esteemed coffee, thus bruised, as superior in flavour to that which had been ground; as the Arabs maintained that corn also was, to them.

No. 5, is one of the kinds of Oven used in the East: probably, that meant as "Eve's oven," in the article BREAD. The embers at the bottom preserve heat enough for the lighter kinds of Bread, after the whole instrument has been thoroughly heated; and the thinner kinds of cakes are baked very quickly, by means of their adhesion to the inside of the Oven.—All these figures are from NIEBUHR.

The forms given to Bread in different countries are varied according to circumstances, whether it be required to sustain keeping for a longer, or a shorter time: that Bread which is to be eat the same day it is made, is usually thin, broad, and flat; that which is meant for longer keeping, is larger, and more bulky, that its moisture may not too soon evaporate. In Numbers 6, 7, 8, we have two specimens of *round* loaves, and one of a *square* loaf; so far as I at present recollect, the loaves most generally used among the Jews were round; though the Rabbins say the Shew-bread was square.

No. 6. It will be observed of this loaf, that it is divided into *twelve* parts: we cannot affirm, that the loaf used by our Lord at the Eucharist was also divided into *twelve* parts; but if it were, it shews how conveniently it might be distributed among the disciples; to each a part: and *possibly* such a compartition of it might be thought to tend toward settling the question, whether Judas partook of it? I think he did not; but that our Lord in some degree complied with a custom mentioned in the article EATING, in the *Dictionary*. I conceive too, that such a divided loaf gives no improper comment on the passage, "We being many are one Bread"—many partakers, each having his portion from the same loaf. 1 Cor. x. 17.

It should not be passed over in silence, that No. 7, is a *glass* bottle, containing wine. It is a curious evidence that the use of glass was more common among the ancients than has been generally supposed: and besides, it furnishes a bottle different from that of No. LVIII. The loaf in this number is divided only into seven parts.

No. 8. Specimens of square Loaves.—Nos. 6, 7, 8, are from Antiq. Herculan.

No. CX. OF PRESENTS FROM INFERIORS, IN THE EAST.

I REMEMBER that I could not help smiling on first reading the *wise* remark of a distinguished author, on the behaviour of Saul to Samuel, 1 Sam. ix. "*Saul said to his servant,*" who had proposed to him to consult the seer, respecting the way they should go, "*The bread is spent in our vessels; we have no Present to offer the man of God:—what have we?*" The servant answers, "*I have here the fourth part of a shekel of silver; that will I give him.*" Quite a fortune-telling price, for a fortune-telling business, says the author alluded to, sixpence, or seven-pence; a fit price for a conjurer to direct them after their asses!

If there be such a thing as *well-meaning* infidelity, how cautiously should professors of it conceal their ignorance! But, I suppose, *that* infidelity which is the result of free and full investigation of Scripture, and its principles, and which is really built upon knowledge, is at least as great a *rara avis in terra* as a black swan.

It should be noted, that Presents of some kind, are the *regular introducers* of one party to another, in the East. Imperious custom has so firmly established the pro-

priety of this mode of introduction, that it admits of no hesitation. Dr. Pococke tells us of a present of *fifty radishes!* Other authors mention—a flower, an orange, or similar trifles: and Mr. HARMER has extracted instances of presents made in money, some of which were trivial enough: but, I think the least valuable present I have read of, is one made to solicit a favour from Mr. BRUCE: *about a score of dates!* in value, perhaps, not exceeding the same number of plums, or damsons, among ourselves.

“ I mention this trifling circumstance,” says Mr. B. vol. i. p. 68, “ to shew how **ESSENTIAL** to humane and civil intercourse *presents* are considered to be in the East; whether it be dates, or whether it be diamonds, they are so much a part of their manners, that, without them, an inferior *will never be at peace in his own mind, or think that he has hold of his superior for his protection.* But *superiors give no presents to their inferiors.*” The same says Sir JOHN CHARDIN, “ they make no presents to equals, or to those who are below themselves.”

Presents, then, are tokens of honour; not intended as offers of payment, or of enrichment; and under this reference, we ought to consider the conversation of Saul with his servant, “ We have no fit, *i. e.* honourable, gift, to introduce us to the seer, as custom requires; we cannot go empty-handed, *that* would be to derogate from his dignity; and should we risk that unc customary procedure, he might refuse to see us, or to give us his advice.” Observe on this subject the policy of Jacob, who, by entreaty, *constrained* Esau to accept his Present: thereby *acknowledging him as the elder brother still*; and binding him, by his honour, to *defend* his suppliant, now under his protection. Observe the same idea in Jacob’s present sent to [Joseph] the governor of Egypt: and generally, wherever such complimentary entreaty occurs.—But, how is it that we read so little of Presents in the New Testament?—When did our Lord receive a present? No: “ He went about doing good” *gratis*; and was, perhaps, but seldom requested to exert his power in favour of those who were able to offer presents. Perhaps, as Abraham had his reasons for refusing Abimelech’s presents, Gen. xiv. 23. and Paul had his also, 2 Cor. xii. 13. so might our Lord decline presents, even as tokens of honour. Observe the difference between presents viewed in this light, and the bargain-and-sale proposal of Simon Magus, Acts viii. 18.

No. CXI. GARMENTS, AS PRESENTS FROM SUPERIORS.

PRESENTS of Dresses are alluded to very frequently in the historical books of Scripture, and in the earliest times: when Joseph gave to each of his brethren a change of raiment, and to Benjamin five changes of raiment, it is mentioned without particular notice, and as a customary incident, Gen. xiv. 22. Naaman gave to Gehazi, from among the presents intended for Elisha, who declined accepting any [as we have seen above, some persons did, on extraordinary occasions], two changes of raiment; and even Solomon, king as he was, received raiment as presents, 2 Chron. ix. 24. This custom is still maintained in the East: it is mentioned by all travellers; and I have merely chosen to give the following extract from DE LA MOTRAYE, in preference to what might easily have been produced from others, because he notices, as a particularity, that the Grand Seignior gives his Garment of honour *before* the wearer is admitted to his presence: but the Vizir gives his honorary dresses *after* the presentation: will this apply to the parable of the wedding garment, and to the behaviour of the king, who expected to have found all his guests clad in robes of honour? Matt. xxi. 11. Is any thing like this management observable, Zech. iii.? Joshua being introduced to the angel of the Lord, not to the Lord himself, stood before the angel with filthy garments; but he ordered a handsome *caffetan* to be given him? Jonathan, son,

of Saul, divested himself of his robe, and his upper garment (*vide* No. LXII.), even to his sword, his bow, and his girdle—partly intending David the greater honour, as having been apparel worn by himself; but principally, it may be conjectured, through haste and speed, he being impatient of honouring David, and covenanting for his affection. Jonathan would not stay to *send* for raiment, but instantly gave him his own. The idea of honour connected with the *caffetan*, appears also in the Prodigal's father,—“*bring forth the best robe.*” We find the liberality in this kind of gifts was considerable.—Ezra ii. 69. “The chief of the fathers gave one hundred priests' Garments.”—Neh. vii. 70. “The Tirshatha gave five hundred and thirty priests' Garments.”—This would appear sufficiently singular among us; but in the East, where to give is to honour, the gift of garments, or of any other usable commodities, is in perfect compliance with established sentiments and customs.

“The *Visier* entered at another door, and their Excellencies rose to salute him after their manner, which was returned by a little inclining of his head; after which he sat down *on the CORNER of his sofa* (*vide* No. XII.), *which is the most honourable place*; then his *chancellor*, his *Kiahia*, and the *Chiaouz Bushaw*, came and stood before him, till coffee was brought in; after which *M. de Chateauneuf* presented *M. de Ferriol* to him, as his successor, who delivered him the King his master's letters, complimenting him as from his majesty and himself, to which the *Visier* answered very obligingly; then they gave two dishes of coffee to their Excellencies, with sweetmeats, and afterwards the perfumes and sherbet; then they clothed them with *CAFFETANS of a silver brocade, with large silk flowers*; and to those that were admitted into the apartments with them they gave *others of brocade*, almost all silk, except some slight gold or silver flowers; according to the custom usually observed towards all foreign ministers.” DE LA MOIRAYE'S Travels, page 199.

“*Caffetans* are long vests of gold or silver brocade, flowered with silk; which the Grand Seignior, and the *Visier*, present to those to whom they give audience: the Grand Seignior *before*, and the *Visier after*, audience.” *Idem*.

No. CXII. POURING WATER ON THE HANDS.

THERE is a description of Elisha the prophet, by a part of his office when servant to Elijah, which appears rather strange to us. “Is there not here a prophet of the Lord?” says king Jehoshaphat; he is answered, “Here is Elisha ben Shaphat, *who poured water on the hands of Elijah, i. e.* who was his servant and constant attendant. So PITTS tells us, p. 24. “The table being removed, before they rise [from the ground whereon they sit], a slave, or servant, who stands attending on them with a cup of water to give them drink, steps into the middle, with a bason, or copper pot of water; somewhat like a coffee-pot, and a little soap, *and lets the water run upon their hands one after another, in order as they sit.*” Such service it appears Elisha performed for Elijah: what shall we say then to the remarkable action of our Lord, who “poured water into a bason, and washed his disciples' feet,” after supper? Was he indeed among them *as one who serveth*? Why he washed their feet rather than their hands, *vide* No. CIV. and the Plate, ATTITUDE AT TABLE.

On this subject, says D'Ohsson, p. 309, “Ablution, *Abdesth*, consists in washing the hands, feet, face, and a part of the head; the law mentions them by the term—“the three parts consecrated to Ablution.”... The Mussulman is generally seated on the edge of a *sopha*, with a pewter or copper vessel lined with tin placed before him upon a round piece of red cloth, to prevent the carpet or mat from being wet: a servant, kneeling on the ground, pours out water for his master; another holds a cloth destined

for these Purifications. The person who purifies himself begins by baring his arm as far as the elbow. As he washes his hands, mouth, nostrils, face, arms, &c. he repeats the proper prayers . . . It is probable that Mohammed followed on this subject the book of Leviticus."

It is well known that we have an officer among ourselves, who at the coronation, and formerly at all public festivals, held a bason of water for the king to wash his hands in, after dinner; but it is not equally well known, that Cardinal Wolsey one time, when the Duke of Buckingham held the bason for Henry VIII. after the king had washed, put his own hand into the bason: the Duke resenting this intrusion, let some of the water fall on the habit of the Cardinal, who never forgave the action, but brought the Duke to the block, in consequence of his resentment.

No. CXIII. MODES OF BAPTISM.

AMONG the most remarkable, and indeed unintelligible, customs, 'is that noticed under the article BAPTISM, in the *Dictionary*, of baptizing *the dead*; quoted from *Chrysostom*: but a custom at least equally unreasonable, is related by *TOURNEFORT*, vol. iii. p. 248. After mentioning baptizing of children, he says, "the Armenians believe that none but the priests can administer valid Baptism, on any occasion whatever. I myself have heard say, there are priests who baptize DEAD CHILDREN; and I make no difficulty of believing it, since they give extreme unction ONLY to those who are dead." Surely these *Christians* have other authority than that of Christ, *Heal the sick*: or that of the apostle, James v. 14. "Anointing the sick with oil in the name of the Lord; and the prayer of faith shall save the sick; and the Lord shall raise him up." Or how can they vary a rite—from anointing the sick for recovery, to—anointing a body after death, when all hope of recovery is extinct.

TOURNEFORT proceeds to narrate the manner of baptizing children in the river, on Christmas day. "They prepare an altar in a boat covered with fine carpets; thither the clergy repair as soon as the sun rises, accompanied by parents, friends, and neighbours:—be the weather ever so severe, after ordinary prayers, the priest plunges the child three times into the water, and performs the unctions. The governors of the provinces are often present, and sometimes the king." This resembles the rite of the Greek church in Russia. As a companion to this immersion, I transcribe from *Mr. BRUCE* his account of Baptism, as practised in Abyssinia; where it seems, that it is customary to repeat Baptism several times in the course of a person's life. The following is the annual ceremony:—

"As soon as the sun began to appear, three large crosses of wood were carried by three priests drest in their sacerdotal vestments, and who, coming to the side of the river, dipped the cross into the water, and all this time the firing, skirmishing, and praying, went on together. The priests with the crosses returned; one of their number before them, carrying something less than an English quart of water, in a silver eup or chalice. When they were about fifty yards from Wellela Michael, that general stood up, and the priest took as much water as he could hold in his hands, and sprinkled it upon his head, holding the cup at the same time to Wellela Michael's mouth to taste; after which the priest received it back again, saying at the same time, "*Gzier y'barak*," which is simply, "May God bless you." Each of the three crosses was then brought forward to Wellela Michael, and he kissed them. The ceremony of sprinkling the water was then repeated to all the great men in the tent, all cleanly dressed as in gala: some of them, not contented with aspersion, received the water in the palms of their hands joined, and drank it there: more water was brought to

those who had not partaken of the first; and, after the whole of the governor's company was sprinkled, the crosses returned to the river, their bearers singing *hallelujahs*, and the skirmishing and firing continuing."

Mr. BRUCE relates, that at one of these Baptisms, the king took the chalice out of the hand of the priest who presented it, and threw the water over Ras Michael, his prime minister, saying, at the same time, "I'll be your deacon." This was looked on by the whole court, and the spectators, as a singular honour done to the minister. What different ideas would the throwing a bason of water over a person occasion in Britain! *Vide* No. xiv.

No. CXIV. HORNS WORN IN THE EAST.

THE Public may remember, that about two years ago, some of our India ships brought over a number of *Sepoys*, who did duty as marines during the voyage; these were newly clothed in England, and presented to the king. Perhaps there were but few, possibly not one, who, having the opportunity of seeing these soldiers, made the same observations as the writer of this article, respecting the helmets worn on their heads. These helmets appeared to be made of stout leather, or other strong substance; they were oval, and nearly flat, like the trencher caps worn at our universities: in the centre rose a head-piece, or crown, ornamented with feathers, &c. and on the front, *directly over the forehead*, was a *steel Horn*, rising as it were from a short stem, and then assuming the form of one of our extinguishers, used to extinguish the light of a candle.

It appeared, also, that the comparison of such a military Horn to the natural Horn of a Reem (the Unicorn of our translators), the Rhinoceros, was extremely applicable: for having seen the great Rhinoceros at the menagerie at Versailles, I recollected the resemblance perfectly.

Whether we should be justified in referring this part of dress to the military *only*, may be questioned; because Hannah, for instance, says, "*My Horn is exalted.*" 1 Sam. ii. 1. But women, occasionally, might adopt, as parts of dress, ornaments not altogether unlike this Horn, even if this form of speech were not derived originally from the soldiers' dress, and transferred to a notorious disposition of mind; or to other instances.

This also diminishes the apparent strangeness of Zedekiah's conduct, 1 Kings xxii. 11. *who made himself HORNS of iron*, and said, "Thus saith the Lord, With these" military insignia, "shalt thou push the Syrians until thou hast consumed them." We are apt to conceive of these Horns, as projecting, like bulls' Horns, on each side of Zedekiah's head. How different from the real fact! Zedekiah, though he pretended to be a prophet, did not wish to be thought *mad*; to which imputation such an appearance would have subjected him: whereas, he only acted the hero;—the hero returning in military triumph: it was little more than a flourish with a *spontoon*. In corroboration of this idea, let us hear Mr. BRUCE, who first elucidated this subject by actual observation:

"One thing remarkable in this cavalcade, which I observed, was the head-dress of the governors of provinces. A large broad tillet was bound upon their forehead, and tied behind their head. In the middle of this was a *HORN*, or *conical piece of silver, gilt, about four inches long, much in the shape of our common candle extinguishers*. This is called *kirn* [קִרְן] or Horn, and is only worn in reviews, or parades after victory. This I apprehend, like all other of their usages, is taken from the Hebrews, and the several allusions made in Scripture to it, arise from this practice:

—“I said to the wicked, Lift not up the Horn”—“Lift not up your Horn on high; speak not with a stiff neck”—“The Horn of the righteous shall be exalted with honour,” &c.

No. CXV. OF THE REEM, OR UNICORN.

“THERE are two animals named frequently in Scripture, without Naturalists being agreed what they are; the one is Behemoth, the other the Reem; both mentioned as the types of strength, courage, and independence on man, and, as such, exempted from the ordinary lot of beasts, to be subdued by him, or reduced under his dominion. Though this is not to be taken in a literal sense, for there is no animal without the fear, or beyond the reach of the power, of man, we are to understand this as applicable to animals possessed of strength and size so superlative, as that in those qualities other beasts bear no proportion to them.

“The Behemoth then, I take to be the Elephant; his history is well known, and my only business is with the Reem, which I suppose to be the Rhinoceros. The derivation of this word, both in the Hebrew and the Ethiopic, seems to be from erectness, or standing straight. This is certainly no particular quality in the animal itself, who is not more, or even so much erect as many other quadrupeds, for in its knees it is rather crooked; but it is from the circumstance and manner *in which his horn is placed*. The horns of other animals are inclined to some degree of parallelism, with the nose, or *os frontis*. The horn of the Rhinoceros alone is erect and perpendicular to this bone, on which it stands at right angles, thereby possessing a greater purchase, or power, as a lever, than any horn could have in any other position.

“This situation of the horn is very happily alluded to in the sacred writings:—“My horn shalt thou exalt like the horn of an Unicorn:” and the horn here alluded to is not wholly figurative, as I have already taken notice of in the course of my history, but was really an ornament worn by great men in the days of victory, preferment, or rejoicing; when they were anointed with new, sweet, or fresh oil, a circumstance which David joins with that of erecting the horn.

“Some authors, for what reason I know not, have made the Reem, or Unicorn, to be of the deer or antelope kind, that is, a genus whose very character is fear and weakness, very opposite to the qualities by which the Reem is described in Scripture; besides, it is plain, *the Reem is not of the class of clean quadrupeds*; and a late modern traveller, very whimsically, takes him for the Leviathan, which certainly was a fish.—It is impossible to determine which is the silliest opinion of the two. Balaam, a priest of Midian, and so in the neighbourhood of the haunts of the Rhinoceros, and intimately connected with Ethiopia (for they themselves were shepherds of that country), in a transport, from contemplating the strength of Israel whom he was brought to curse, says, they had as it were the strength of the Reem. Job makes frequent allusions to his great strength and ferocity, and indocility. He asks, “Will the Reem be willing to serve thee, or abide by thy crib?” that is, Will he willingly come into thy stable and eat at thy manger? And again, “Canst thou bind the Reem with a band in the furrow, and will he harrow the valleys after thee?” In other words, Canst thou make him go in the plow, or the harrow? BRUCE, vol. v. p. 89.

“Isaiah, who of all the prophets seems to have known Egypt and Ethiopia the best, when prophesying about the destruction of Idumea, says, that “the Reem shall come down with the fat cattle;” a proof that he knew his habitation was in the neighbourhood.” BRUCE’S Travels, vol. v. p. 90.

“I have said the Rhinoceros does not eat hay or grass, but lives entirely upon trees;

he does not spare the most thorny ones, but rather seems to be fond of them; and it is not a small branch that can escape his hunger, for he has the strongest jaws of any creature I know, and best adapted to grinding or bruising any thing that makes resistance. He has twenty-eight teeth in all, six of which are grinders, and I have seen short indigested pieces of wood, full three inches diameter, voided in his excrements; and the same of the Elephant.

“But besides the trees, capable of most resistance, there are in these vast forests within the rains, trees of a softer consistence, and of a very succulent quality, which seem to be destined for his principal food. For the purpose of gaining the highest branches of these, his upper lip is capable of being lengthened out so as to increase his power of laying hold with this in the same manner as the Elephant does with his trunk. With this lip, and the assistance of his tongue, he pulls down the upper branches which have most leaves, and these he devours first; having stript the tree of its branches, he does not therefore abandon it, but placing his snout as low in the trunk as he finds his horn will enter, he rips up the body of the tree, and reduces it to thin pieces like so many laths; and when he has thus prepared it, he embraces as much of it as he can, in his monstrous jaws, and twists it with as much ease as an ox would do a root of celery.” BRUCE, p. 95.

Mr. PARKHURST, who has said some very strong things against the Rhinoceros being the Reem, which he takes to be a wild animal of the beeve kind, a wild Bull, observes, that it is said of Joseph, “he shall *push* the people to the ends of the earth; and his two horns are the thousands of Ephraim, the ten thousands of Manasseh.” Now, says he, “the horns of the Rhinoceros are not formed for pushing.”—But may not the same horns which raise up the succulent coverings of trees, push them, separate them, also, if there be occasion? is this the action designed by the word *push*? Africa certainly has a species of Rhinoceros with two horns; or, from some particular cause, a second horn grows behind the first; it is not smooth or uniform, but seems to be of the nature of an excrescence. Mr. BRUCE mentions a third horn, as sometimes found on old males. After all, the question might, perhaps, be justly stated on the score of probability.—Is it more likely the Urus, or wild Bull, of the forests of Germany, (are there any other forests *nearer* to Judea?) or the Rhinoceros of the forests of Africa, should be best known to the sacred writers? I find few or no allusions to European subjects in the Old Testament. Babylon was in point of distance much farther off; yet with Babylon, though across a desert, the Jews seem to have had more intimacy than with Greece, though within a day or two’s sail. I have not yet discovered in any traveller in Asia, the description of any other creature, to which the allusions made to the Reem, or the Unicorn, can be referred. See the Plates, REEM, or RHINOCEROS.

No. CXVI. PUBLIC RECORDERS.

IN confirmation of an idea suggested under the article Book, in the *Dictionary*, that *registers* answering the purposes of *annals* were publicly kept in early ages: the reader is in the first place reminded of the Treasurer reckoned among the officers of a CARAVAN, in No. I. whose duty it is to keep a journal of every occurrence worthy notice. That this custom was maintained in the court of Ahasuerus, we learn from Esther, vi. 1. which relates, that when the king could not sleep, he had the public journals read to him. See also No. xxxvi.

Baron Du TOTT mentions the same thing, as practised in the Ottoman Porte, vol. ii. p. 15. “It was likewise found in the RECORDS OF THE EMPIRE, that the

last war with Russia had occasioned the fitting out of a hundred and fifty galliots, intended to penetrate into the sea of Azoph; and the particulars mentioned in the account of the expenses not specifying the motives of this armament, it was forgotten that the ports of Azoph and Taganrag stood for nothing in the present war; the building of the galliots was ordered, and carried on with the greatest dispatch."

Here we find a *deficiency* of particulars mentioned in the account of expenses: may we not attribute to some such *deficiency* the variations, in some trifles, which occur in the books of Kings and Chronicles? *i. e.* the particulars were well known at the time, but every minutia was not recorded; and little indeed did the Recorders imagine, that distant climes, and distant ages, would take occasion from thence to question their veracity!

This subject naturally leads to the consideration of those "*Books of the Prophets*," which are quoted in the Old Testament, as authorities for certain histories; which books, thus referred to, are usually lives and actions of the kings, not records of any chronological period of time, as fifty or a hundred years, but solely the reign of such a king. I conceive that the very same custom is retained in Abyssinia; where a person is specially appointed to the office of Recorder; and if the same consequence were anciently attached to that office among the Hebrews, as is now in that country, we may safely rely on the authenticity of the narration, and the integrity of the narrator; perhaps, too, we may discern reasons why Scripture sometimes refrains from condemning certain crimes; as it is not the duty of the Historiographer to comment on the king's actions. But I think we may safely add, that succeeding *providences*, recorded in such histories, are usually comments sufficiently explicit, independent of their connexion as cause and effect. Many other particulars will occur to the reflective reader.

"The king has near his person an officer who is meant to be his HISTORIOGRAPHER. He is also keeper of his seal; and is obliged to make a journal of the king's actions, good or bad, without comment of his own upon them. This, when the king dies, or at least soon after, is delivered to the council, who read it over, and erase every thing false in it, whilst they supply every material fact that may have been omitted, whether purposely or not. This would have been a very dangerous book to have kept in king Bacusa's time; accordingly, no person ever chose to run that risk; and the king's particular behaviour afterwards had still the farther effect, that nobody would supply this deficiency after his death; a general belief prevailing in Abyssinia that he is alive to this day, and will appear again in all his terrors. It is owing to this circumstance that we have nothing complete of this king's reign; only a few anecdotes are preserved, some of them very odd ones." BRUCE'S Travels, vol. ii. p. 596.

It is remarkable that the title Seer occurs principally, if not altogether under the regal government of Israel: we meet with it first in reference to the prophet Samuel, 1 Sam. ix. 9. such persons having been heretofore called prophets. May it be questioned whether Samuel was not the first *acknowledged Official* writer of Annals? *i. e.* one attached to the king's person, so far at least as to be confessedly engaged as such, in the royal service. [The Judges themselves, in earlier times, might compose their own narrations (as Ezra, or Nehemiah, afterwards), or private persons for them.] Indeed, as Saul was the first king, Samuel, alone, could be the first Recorder under the crown. Hence probably his books are preserved, as the first of their kind, the exemplars of all others. Also, did not Gad, "David's seer," 1 Chron. xx. 9. Heman, "the king's seer," 1 Chron. xxv. (perhaps after Gad's demise), Iddo "the seer," Jeduthun, "the king's seer," 2 Chron. xxv. 15, &c. occupy the post of regal Historiographer? whence other writers of memoirs might also be called seers. This idea is corroborated by what is remarked of Manasseh, 2 Chron. xxxiii. 19.—"His prayer, and his pardon, his sin,

sin, his trespass, his high places, groves, graven images, &c.—*behold they are written among the remarks, words, (רברי) NARRATIONS, of the seers.*” If this be admitted, then we see the importance of these officers, as “keepers of the king’s seal;” the reason for the distinction between Prophet and Seer; why a person might be a prophet only, *i. e.* from God; or a seer only, *i. e.* a writer of memoirs, or both together, &c. &c.

No. CXVII. OF WELLS IN THE EAST.

THE importance of Water is acknowledged all over the world: but the labour with which it is sometimes procured in the East, is hardly credible to an English ear. I shall therefore combine in this article a number of remarks, made incidentally by different travellers.

We have already introduced this subject, in part, by the quotation from Major ROOKE, in No. LXX; where we saw the contention occasioned by a disputed value of this necessary element: the present article will confirm the remarks to which that might give occasion.

“The Mouritan [at Cairo] is a large hospital for the *sick* and *mad*; those of the former class are not numerous, considering the extent of the city. The sick were formerly provided with every thing that could tend to soothe their distress, *not excepting even Music*. From the insufficiency of the funds to supply so great an expense, *the Music had been retrenched, but has been since restored by the charity of a private person*. Here, as well as at Constantinople, are several elegant houses, where fresh Water is distributed *gratis* to passengers.” NIEBUHR’s Travels, vol. i. p. 61.

This extract affords two remarks; *first*, that the reputation of Music in the cure of diseases is still maintained in the East; and, if the expression, *not excepting even Music*, be properly referable to the *mad*, then, I think, it contains a striking allusion to such management as was practised in the case of Saul, 1 Sam. xvi. 23. The second remark is on the distribution of Water *gratis*; which is esteemed a most beneficial charity, as well at Constantinople as at Cairo.

Contrast this charitable donation with the price of Water at Suez; says PITTS, p. 111. “In this town we paid *a groat, or sixpence*, a gallon, for fresh Water.” Suppose this price, or what part of it might be proper, to be paid for the very considerable quantity necessary to supply the whole caravan of Israel; in order to see the force of the offer made by Moses to Edom, Numb. xx. 29. “*if I, AND MY CATTLE*, drink of thy Water, then will I pay for it.” What a princely revenue had this been to the proprietors of the Wells, or to the government of the country! Let this price also stand in confirmation of Mr. HARMER’s remark, that there was a certain understood *value* in the “cup of cold Water” given to a disciple of Christ. Matt. x. 42. Mark ix. 1.

“The Sabeans had a reservoir, or basin, for Water, which was anciently famous, and which I often heard talk of in Arabia: but nobody could give me an exact description of it, except one man of rank, who had been born at Mareb, and had always lived there. He told me, that the famous reservoir, called by the Arabs Sitte Mareb, was a narrow valley between two ranges of hills, and a day’s journey in length. Six or seven small rivers meet in that valley, holding their course south and south-west, and advancing from the territory of the Imam. The two ranges of hills which confine this valley, approach so near to each other upon the eastern end, that the intermediate space may be crossed in five or six minutes. To confine the waters in the rainy season, the entrance into the valley was here shut up by a high and thick wall: and as outlets, through which the Water thus collected might be conveyed to water the neighbouring fields, three large flood-gates were formed in the wall, one above

another. The wall was fifty feet high, and built of large hewn stones. Its ruins are still to be seen, but the waters, which it used to confine, are now lost among the sand, after running only a short way." NIEBUHR, vol. ii. p. 66. *English Edit.*

This structure is attributed, by tradition, to the Queen of Sheba; it was ruined by suffering the crevices made by the water (Michaelis says, Question 94, made by mountain rats) to go unrepaired; till at length the whole bank gave way, the country was inundated, and the torrent overspread all around.

I never read this account without thinking on Solomon's remark, Prov. xvii. 14. "The *beginning* of strife is like the letting out of water," *i. e.* it may begin by crevices, or be occasioned by rats; but unless those injuries be speedily repaired, the event may be universal destruction. Possibly Solomon had experienced such occurrences, among his own *cisterns*; but if he had no particular occurrence in view, yet the reader will be wise in admitting deeply into his mind the general practical morality of the allusion: the importance it may fairly claim must vindicate the application of this extract in this place; "*therefore leave off contention BEFORE IT BE MEDDLED WITH.*" A phraseology, which, if it be not excellent English, yet is excellent advice.

There are some particulars in PLAISTED'S Journey over the Great Desert from Busserah to Aleppo, which coincide, pretty nearly with circumstances recorded of the Israelites in their journey from Egypt.

"June 19. An uneven country,—the sand lay in heaps, just as it had been driven by the wind; some bushes: at noon encamped near a tribe of Arabs, who had there pitched their tents, which are their constant habitations; and these they remove from place to place according to their convenience. Here we had Water for our camels, they having been without in eighty miles journey. The name of the place is *Khuniga*." Observe, The name of a place does not imply a town, or habitations, &c. at that place.

"June 26. A barren country. At half past four in the afternoon, we arrived at a place called *Alathla*, and encamped near the Wells; close to which were *five trees which in the desert is a very extraordinary sight*, for these are the first we have met hitherto: in seven days and a half." Compare Exod. xv. 27. "They came to Elim, where were twelve Wells of Water and threescore and ten palm-trees; and they encamped by the water." 1 Kings xix. 4. "Elijah went a day's journey into the wilderness, where he sat down under a juniper tree," being glad of the shelter and shade of any tree, no matter of what species.

"June 29. We encamped at two in the afternoon, three miles short of a ruined fort, called *Akayathar*, near a standing pool of Water, which was so muddy, it was not fit to drink; for which reason three wells were dug [by our people] pretty near it, wherein they met with Water which was very good. If this method was put in practice oftener, especially where the situation of the ground gives some hopes of success, I am persuaded the scarcity of water, so much complained of, would be greatly lessened; and, perhaps, in the most improbable places, it would not be wanting if they were to dig deep enough." Compare Exod. vii. 4. Numb. xxi. 18.

"July 13. We arrived at Wells of good Water, which were *very deep*, and walled round the inside of the borders with stone, p. 72. Water may be had if they dig deep enough. The many fragments of ropes, on the stone edges, and other signs, demonstrate that these had been long made use of; their being sunk in that place was owing to great necessity.

"Many Wells were from an hundred and sixty to an hundred and seventy feet deep; but, happily for both men and beasts, dug in sloping grounds; for as the water is to be raised by a cord dragging a leathern bucket, this is more easily accomplished in going down hill, than if the ground were barely level, or if an ascent were to be climbed." NIEBUHR'S Travels, vol. i. p. 268.

From the great depth of earth which must be dug away to get at Water, we infer the labour Abraham had to dig his Wells, and Isaac after him, to re-open them, when filled by the Canaanites. We see too, that a Well was an article of property of the most valuable kind; because it was procurable, in many places, only by continued and expensive labour. The great depth of these Wells will naturally remind the reader of the remark of the woman of Samaria, John iv. 11. "Sir, thou hast nothing to draw with, and the Well is deep." It illustrates also the wise observer's expression, "When counsel in a man's heart is like deep water, the man of understanding will draw it out." Prov. xx. 5.

The reader may, or may not, have remarked, how greatly such a considerable depth of a Well might favour the *equivocation* of the woman, and the security of Ahimaaz and Jonathan, in the history, 2 Sam. xvii. 20. Being sent to David, *they came to a man's house in Bahurim, who had a Well in his court-yard*; into this Well they went down; but lest, even at this depth, they should by any inadvertency be discovered, *a woman took and spread a covering over the Well's mouth, and spread ground corn thereon*, so as entirely to conceal it; and the contrivance was not suspected: for who would have thought of a Well under this weight and covering? When questioned about Ahimaaz and Jonathan, she answers, "Make haste and pursue them, for by this time *they are over the water-brook*:" and so indeed they were, over the water-brook of the Well, wherein they were concealed.

Observe also the extensive damage done by Israel to the land of Moab, 2 Kings iii. 19. "Ye shall smite every choice city, and good tree, and *stop up all the Wells of Water*." The severity of this proceeding is sufficiently obvious; and if the Wells were deep, nothing could exceed it, either in suffering or in continuance.

Was the Well of Bethlehem, for whose Water David longed, deep?—very deep? if it was, the delay necessary to draw Water from it, adds much to the risk run by his servants, who fetched the Water; especially if, during the time of their drawing this Water, they were surrounded by enemies: well might he call it, when offered to him, "the blood of these men."

Dr. E. D. CLARKE, who is the last traveller that has visited this spot, describes the water of the Well of Bethlehem, as "pure and delicious:" but, he does not say whether, or not, the well is deep.

On the whole, these extracts add much to the spirit of those passages in Scripture, where Wells, or Brooks, or Waters, are mentioned; but to know the full value of this indispensable element, we must endure burning thirst, beneath an unclouded sky, under a vertical sun, amidst an arid desert:—the very idea is too painful for Nature to support: what then must it be to suffer?

No. CXVIII. RAPID CHANGES OF RULERS.

BEING accustomed to regular governments, and to a peaceable succession of princes, we are at a loss to comprehend the facility with which conspiracies and revolutions appear to have been executed in Israel; as, for instance, 1 Kings xvi. 8. "Elah's servant, Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah; and Zimri went in and smote him, and reigned in his stead: and slew all the house of Baasha; leaving neither kinsfolks nor friends. [Elah reigned about two years.] Zimri reigned *seven days* in Tirzah, Omri, captain of the host, being made king by the people; he besieged Zimri in Tirzah:—Zimri, seeing the city taken, went into the royal palace, and burned it over him, and so died. Israel was divided into two parties; half

followed Tibni: half followed Omri: Omri prevailed, and reigned six years." A like history we have, 2 Kings xv. 8. "Zachariah reigned over Israel *six months*: Shallum conspired against him; and slew him, *before the people*; and reigned in his stead. Shallum reigned a *full month* in Samaria. Menahem came to Samaria, and smote Shallum, and reigned in his stead. Menahem reigned ten years. Pekahiah his son reigned *two years*: Pekah, one of his captains, conspired against him, and smote *him in the palace* (and with him *fifty men of the Gileadites*), and reigned in his stead." The following extract from the notes to "The Voyage to Barbary, A.D. 1720, for the Redemption of Captives," translated from the French, with notes by MORGAN, p. 78, may explain how, from the nature of the functions, and office of governor, such assassinations might take place so easily: and it seems fairly to parallel the rapidity of these exaltations and reversions. One out of six Deys we find die in his bed! but this at the expense of blood,—sparing nobody!

"Of these six *Deys*, it may not be unacceptable to some readers to see a brief epitome.—(1) *Hassan Chians*; a too mild and very indolent miser, and therefore in small esteem. I cannot say how long he had reigned; nor what became of him after he was deposed in the spring of 1700 (for I never saw the country till next year), to make room for the then Aga of *Turkish Spahis*. (2) *Azji Mustaja*, nicknamed *Keikli Bohuc*, *i. e.* upright whiskers; who, though naturally a poltron, led out, during his *six years* administration, more Algerine camps than, I believe, was ever done by any *Basha* or *Dey*. (3) *Uzain Hoja Sherib*. (4) *Bectash Mahomed Hoja*. This person, with his son-in-law *Uzun Hassan* (who took *Oran*) and five other *Turks* (all of whom *Uzain Sheriff* had bastonaded to *Tunis*), came very early one morning, in the summer of 1707, into the *king's house*, seized the poor sickly *Dey*, and sent him away. Not long after came news from *Algiers*, that *Bectash Hoja Dey* was massacred on his tribunal seat. *Uzun Hassan* was counselled to make the best of his way to *Tunis*; yet that fearless general determined on trying his fortune. Resolving for *Algiers*, he engaged all the *Turks* with him; and upwards of 600 *Spahis*, or *Turkish* cavalry, to swear fidelity on their *Koran* pendent under two cross banners, which one by one they all did; but were notoriously perjured. Next morning, most of our cavalry marched in good order towards the city, meeting all the way bands of *Algerine Turks*, armed, distributing among them loaves of their ammunition bread, made by order of the new *Dey*, much finer than ever. Many *Spahis* proceeded to the town; and soon after the rest returned, not finding matters go right for *Uzun Hassan*, who expected to hear of the *Dey's* assassination, and his own advancement to the throne of *Algiers*. That general then called a *Diwan*, and seated himself on a low stool in the front of his tent; and I, curious of novelties, stood just behind him, till I had almost paid dear for my curiosity. Few *Turks* attended the summons: and only one despicable looking fellow spake a word in answer to the general's harangue; or in his favour. Hereupon, clapping his hands, he cried out, "*Hoi, medet, hoi!*" "Alas! What none to speak on this important occasion, but that one poor new soldier?" Scarce had he uttered these words, when we heard in a low voice, *Monna, Monna; Monna, Monna*: which is the usual signal among the *Turks*, when they design a massacre, or other mischief, being equivalent to *All hands*, or the like. Presently several balls flew among us, and he was slain. He was of a stature very tall (as his appellative *Uzun* implies). *Keyl Mehemed* (so named from his scald head), and other favourites, were also demolished. (5) *Ibrahim* surnamed *Delli*, (or *The Fool*). He returned from exile in the mountains with only four other *Turks*, entered the palace early one morning, and shot *Bectash*; which done, *Ibrahim* took his place without farther ceremony or opposition. He enrolled at least 600 of the most lawless

miscreants among the militia, allowing them double pay, under the odious denomination of his *hampa*, or body-guard: but who were of no use to him, when his enemies (made so by his vices) conspired against him; and he was shot. To him, in less than five months after his promotion, succeeded, (6) *Ali Chiaus*; who piqued himself to be looked on as the avenger of *Uzun Hassan's* quarrel: and thus in the year 1710, the *Algerines* had three *Deys*. Before *Bobba Ali* had been *Dey* one month, he actually cut off 1700 *Turks*. Very few of *Ibrahim's hampa* found means to escape by flight; and the remainder, to a man, were all demolished. *Osman*, that *Turk*, who, as was observed, first began to call *Monna, Monna*, in the camp, was a *hampaji*, known by the name of *Monna Monna Osman*, was one of the first victims. During the eight years reign of this *Dey*, he destroyed above 3000 *Turks*, speaking within compass. Divers attempts were made on his life; as particularly once in a *mosque*, while at his devotions, a bold exile, come purposely for his post from the mountains, shot through his upper garment, but had his head instantly struck off, by the often cited *Bostanyzi Mehemed*, his treasurer, and immediate successor. He withal got himself invested with the title of *Basha*, by the Grand Seignior, that the militia might revere him, and be deterred from attempting against his life, as representing the *Ottoman Emperor's* person. Thus, and by sparing none who gave him the least umbrage, or who were even suspected, he maintained his dignity, and died in his bed, A. D. 1718, a happiness attending very few of his predecessors."

To complete the picture of the *Dey's* situation, and his exposure to the effect of such conspiracies, add the following passage, p. 78:

"Below, at the very extremity of the court-yard, is his tribunal, which is only a *sofa* of board, somewhat elevated, and covered with a mattrass and carpet. Thereon sitting cross-legged as our taylor, he daily continues from five in the morning to noon, and from one to four, to give all comers audience. He decides all points on the spot, without either expense or appeal, having no assistants or counsellors, but, on his right, four state secretaries, or grand ministers: only what relates to religion is left to be discussed by the *Cadhi*."

In such a situation, it is evident, that by courage and good management, with some good luck, the *Dey* might be slain "before the people," *i. e.* in full court and attendance; and his assassin might take his seat directly, as in the case of Shallum and Zechariah. [I request the reader to notice the additional names given to almost every body in this extract.]

Later days have witnessed a succession almost equally rapid, at Algiers; for, the cruel barbarian *Omar Bashaw Dey*, who immediately after signing a treaty in favour of Christians, massacred a number of unarmed and unsuspecting individuals at Bona, and who was chastized, by the destruction of his ships, arsenals, and forts, by the British fleet under Lord Exmouth, August 27, 1816,—this *Dey* held his post but a few months only, afterwards; but, was murdered by his own troops, September 8, 1817. And in less than a month a plot was formed against his successor.

No. CXIX. TRIAL BY ORDEAL.

WE have traditions in our own country of the practice of Fire Ordeal, or trial by walking over nine red-hot ploughshares, which, it is said, was performed by queen Emma: but I recollect no history of Water Ordeal, or description of it, as customary in Britain; on the contrary, we have in Holy Writ an instance of Water Ordeal, but I do not recollect any notice of Fire Ordeal, unless there be some allusion to it,

Isaiah, xliii. 2. "When thou walkest through the fire I will be with thee;" for we cannot justly suppose this promise of Divine assistance could refer to walking through the fire to Moloch. The instance of the water of Jealousy stands very prominent in Scripture; yet we have no proof of its practice in Jewish history: but I find an Ordeal conducted on the same principles, in Mr. HASTINGS's account of the Ordeal Trials of the Hindoos. "Trial by the *Cosha* is as follows: the accused is made to drink three draughts of the water, in which the images of the *Sun*, of *Devi*, and other deities, *have been washed for that purpose; and if, within fourteen days, he has any sickness, or indisposition, his crime is considered as proved.*" Asiatic Researches, vol. i. p. 79. Compare this with the directions, Numbers v. 11, &c. Was a time limited also for sickness, &c. on that occasion? [See PARKE's Travels, vol. i. pp. 236, 347.]

No. CXX. PUNISHMENT FOR SLAYING A KING.

SOCINIOS was just come to the crown, in consequence of the former king *Za Denghel* being slain; "being informed, however, that one *Mahardin*, a Moor, had been the first to break through that respect due to a King, by wounding *Za Denghel* at the battle of Bartcho, he ordered him to be brought at noon-day before the gate of his palace, and his head to be then struck off with an ax, as a just atonement for violated majesty." BRUCE, vol. ii. p. 262.

This history will remind the reader of the behaviour of David to the Amalekite, who brought him intelligence of the death of Saul; and who assumed a merit for having "stood upon him, and slain him." It may not appear, perhaps, to some, that the Amalekite was guilty of a crime deserving so severe a punishment; but, different nations have *reasoned* differently on matters of this kind; and the respect paid to Kings in the West, must not be taken as a standard for that which the East may think due to their station; even in circumstances which seem to level them with their subjects, or to diminish the consideration proper to their dignity; as in the confusion of battle, &c.

No. CXXI. SKIN OF THE TEETH: MUTILATIONS IN WAR.

JOB has a remarkable expression, which to an English reader, sounds not a little uncouth, chap. xix. 20. "My bone adheres to my skin, and to my flesh: and I have escaped with the *Skin of my Teeth*;" or perhaps, "and now, lately, to the very Skin of my Teeth:" *i. e.* My upper row of teeth stands out so far, as to adhere to my upper lip; *that* being so shrivelled, and dried up, as to sink upon my teeth, which closely press it. I believe this to be the meaning of the phrase, which appears altogether strange to us; who cannot easily conceive how the teeth can have a skin: or by what skin they can with propriety be said to be covered.

If our translation be right, "I am escaped with the Skin of my Teeth," it may perhaps receive illustration from the following instances of those who did *not* escape with the Skin of their Teeth.

"*Prithwinarayan* issued an order to Suruparatana his brother, to put to death some of the principal inhabitants of the town of *Cirtipur*, and to cut off the noses *and lips of every one*, even the infants who were not found in the arms of their mothers; ordering, at the same time, all the noses and lips that had been cut off to be preserved, that he might ascertain how many souls there were; and to change the name of the town to *Naskatapur*, which signifies *the town of cut noses*. The order

was carried into execution with every mark of horror and cruelty, none escaping but those who could play on wind instruments; many put an end to their lives in despair; others came in great bodies to us in search of medicines; and it was most shocking to see so many living people with their teeth and noses resembling the skulls of the deceased," *i. e.* by being bare; because deprived of their natural covering. Asiatic Researches, vol. ii. page 187. The learned reader will recollect an instance of the very same barbarity, in the town which, from that circumstance, was named *Rhinocolura*, or "*cut noses*," between Judea and Egypt.

Remarks on the cruelty of this order are unnecessary; it is too glaring to need them; but, if such a custom were known to Job, may he not allude to it? "I am escaped as from an enemy, who would mutilate me by depriving me of my upper lip" [or of both lips].

Is not a similar piece of mutilating barbarity proposed to the inhabitants of Jabesh-Gilead, by Nahash, 1 Sam. xi. 2. "That I may *thrust out all your right eyes*, and lay it for a reproach upon Israel," perhaps, by altering the name of the town to that of "those who have lost their right eyes."—We must, however, recollect that the loss of the eyes is a punishment regularly inflicted on rebels, &c. in the East; and Mr. HANWAY, in his "*Journey in Persia*," gives very striking instances of this practice; the cruelty of which, and the sight of the streaming blood, were *felt* by that gentleman, as a man of humanity and a Christian must feel them.

The insensibility of Adouibezek surprises us, who "cut off the thumbs and great toes of his captives;" but much severer is the cruelty contained in this narration of Indian war:—"The inhabitants of the town of *Lelith Pattan*, were disposed to surrender themselves, from the fear of having their noses cut off, like those of *Cirtipur*, and also their *right hands*; a barbarity the *Gorchians* had threatened them with, *unless they would surrender within five days!*" Another resemblance to the history of the men of Jabesh; who desired *seven days* of melancholy *respite* from their threatened affliction by Nahash.

Undoubtedly war is shocking at all times; but if such be the genuine nature of war, it cannot be denied that the influence of Christianity has abated its horrors. To see its true picture, examine it in the East; and there as practised by Mussulman heroes.

No. CXXII. HYPERBOLES.

HYPERBOLIC language is among the loftiest flights of poetic composition—of unrestrained imagination: it prevails principally among those who are in the habit of associating combinations of fancied imagery; or those, who being well acquainted with the ideas drawn from natural things which it means to convey, readily admit such exalted phraseology, because they understand its import, and the intention of the author who uses it. On the contrary, those who have little or no acquaintance with the natural ideas meant to be conveyed by hyperbolic extravagancies, are always surprised, and sometimes shocked, when they meet them in works where simple truth is the object of the reader's researches.

Hyperbolic expressions are but rare in Scripture, though figurative or poetic expressions are abundant; rare as they are, however, they have been severely commented on by infidels, and occasionally have embarrassed believers. There is certainly, some force in the reflection, "What would infidels have said, had it pleased God to have chosen Eastern Asia, instead of Western Asia, for the seat of Revelation? What would they have thought of the most correct truth, had it happened, under the influence of such locality, to have been arrayed in the hyperbolic attire of that country?"

Why should I suppress another observation? By making Western Asia the seat of Revelation, a medium is obtained between European frigidity, as Asiatics would think it, and Asiatic Hyperbole, as Europeans would think it; so that the Asiatic may find some similarity to his own metaphorical manner, and suited to excite his attention; while the European, who professes to be charmed with the simplicity of truth, may find in Scripture abundance of that simplicity, most happily adapted to his more sober judgment, his more correct, and better regulated taste.

Add to this remark two other hints: (1) There is no reason to think the Scripture writers imitated, in any degree, the authors of the passages produced, though their mode of expression is sometimes strikingly similar. (2) That, however, in complimenting (or in describing) mortal men, kings, and heroes, Indian poetry may succeed by the use of Hyperbole, yet the Hebrew writers, when describing Deity, employ, beyond all controversy, a style much more pleasing to genuine and correct taste.

Without presuming to suppose that all readers will feel the effect intended by the foregoing remarks, I should hope the style of the following extracts might *moderate* the surprise of some at certain poetic phrases which occur in Holy Writ;—and this is an advantage by no means despicable. The following extracts are transcribed from the Asiatic Researches:

“Riches and life are two things more moveable than a drop of water trembling on the leaf of a lotos [the water-lily] shaken by the wind.” For similar ideas, *vide* Proverbs, Ecclesiastes, Job, &c.

“Gospaat, king of the world, possessed matchless good fortune: he was lord of two brides, the earth and her wealth. When his innumerable army marched, *the heavens were so filled with the dust of their feet, that the birds of the air could rest upon it.*”

“At Moodgohreree, where is encamped his victorious army: across whose river a bridge of boats is constructed for a road, which is mistaken for a chain of mountains; where immense herds of elephants, like thick black clouds, so darken the face of day, the people think it the season of the rains: whither the princes of the north send so many troops of horse, that the dust of their hoofs spreads darkness on all sides; whither resort so many mighty chiefs of *Iumbodweep* to pay their respects, that the earth sinks beneath the weight of their attendants.”—After this, how flat and low is the fulsome boast of the haughty Sennacherib! 2 Kings xix. 24.

“When the foot of the goddess, with its *tinkling ornaments* [compare Isaiah iii. 18. the Lord will take away the bravery of their *tinkling ornaments about their feet*], was planted on the head of [the evil spirit] Maheeshasoor, all the bloom of the new-born flower of the fountain [the lotos] was dispersed with disgrace by its superior beauty. May that foot, *radiant with a fringe of refulgent beams, issuing from its pure bright nails* [compare Hab. iii. God’s “brightness was as the light, *he had horns coming out of his hand,*” *i. e.* refulgent beams issuing from the hollow of it; “where was the concealment of his power”], endue you with a steady and unexampled devotion, offered up with fruits; and shew you the way to dignity and wealth.” For other instances of resplendence attending deity, see the reflective lustre of Moses, Exod. xxxiv. 29. and of our Lord, Mark ix. 15. See also Acts ix. 3. It is probable all these ideas may ultimately be referred to appearances of the Shekinah. See also Rev. i. 15. “his eyes were as a flame of fire, his feet resplendent as fine brass, burning in a furnace, his countenance as the sun shining in its strength,” so greatly was it radiant, &c.

N. B. I apprehend the expression of Habbakuk, quoted above, is nearly a transcript of the verse of Moses, Deut. xxxiii. 2. “*From his right hand issued [not a fiery law—but] fiery streams—rather radiant streams of refulgent splendour, unto them.*”

“There

“There the sun shines not, nor the moon and stars; there the lightnings flash not; how should even fire blaze *there*! God irradiates all this bright substance; and by its effulgence the universe is enlightened.”—Compare Isaiah lx. 19. “The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God shall be thy glory.” &c.—“The city had no need of the sun, neither of the moon to shine in it, for the glory of God did enlighten it, and the Lamb is the light thereof.” Rev. xxii.

Herodotus records a remarkable Hyperbole, of which he did not penetrate the meaning; he inserts it indeed, but professes his disbelief of it: “In Arabia is a large river named Corys, which loses itself in the Red Sea: from this river the Arabian king is said to have formed *a canal, of the skins of oxen and other animals, sewed together*, which was continued—from the river to the desert; a journey of twelve days—in three distinct canals.” *Thalia* ix. Our readers, who have perused No. LVIII. on the Bottles of the East, are at no loss to understand the nature of “the skins of oxen, &c. sewed together,” *i. e.* the *Girba*: and the “canal” is merely an hyperbolical expression for a very long train of camels, &c. bearing a very plentiful supply of water, and journeying in three divisions. So much for what Herodotus, though travelling on the spot, yet did not comprehend!

We meet with an Hyperbole exactly similar in OCKLEY’s *History of the Saracens*, vol. i. p. 314. “Omar wrote to Amrou, acquainting him with their extremity, and ordered him to supply the Arabs with corn out of Egypt; which Amrou did in such plenty, that the train of camels which were loaden with it, reached in a continued line from Egypt to Medina; so that when the foremost of them were got to Medina, the latter part of the gang were still in the bounds of Egypt.”—Now this, being a journey of forty days, and six or seven degrees of latitude, is evidently impossible, even if all the camels in the world had been collected on the spot. It imports no more, in plain language, than that by the time the first troop of camels might be supposed to have reached the place of their destination, the last troop quitted Egypt. How necessary it is to understand the *figurative language* of a people! which often, if not commonly, arises from *local peculiarities*.

Without presuming to determine how far the reader may approve the foregoing explanation of Herodotus, I would enquire, whether some such (local, figurative, hyperbolical) idea may not prove a key to unlock the meaning of a passage, or rather of a phrase, which has always embarrassed translators. “My days are swifter than a post; they are passed away as the *swift Ships*.” Job ix. 26. Now these *swift ships* (in the original אֲנִיּוֹת אֲבֵהַ ANIUTH ABEH) literally rendered, are “ships of Abeh;” or, if *Abeh* be taken for *swiftness*, “ships of swiftness;” or, if *Abeh* be taken for *swelling* (from the root אָבַב AB), “ships of swelling;” or, if *Abeh* be taken for a place, ships of that place. Say some—*ships of desire: i. e.* which have the very wind wished for; the Syriac renders, *enemies’ ships*; the Chaldee, *ships loaden with excellent fruit*; others, *ships well equipt*; others, *ships of the river Aba*, in Babylonia; and the Vulgate, *ships carrying apples*. A sufficient variety of renderings, surely! yet increased by PARKHURST, who adds, “*ships made of the papyrus*.”—but how should these be *swifter than others*?

Let us endeavour to analyse the import of these words, in order to estimate what might probably be the intention of their author: “*My days pass faster than a running messenger, who exerts his speed when sent on important business; they even fly, like a fugitive who escapes for his life from an enemy; they do not look around them to see for any thing good; they are passed as ships of swiftness, as a vulture flying hastily to the*

newly fallen *prey*." By marking the *climax*, we find the messenger swift, the fugitive more swift, the ships swifter than the fugitive, and the vulture swiftest of all. Should we not restrain the whole of these comparisons to *inland subjects*? which it seems natural that Job should be best acquainted with, considering his country, the scene of the poem, &c. I recollect no allusion to nautical affairs in Job, except this [which at best is but uncertain] be retained.

Ships carrying fruit are not swifter than ships laden with any other commodity; *enemies' snips* cannot be out of sight too soon; it cannot be too soon said of them, "they are passed;"—but, if it can be rendered supposable that any animal, or class of animals, may be locally called (metaphorically) a *ship*, or *ships*, and may exceed in swiftness a post, a messenger, or a fugitive, then perhaps the passage may be illustrated by appeal to such local phraseology; and then too *Abeh* may be discovered to mean either a country famous for its breed of swift animals, or a peculiar breed itself so named. Such an animal we shall seek in the DROMEDARY, a creature well known to Job, and possibly described in the word *Abeh*; if that word imports, as by its radical meaning it should appear to do, the *swelling* Dromedary, alluding to the humps on its back. Under some circumstances, this creature is observed to swell, or pant; as when it stretches out its neck, and runs to water, &c. in full speed.

As the number of different renderings prove the difficulty of this passage, I shall suggest what may possibly serve some happier genius as a mean of obtaining the true import of the place:—for the present I shelter myself by saying, *valeat quantum valere potest*. The attempt to metaphorize a ship into an animal, and *vice versa*, is too hazardous to be admitted by European, but not by Arabian, imagination.

Let us first hear honest SANDYS, p. 138: "The whole Caruan being now assembled, consists of a thousand horses, mules, and asses; and of five hundred CAMELS. THESE ARE THE SHIPS OF ARABIA; THEIR SEAS ARE THE DESERTS, a creature created for burthen," &c. It does not *clearly* appear in this extract, though it might be *gathered* from it, that the Camel has the name of "the Ship of Arabia:" but Mr. BRUCE comes in to our assistance, by saying p. 388, vol. i. "What enables the shepherd to perform the long and toilsome journeys across Africa, is the CAMEL, EMPHATICALLY CALLED, BY THE ARABS, THE SHIP OF THE DESERT! He seems to have been created for this very trade," &c. Such is the effect of local metaphorical language! such are the difficulties which embarrass Western translators of Eastern poetry! The idea thrown out may be supported by an instance of the swiftness of these metaphorical "ships:" the reader will hardly complain of its length, if considered only as a curiosity appertaining to Natural History; and if he be disposed to reject it in explanation of the phrase in Job, let him receive it as relative to the articles CAMEL, and DROMEDARY (which is a kind of camel), in the *Dictionary*.

"All the time I was in *Barbary* I could never get sight of above three or four Dromedaries. These the Arabs call *Mehera*; the singular is *Meheri*. They are of several sorts, and degrees of value; some worth many sorts of common camels, others scarcely worth two or three. To look on, they seem little different from the rest of that species; only I think the excrescence on a dromedary's back is somewhat less than that of a camel. What is reported of their sleeping, or rather seeming scarcely alive for some time after their coming into the world, is no fable. The longer they lie so, the more excellent they prove in their kind, and consequently of higher price and esteem. None lie in that trance more than ten days and nights; those that do are pretty rare, and are called *Aáshare* from *Uáshare*, which signifies *ten* in Arabic. I saw one perfectly white all over, belonging to *Lella Oumane*, princess of that noble

Arab Neja, named *Heyl ben Ali*, I spake of, and upon which she put a very great value, *never sending it abroad but on some extraordinary occasion, when the greatest expedition was required*: having others, inferior in swiftness for more ordinary messages. They say that one of these *Aâsharies* will, in one night, and through a level country, traverse as much ground as any single horse can perform in ten, which is no exaggeration of the matter; since many have affirmed to me, that it makes nothing of *holding its rapid pace, which is a most violent hard trot, for four and twenty hours on a stretch*, without shewing the least sign of weariness, or inclination to bait; and that having then swallowed a ball or two of a sort of paste made up of barley-meal, and, may be, a little powder of dry dates among it, with a bowl of water, or camel's milk, if to be had, and which the courier seldom forgets to be provided with in skins, as well for the sustenance of himself, as of his Pegasus, the indefatigable animal will seem *as fresh as at first setting out, and ready to continue running at the same scarcely credible rate, for as many hours longer*, and so on from one extremity of the *African* desert to the other; provided its rider could hold out without sleep, and other refreshments. This has been averred to me, by, I believe, more than a thousand *Arabs* and *Moors*, all agreeing in every particular. I happened to be once, in particular, at the tent of that princess, with *Ali ben Mahamoud*, the *Bey* or viceroy of the *Algerine* Eastern province, when he went thither to celebrate his nuptials with *Ambarca*, her only daughter, if I mistake not. Among other entertainments she gave her guests, the favourite white Dromedary was brought forth, ready saddled and bridled. I say bridled, because the thong, which serves instead of a bridle, was put through the hole purposely made in the gristle of the creature's nose. The *Arab* appointed to mount, was *strongly laced from the very loins quite to his throat, in a strong leathern jacket*; they never riding those animals any otherwise accoutred: so *impetuously violent are the concussions the rider undergoes, during that rapid motion*, that were he to be loose, I much question whether a few hours such unintermitting agitation would not endanger the bursting of his entrails; and this the *Arabs* scruple not to acknowledge. We were to be diverted with seeing this fine *Aâshari* run against some of the swiftest *Barbs* in the whole *Neja*, which is famed for having good ones, of the true *Libyan* breed, shaped like greyhounds, and which will sometimes run down an ostrich. We all started like racers, and for the first spurt most of the best mounted amongst us kept pace pretty well, but our grass-fed horses soon flagged: several of the *Libyan* and *Numidian* runners held pace, till we, who still followed upon a good round hand gallop, could no longer discern them, and then gave out; as we were told after their return. When the Dromedary had been out of sight about half an hour, we again espied *it flying towards us with an amazing velocity, and in a very few moments was among us, and seemingly nothing concerned*; while the horses and mares were all on a foam, and scarcely able to breathe, as was likewise a fleet tall greyhound bitch, of the young prince's, who had followed and kept pace the whole time, and was no sooner got back to us, but lay down panting as if ready to expire. I cannot tell exactly how many miles we went; but we were near three hours in coming leisurely back to the tents; yet made no stop in the way. The young princes, *Hamet ben al Guydôm ben Sakhari*, and his younger brother *Messaud*, told their new brother-in-law, that they defied all the potentates of Africa to shew such an *Aâshari*: and the *Arab* who rode it challenged the *Bey*, to lay his lady a wager of 1000 ducats, that he did not bring him an answer to a letter from the prince of *Wargala*, in less than four days; though *Leo Africanus*, *Marmol*, and several others, assure us, that it is no less than forty Spanish leagues, of four miles each, south of *Tuggurt*, to which place, upon another occasion, we made six tedious days march from the neighbour-

hood of *Biscara*. However, the *Bey*, who was a native of *Biscara*, and consequently well acquainted with the *Sahara*, durst not take him up. By all circumstances, and the description given us, besides what I know of the matter myself, it could not be much less than 400 miles, and as many back again, the fellow offered to ride in so short a time; nay, many other Arabs boldly proffered to venture all they were worth in the world, that he would perform it with all the ease imaginable."

"The Arabs call their camels by various names; having distinctions for their several ages, perfections, and defects: a camel is *Jemil*, plural *Jimell* and *Jimeyl*; or *Ibill*. The male full grown is *Baeyr*, the female, *Nagga*: a young camel is *Hashi*. They often ride on them loaded, or empty; either with or without the pack-saddle; if without, the rider sits behind the bunch or hump, using no bridle, but guiding the beast only by gently striking it with a stick on the neck. Their pace is jolting and uneasy." MORGAN'S History of Algiers, page 101. [Compare No. cccclxxv. in which this description of the Camel as a *Ship*, is farther elucidated.]

N. B. Consult the haste of the king's letters, Esther viii. 10—14. also, Jer. ii. 23.

No. CXXIII. SHEBETH, SCEPTRE OF JUDAH.

THE Author of this Fragment is responsible also for the Article CYRENIUS, in the *Dictionary* (which, very unaccountably, was omitted in former Editions of this Work), and believing, as will be perceived by the intelligent reader, that all the importance which is really due to the enregistering made by CYRENIUS, as the first instance of such an occurrence in Judea, has not usually been attributed to it, he has there suggested that this incident of Sacred History *demonstrates* that the Sceptre at that particular time, in a very noticeable manner, "departed from Judah." Wishing in this place somewhat farther to explain his suggestions under that Article, he entreats the reader's candour to the following hints . . . The words of the dying Jacob are to this effect, Gen. xlix. 10:

The SHEBETH shall not quit [withdraw, go off, decline from] Judah;
And [nor] the legislator from between his feet; until SHILOH come;
And to him the obedience of the peoples *be rendered*.

To comprehend clearly the import of these words, we should first enquire what is this SHEBETH? which shall not depart. It has usually been answered,—It signifies a staff, a rod of authority, a sceptre; and so it certainly does: but it imports also a pen, a reed to write with—*vide* FRAGMENTS, No. LXXIV. where we have a representation of such a reed pen.)—This is the express import of the word; but, as the possession of the sceptre, in the instance of lawful magistracy, means also the power of it, the power of ruling by it, the authority which attends it, so, I conceive, that the expression 'the power, *i. e.* authority—of the pen' [the Shebeth] is as accurate and forcible an expression as the power of the sword, the power of the crown, of the sceptre, &c. phrases in daily use among us; and so coincident with the sense of "sceptre," that what is usually said in support of one, may be readily admitted in explanation of the other.

The justice of this idea may be more clearly perceived, if we consider the use of this word in several places; as in verse 10 of this chapter, "Dan shall judge his people; as one of the SHEBETHS of Israel."—Now, how do judges (especially the Cadies in the East) determine suits, but by writing their sentences? which, when written and signed, have a conclusive power: *q. d.* "Dan shall do justice with as authoritative and conclusive an authentication—*enregistry* of his sentences, as any of

the sentence-writers (Judges) among the whole body of his nation." So verse 28, "These are all the SHEBETHS of Israel, twelve,"—*i. e.* those chiefs, under whose houses the whole of their families are reckoned, *genealogized*, enregistered, &c. and represented by them, on solemn or judicial occasions. So Judges v. 14.

Out of Machir came down legislators,
Out of Zebulun those who are ready in *using* the Shebeth of the Scribe—

those who enumerate and muster soldiers; those who regulate assessments; those who enroll families; who determine suits, &c. whatever accompanies the power of the pen.

Now to apply this power of the pen to the instance of CYRENIUS, he who was not a native Jew, but a foreigner; who enrolled the Jews, not on account of, nor by authority from, their own king, but on account of, and by authority from, the Roman emperor, who meant to tax them, not for any purpose originating in their own nation, but to augment the treasury of Augustus; not with their own good-will, but very much against it, and supported by Roman troops, and by Roman authority: such a person might well be said to possess the power of the pen, the Shebeth. He issues edicts, who dare disobey?—he fixes a valuation, who dare alter it?—he summonses parties before him, who dare refuse attendance?—he calculates, estimates, values, charges, and discharges, the abilities of ALL. Is not this officer in full possession of the power of the Shebeth? Is not then the power of the Shebeth transferred from Judah, to him?—from the government of Judah, from its native or regular authorities, to a foreign and domineering jurisdiction?—if not to CYRENIUS himself, yet to his Sovereign whom he represents. If this be the true import of the expression, then, under these circumstances, amid this unusual, *unnational*, interference, we may expect the coming of the Shiloh foretold by Jacob. Much as we should say, speaking the honest-hearted language of Britons, "When Britannia has lost her trident, then may such, or such, a thing be: then may our enemies *put us in requisition*."

So far, I think, is clear: but not equally clear is the other member of the sentence,— "nor a lawgiver from between his feet." BATE says, "Nor the staff of the lawgiver [or, he who administers justice] from between his feet," where it is very natural an aged person who bears the rod of authority should rest the end of his walking-staff. This idea is beautiful, and we might acquiesce in it; especially, as it will apply to the almost parallel phraseology. "out of Machir came down the staves of authority," [the elders bearing staves.]—The Samaritan reads, "Nor a leader (or general) from between her [*i. e.* Judah's] standards."—Now standards were long rods, marks of authority; so that the idea is not extremely distant from that of the other reading, but is military, instead of pacific. [N. B. After the destruction of Jerusalem by Titus, Judah had no general, no officer, to display her standards.]

The Jews, oppressed by the weight of this text, thought they could not shake it off better than by reading—"the Sceptre shall not depart *for ever*, *for* Shiloh shall come." But this is a mean refuge; and contrary to the natural application, and import, of the particles used. *Vide* Dr. DURELL'S Parallel Prophecies.

It should be noticed, that the government was not *totally* to depart from Judah, till the "obedience of the peoples" had been rendered to Shiloh:—accordingly, the Romans did not entirely destroy the Jewish "place and nation," till after many parts of the Gentile world had yielded obedience to the name of Jesus;—but, so soon as Gentile nations had had sufficient opportunities of accepting the Gospel, the SHEBETH of Justice, and the staff of dignity, were wrested from the hand, or from between the feet, or the standards, of Judah. *Vide* FRAGMENTS, No. CCCXXXV.

No. CXXIV. DAVID AND BATHSHEBA.

DANDINI tells us, in his *Voyage au Mont Liban*, chap. v. "I went up one evening on to the terrace, to take the air, and survey the city [of Tripoli] as much as I could: I perceived some Jewish women on the terraces of the neighbouring houses: and I easily comprehended, by this means, that the place where David saw Bathsheba, was only one of these kinds of terraces, at the top of the house."—This author, then, seems to infer, that Bathsheba as well as David, was on a terrace; which, though it might be the fact, is I believe, an uncommon representation of this story. The history, 2 Sam. xi. 2. is clear, that David being on the terrace of the king's house, from off that terrace, saw Bathsheba; yet where Bathsheba was at the time, it does not determine.

The construction of the original inclines me to think that Bathsheba was a famous beauty, whose renown had already reached the ears of David (as happens in the East, from reports carried by the women from haram to haram). In our version, the translators have inserted the word *one*, but the rendering might be more literal, if understood thus: *And David sent, and inquired after the woman, and he said to himself, while his inquirers were gone, to obtain intelligence, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah, the Hittite? And David sent agents, and took her:—*for it does not appear that information of who this woman was, even supposing it were instantly obtained (whereas it would more probably occupy some time), would have had any influence in abating David's illicit passion; whereas nothing is more natural, than his saying to himself, "This beauty, whom I see, is certainly that Bathsheba, so famous for her charms;—and I will possess her;" thus flattering his vanity, while enhancing the gratification of his criminal desires.

Whether, or not, the above be a just statement of the story, the following history affords but too accurate a counterpart to it: "*Nour Jehan*, signifies the "Light of the world;" she was also called *Nour Mahl*, or the "Light of the seraglio." She was wife to one *Sher Afkan Khan*, of a Turkoman family, who came from Persia to Hindostan in very indifferent circumstances. As she was exquisitely beautiful, of great wit, and an elegant poetess, *Jehanguire* (the Sultan) was resolved to take her to himself. He sent her husband, who was esteemed the bravest man in his service, with some troops, to command in Bengal; and afterwards sent another with a greater force to cut him off. When he was killed, *Nour Jehan* was soon prevailed on to become an empress. The coin struck in *Jehanguire's* reign, with the signs of the Zodiac, were not, as is usually thought in Europe, done by his empress's order, nor did she reign one day, as the common opinion is; but she ruled the person who reigned for above twelve years." FRASER'S History of Nadir Shah. Note, p. 21.

I leave my readers to settle the superiority of guilt between David and *Jehanguire*; but cannot help thinking that, as the same causes produce the same effects, we may discover in David's promise (perhaps *stipulation*) to Bathsheba, that "her son should succeed him," 1 Kings i. 13, 15, 28.; in Bathsheba's promptitude to give notice of her pregnancy; in the forwardness of Adonijah ben Haggith to assert his natural expectation, of succeeding to the crown; in the dignity of Bathsheba as king's mother; and in the influence which Bathsheba expected to maintain over Solomon, combined with the respect with which Solomon treated her, very strong indications of her having, like *Nour Jehan*, "ruled over the person who reigned," during the life of David, who, perhaps, had ample leisure and opportunity to discover the punishment of this passionate connection in more ways than one. What is more supposable, than that an ambitious and vain woman should grasp at excessive influence over her seducer, as *some* compensation for degraded personal honour?

No. CXXV. HINTS ON TAMAR'S CONNECTION WITH JUDAH.

HAVING incidentally mentioned, in No. LXXII, a circumstance which seems in some degree applicable to the history of Tamar, and her Connection with Judah, it has produced requests from several quarters, for farther elucidation of the obscurities of that history. After respectfully acknowledging the politeness which accompanied some of these requests, I beg leave to express my readiness to meet them as well as opportunity permits; should such endeavours fail of success, as they sometimes will, they may, nevertheless, encourage the hope that farther researches may discover the truth, to some more *favoured* (not, perhaps, more *diligent*) investigator; who, possibly, may profit by following hints which it may be my honour to propose, though not my happiness to perfect.

It will be observed, that no vindication of Judah's behaviour, Gen. xxxviii. has been, or is, attempted; but merely a supposition of the possibility that Tamar, a Canaanitess, might satisfy her mind with the use of some form of marriage, at that time customary in her country. Something of this kind seems implied in the declaration of Judah, "She has been *more righteous* than I;" the phrase is not,—she is *less to blame*—but she is *more righteous*. This is remarkable; and can only be accounted for, by admitting, as No. LXXII began with supposing, "that marriage, its forms, and the ideas connected with it, are extremely different in different places."

It should seem, that the marriage of Tamar with one branch of the family, gave her a right to expect a continuance of conjugality with the same family, by means of some other of its branches. The custom of the brother marrying his deceased brother's wife, with the indignity attending his refusal of marrying such widow, certainly looks very strongly this way. Moreover, its general prevalence, shews that it was of great antiquity (certainly prior to the Mosaic institutions, as appears in this very instance), and it was practised throughout many countries. It will be observed also, that Tamar had no child: this absence of issue forms a resemblance between her and the brother's widow, which, probably, was admitted as an argument of great importance, in her time and country.

It is true, we have few clear instances of this practice (though various allusions to it are supposed by commentators), except in the case of Ruth, after the law, and this of Tamar, before the law; but, that we have so few, may be owing, at least as probably to the frequency of the practice as to its rarity. It seems, indeed, to be accepted not merely as a *possible*, but as a *probable* circumstance, by the Sadducees who brought to our Lord the objection, "Now with us were seven brethren, and the first having married a wife died, and having had no children left his wife to his brother . . . and she became the wife of all the seven." Matt. xxvi. 24, &c. LIGHTFOOT considers this as a common-place objection against the immortality of the soul, rather than as a real occurrence; because it is met with in the old Jewish writers. However, that brother did raise up seed to his brother, according to the express law, admits of no doubt: and that this substitution would have been extended to seven brethren, appears from Tamar's expectation of having *Shelah* for her *third* husband, after the death of his brothers *Er* and *Onan*; and no less from the following extract, which affords a similarity extremely remarkable:

"I discovered these circumstances of the marriage ceremony of the *Garrows*, from being present at the marriage of LUNGREE, youngest daughter of the chief OODASSY, SEVEN YEARS OF AGE, and BUGLUN twenty-three years old, the son of a common *Garrow*; and I may here observe, that this marriage, disproportionate as to age and

rank, is a very happy one for BUGLUN, as he will succeed to the *Booneahship* and estate: for among the *Garrows*, the YOUNGEST DAUGHTER IS ALWAYS HEIRESS, and if there were any other children born before her, they would get nothing on the death of the *Booneah*: what is more strange; if BUGLUN were to die, LUNGREE *would* MARRY ONE OF HIS BROTHERS; *and if all his brothers were dead, she would then* MARRY THE FATHER; *and if the father afterwards should prove too old, she would put him aside, and take any one else whom she might choose.*" Asiatic Researches, vol. iii. p. 35. Observations on the Garrow Hills, N. E. of Bengal, by John Elliot, Esq.

[Tacitus hints at still stranger marriages in Germany; and they are common in some parts of Russia:—the son's wife is first married to the father.]

It is clear, that Lungree would have acted exactly like Tamar; who, because Shelah was not given to her, considered him "as dead," and therefore she "married the father:" in doing which, Judah not only acquits her of any transgression, but confesses she had more closely adhered to the law than himself ("is more righteous than I"). It appears also, that the children of Judah by Tamar did actually inherit as his sons, lawfully, as well as naturally; hence they are reckoned to him, 1 Chron. ii. 4. "And Tamar his daughter-in-law, bare him *Pharez* and *Zera*."—Numb. xxvi. 20. "The sons of Judah were—of Shelah—of *Pharez*—of *Zerah*," without any particular mark of abasement on *Pharez*; also, Ruth iv. 18. the pedigree of David is expressly derived from this same son of Judah by Tamar. If the pedigree of David be so derived, that of the Messiah must follow it; and it needs little consideration to determine which is most convenient, to allow the legality of Tamar's marriage, with the legal acknowledgement of her children, or to bastardize not merely *Pharez* but his posterity, Boaz, David, Solomon, &c. a long line of Hebrew heroes, and all the kings of Judah.

We may now consider the remark as confirmed, if not demonstrated, that on this article, "we hardly know how to make proper allowances:"—well, after a little patience, we shall find, as we proceed, that other articles require different allowances from what they have been accustomed to receive.

It has been frequently remarked, that only four women are mentioned in our Lord's genealogy, Matt. chap. i.—Tamar,—Rahab,—Ruth, and—Bathsheba; and that of these,—Tamar was notorious for her incest,—Rahab for her harlotry, and—Bathsheba for her adultery [and—Ruth as being a foreigner]. The reflection usually added to such remark, "that this is recorded to encourage hope in the vilest of sinners," has more of piety than truth in it. Its piety shall secure it from contradiction, farther than to say, that it should now seem that the criminality of Tamar must be excepted; and it is well known, many add, that of Rahab also. The fact probably is, that genealogies being always kept and reckoned by males, and not by females, and nothing worthy of remark being said historically in reference to any other females, the genealogists could only insert those whom they found already noticed, and distinguished by somewhat said concerning them in the ancient memoirs of the family.

No. CXXVI. MARRIAGE OF TWO SISTERS: JACOB.

THE following remarks are a kind of continuation of the former subject. Most readers, no doubt, have been used to consider the case of Jacob, in his marriage with the two sisters, Leah and Rachel, not merely as hard, but as uncusomary and illegal, perhaps, as scarcely binding; for had he not been imposed on by Laban, he would have married Rachel, but would have declined Leah; though, after having married her, he would not divorce her. Admitting, as extremely probable, that Laban's conduct was more cunning than upright, yet the excuse

cuse he makes for himself, we must *now* acknowledge was founded in fact: which, however, leaves him guilty, of not having explained the laws or usages of the country to Jacob, but encouraging him to believe he had bargained (see DOWRY) for one daughter to be his wife, and afterwards deluding him by substituting another.

Mr. HALHED observes, in his Preface to the Gentoo Laws, p. 69, "We find Laban excusing himself, for having substituted Leah in the place of Rachel, to Jacob in these words: "It must not be so done in our country, to give the youngest *daughter* before the first born." This was long before Moses. So in this compilation, it is made *criminal* for a man to give his younger daughter in marriage before the elder: or for a *younger son to marry while his elder brother remains unmarried.*" [Did not Jacob wait till after Esau had married among the daughters of Heth? Gen. xxvi. 34.]

But, to return to Jacob; it does not appear that in his marriage of two sisters, there was at that time, and in that country, what would be deemed such a notorious and flagrant breach of propriety (if indeed there was any thing remarkable in it) as there would be in such an action among us. Our days are days of happier refinement, than to tolerate such connections; but that such connections continued to be formed in that country, long after the time of Jacob, is ascertained, by a history recorded of Omar, the second caliph of the Mahometans after Mahomet. "While he was on his journey, there came, at one of his stages, a complaint before him, of a man who had married *two wives, that were SISTERS both by father and mother*; a thing which the old Arabians, so long as they continued in their idolatry, made no scruple of, as appears from that passage in the Alkoran, where it is forbid for the time to come, *and expressed in such a manner, as makes it evident to have been no uncommon practice among them.* Omar was very angry, and cited him and his two wives to make their appearance before him forthwith. After the fellow had confessed that they were both his wives, and so nearly related, Omar asked him 'What religion he might be, or whether he was a Mussulman?' — 'Yes,' said the fellow. 'And did you not know then,' said Omar, 'that it was unlawful for you to have them, when God said, "*Neither marry two sisters ANY MORE.*"' [Alkoran, chap. iv. 277.] The fellow swore, '*that he did not know that it was unlawful; neither was it unlawful.*' Omar swore 'he lied, and he would make him part with one of them, or else strike his head off.' The fellow began to grumble, and said 'he wished he had never been of that religion, for he could have done very well without it: and never had been a whit better for it since he had first professed it.' Upon which Omar called him a little nearer, and gave him two blows on the crown, with his stick, to teach him better manners, and learn him to speak more reverently of Mahometism: saying, 'O thou enemy of God, and of thyself, dost thou revile *Islam*; which is the religion that God, and his angels, and apostles, and the best of the creation have chosen?' and threatened him severely if he did not make a quick dispatch, and take which of them he loved best. The fellow was so fond of them both, that he could not tell which he had rather part with: upon which, some of Omar's attendants cast lots for the two women; the lot falling upon one of them *three times*, the man took her, and was forced to dismiss the other." OCKLEY'S Hist. Sarac. vol. i. p. 219.

Had Jacob been questioned, which of the two sisters he would have relinquished? we may readily conceive his answer; and yet, perhaps, in parting with Leah and her children, he would have felt such a pang as genuine affection only could feel: he might doat on Rachel, but the character of Leah must have raised his admiration: the meekness of the elder sister must have won the esteem of her husband, at least as much as the spirit of the younger. *Vide* Gen. xxx. 1, 2.

Will this story throw any light on the precept of Moses, Leviticus xviii. 18. "And a wife—to her sister—thou shalt not take to vex her—during her life." Does not

this restriction look somewhat like Mahomet's in the Koran, as if such practice had been common? why else forbid it? Does Moses forbid it, only when it would *vex* the other Sister; but does he leave it as before, if the first Sister did not remonstrate against it? or, does he take for granted, that the first wife must be *vexed* by the admission of a Sister? In the story of *Omar's* determination, it should seem that both Sisters were satisfied; for, had one been *vexed*, doubtless that had been the one to be put away.

A custom, though not identically the same, yet allied to what we have mentioned, is plainly supposed, Judges xv. 2. Samson's father-in-law says, "*I gave thy wife to thy companion; is not her younger Sister fairer than she? take her, I pray thee, instead of her.*" He certainly does not propose an unheard-of connection, in this offer; or a connection notoriously unlawful.

Here these remarks close: they had not appeared, but as they are allied to a former subject; if the public should be gratified, either on that subject, or the present, it owes less to me than to those who urged me; if not, those whom I have obeyed must share the blame.

No. CXXVII. DIANA OF EPHEBUS. (WITH A PLATE).

AMONG the numerous strifes and contentions to which the preaching of the Gospel was exposed, few were more remarkable for their noise, and uproar, than that raised by Demetrius the silversmith of Ephesus. It is also one of those which are most distinctly narrated, and of which the particulars are most complete. See the history, Acts xix. 23, &c. in which we notice the following circumstances:

Demetrius is described as *a silversmith*, ἀργυροκόπος making silver *shrines* of Diana, ΝΑΟΥΣ ἀργυρῶν; who, assembling his fellow-craftsmen, complained, (1) that Paul asserted that those made with hands were no Gods; (2) that the temple of the great goddess Diana would be despised, and her magnificence destroyed, whom all Asia and the world worshipped! They immediately exclaimed, "Great Diana of Ephesus,—*for ever!*" At length the Recorder of the city (the *Grammateus*) addressed them, "Ye men of Ephesus, is there any man who does not know, that the city of Ephesus is the *existing* (or established, appointed) *neokoron* of the great Diana! and of the Jove-descended?"—our translators render—Jove-fallen *image*: supplying the word *image*.

Our plate exhibits several figures of this Jove-fallen *image*, or Jove-descended goddess.

No. I. Is a kind of Term, having feet; three rows of breasts on the body; the arms extended; on the head a small tower; on the shoulders, wings; these wings seem to indicate a heavenly visitant indeed, a Jove-descended image!

No. II. A figure of the same kind, with two rows of breasts; the hands resting on a cane, or reed (*juncus*); at each foot a stag: on the head a tower; above, emblem-heads of the sun and moon: *i. e.* the sun and moon superintending and promoting the course of beneficent Nature.

No. III. A compound emblem; Diana of Ephesus united with Isis of Egypt: at her feet greyhounds; in each hand an ornamental trident, inverted; four rows of breasts; on her head the *lotos*, sacred to Isis. This union of these goddesses is farther signified by the upper inscription, ΟΜΟΝΟΙΑ, *union*, or concord. The lower inscription is, "Of the cities of Ephesus and Alexandria." To the right of Diana is an Isis, or priestess of Isis, holding in her right hand the *sistrum*, in her left hand the sacred water-vase, the *nydria*; on her head is the *lotos*, and near it a star. To the left of Diana is a figure of Serapis, or a minister of Serapis; on his head the sacred bushel, the *calathus*; adjacent is a star, of a different figure from the former: with his right hand he points triumphantly to the *lotos* on the head of the image, and seems to claim a peculiar interest in it.

The Isis of Egypt undoubtedly symbolized the beneficent powers of Nature; so that uniting her attributes with those of Diana, was like relating the same principles in two dialects of the same language: plenty, fertility, prosperity, being the donation of either goddess; and consequently, of both. This is not merely conjecture; for, on a statue of this kind, we read, *παναιολος φυσικ all-diversified Nature*: on another, *παναιολος φυσικ, παντων μητηρ, all-diversified Nature, the universal Mother*.

No. IV. A representation of the Front of the famous Temple of Diana of Ephesus, (the *pro* NAOS, or front of the *Naos*) whereby it appears to have been *Octostyle, i. e.* having eight columns: the image of Diana is in this medal represented clothed: motto at bottom, "Of Ephesus:" around it [ΔΙΕ, the date: the second time of being in this office] ΝΕΩΚΟΡΩΝ. This is a clear allusion to, and a strong confirmation of, what the *Grammateus* asserts, that the city of Ephesus was justly entitled to, and held, by universal consent, the office of ΝΕΩΚΟΡΩΝ to the temple (and statue) of Diana; nor was this any thing new: the city had long been so esteemed. ΝΕΩΚΟΡΩΝ signifies *edituus*, GUARDIAN of the temple and its contents, manager of its concerns;—somewhat analogous to our church-warden; but of superior power and dignity: It might be rendered "SUPERINTENDANT of the *sacra*." The *Neocorate* became at length a station of the highest consideration. Some *Neokorons* have the title of governor (*Prytanum*); of distributor of the prizes in the grand games (*Agonothetos*); which induced many cities to desire this office. VANDALE thinks, Ephesus was the first city so distinguished.

No. V. Is a full-length and complete Image of this great goddess, from a statue at Rome. It is clearly an emblematical representation of the dependence of all creatures on the powers of Nature; or, the many and extensive blessings bestowed by Nature, on all ranks of existence; whether man, lions, stags, oxen, animals of all kinds; and even insects. The goddess is symbolized as diffusing her benefits, to each in its proper station. Her numerous rows of breasts speak the same allegorical language, *i. e.* fountains of supply: whence figures of this kind were called *πολυμαστος*, many-breasted. To cities, also, she bears a peculiar regard, as appears by the honourable station (on her head) of the turrets, their proper emblems. On her breast-plate (pectoral) is a necklace of pearls; it is also ornamented with the signs of the Zodiac; in allusion to the seasons of the year, throughout which Nature dispenses her various bounties. In fact, the whole course of Nature, and her extensive distributions, are mystically represented in this image.

We observed, in speaking of Baal Gad, FRAGMENTS, No. CVIII. that many heathen deities resolve themselves into the sun and moon: it is well known that Diana is the moon, in most or all of her offices, and characters: "the precious things put forth by the moon," are mentioned so early as the days of Jacob; and long afterwards, we frequently read of the "queen of heaven," &c. The moon was also the goddess presiding over child-birth; and, in short, very many were the duties of this goddess, in her numerous and diversified employments.

We are by this time prepared to understand the language of the narrative, as it lies in the Acts. Demetrius was a worker in silver (a chaser, perhaps), who made representations—some on medals—some in alto-relievo—or other kinds of wrought, or of cast, work; [or, small models, perhaps] of the portico and temple (the NAOS) of the goddess Diana: pretty much resembling No. IV. Now the city of Ephesus in her office of Superintendent of the *sacra* (or CHURCH-WARDEN) to this temple, was bound to promote its interests: it could not therefore be indifferent, or insensible, when this great and famous edifice was about to be degraded, to be rendered contemptible—through the impiety of a few hated Jews. Notwithstanding which reported danger, and the danger always attendant on popular commotion, the *Grammateus*, or RECORDER,

harangues the people on the subject of their riot, states, "that the honour of their city as *neokoron* was incontrovertible; that the persons in custody were neither guilty of sacrilege, nor of blaspheming their goddess, in particular; especially, considering that this image was not 'made with hands,' but was well-known to be Jove-descended: and moreover, that, if the accused were guilty of any misdemeanor, they should be properly indicted for it: but, if the complainants were desirous of extending their measures beyond merely ensuring the honour and security of Diana, they should call a general meeting of the town, in which to propose their resolutions: because the honour of the *neokorate* appertained to the whole town, and not to any separate part of it . . . such as Demetrius with his fellow-craftsmen and associates."

I think I observe in the language of this very sensible man an ambiguity employed in describing the goddess, or her image—(*Διοπετης*, Jove-descended, or fallen). For instance, supposing he might wish to say,—the things signified by the image of the goddess, *i. e.* the powers of Nature, descended from Jove: this, taking Jove for the supreme Deity, would be the truth: but, no doubt, the popular belief was, and the people would so understand the speaker, that the *image itself*, the object of their worship, fell down from Jove. If this be fact, it is an instance of the *esoteric* and *exoteric* doctrines: or, that the philosophers, by expressions capable of two senses, intended to convey ideas of principles understood by philosophers, in a sense different from what they inculcated on the people. I cannot think this very rational Public-writer could believe, that the marble image, [or stone] now standing in the adytum of the temple, should fall from heaven, in its present wrought and allegorical state [it is even possible he might know the sculptor of it], though he might, perhaps, when speaking in public, call it "a divine image;" which expression its votaries were at liberty to take *literally*, if they chose—as if wrought by the hand of Jove: while in his own mind he would consider this "divine image"—as an image representing divine things; or things which descended from Jove. [But, there is another view of this subject;—was it an *aërolite*, or stone literally "fallen from heaven?"]

The three figures on the last line of our plate are inserted, partly to accustom the reader to the *union of several figures into one symbol*; for which, under the article *CHE-RUBIM*, we shall find ample occasion; and partly to offer some account of Diana, under other characters and names. Diana was, says the Scholiast on Theocritus, the daughter of Ceres by Jupiter [Jove-descended again]. She was also called torch-bearer, guardian, &c. Apuleius calls her, triple-faced Proserpine: and Virgil, *Æn.* iv.

Tergeminamque Hecaten, tria Virginis ora Diana—

the triple-headed goddess,—*Trivia*,—under which character she was placed where three ways met; because, representing the moon, which has three phases, first quarter, full, and last quarter, she seems to assume three forms during one course. But *SERVIVS* says, in his Commentary on *Virgil*, that she has three faces, because she presides over birth, over health, and over death. She was called *Lucina*, when presiding over birth, and her assistance was invoked in child-birth (in plain English, after so many courses of the moon, pregnancy issues in delivery). When presiding over health, she was called *Diana*: we have already noticed her beneficence under that character. She presided over death, under the name of *Hecate*:—*i. e.* after so many courses of the moon, the moment of departure arrives. N. B. As a mean of calculating time, the moon was employed long before the sun.

To advert to the figure in our plate: each of the three persons of whom it is composed has different symbols. The first is crowned with laurel, and holds a key in her right hand, and a rope of cords in her left. The laurel imports distinction by merit; applause:

the key suits *Hecate*, surnamed, as we have said, the *guardian*; the cords perhaps signify the reverse of applause, ignominy. The second has on her head the Phrygian bonnet, and a radiated crown; she holds in one hand a sword, death, or punishment; in the other a serpent, perhaps, because the serpent, by shedding its skin, was the symbol of renewed life. The third has on her head the crescent of *Diana*, and the lotos of *Isis* (we have already seen these two deities united): she holds in each hand a torch, as *Diana Lucifera*, or light-giver.

Does this mixture of these emblems import the alternation of good and evil?—The same figure which holds a key (good) holds (a whip, in some figures on medals) cords, *i. e.* punishment. The same as holds the symbol of health, holds the sword of mortality. The same as holds the most beneficial gift of the gods—fire, holds the same all-consuming element—the most destructive of ravagers. Without venturing to affirm that such is the intention of these emblems; it might be thought, not far from a just allegory of the general course of Nature, as companionizing good and evil; which, freely taken, these figures undoubtedly denote.

No. CXXVIII. EXPLANATION OF THE PLATE OF ALTARS.

THE two upper figures, copied from Dr. PRIDEAUX, and drawn in conformity to accounts of the Rabbins, will be noticed elsewhere (see No. CCLI), we shall merely in this place submit to our readers a few remarks on the two altars, below them.

These altars are both from ancient Egyptian pictures, preserved by being buried in the ruins of Herculaneum: they represent sacred ceremonies of the Egyptians, probably in honour of *Isis*. *Antiq. Hercul.* vol. ii. pp. 315. 321.

In the first picture, the scene of the subject is in the area before a temple (as usual): the congregation is numerous, the music is various, and the priests engaged are at least nine persons. The temple is raised; and an ascent of eleven steps leads up to it.

On this altar we observe, (1) Its form and decorations. (2) The action of the priest, kindling a fire on it. (3) The birds about it. In the original, one Ibis is lying down at ease, another is standing up, without fear or apprehension; a third, perched on some paling, is looking over the heads of the people; and a fourth is standing on the back of a Sphinx, nearly adjacent to the temple, in the front of it.

(1) It deserves notice, that this altar (and the other also), has at each of its four corners a rising, which continues square to about half its height, but from thence is gradually sloped off to an edge, or a point. I conceive that these are the *horns of the altar*, alluded to in Scripture: and probably this is their true figure. The reader is desired to compare them with the same parts in the figure of the altar above, which is drawn merely from description. *Vide* Exod. xxvii. 2, &c. xxix. 12. Ezekiel xliii. 15. Of these horns *Joab* caught hold, 1 Kings ii. 28. and to these the *Psalmist* alludes, xcvi. 27. “Bind the sacrifice with cords unto the horns of the altar.” The *query*, Whether to retain the victim, were not the *primary* use of these horns? seems plausible enough. Nevertheless, let us hear the Rabbins’ account of their ancient altar:

The horns of the altar, say they, were *hollow*—a cubit square, and a cubit high: for it is a saying among the Jews, “*the height of each horn was five hands’ breadth*,” *i. e.* a cubit; which LIGHTFOOT explains, by saying, “the horns rose but one cubit, straight up from their foundation, or first beginning, abating by degrees [*i. e.* *sloping*] from a cubit square in the bottom, into a pyramidal sharp: but so as for one cubit it rose straight, and then pointed outward, like the tip of a horn.” Here I think he describes the figure of the horns on our altars, plainly enough:—but, he should have said, they sloped *toward* the outside, or external angle, rather than, “pointed outward.” “The lowest part of these horns,” says he, “was seven cubits from the ground; therefore

the words, 'Bind the sacrifice with cords, to the horns of the altar,' can hardly be taken, in propriety, as if the sacrifice stood tied to the altar till it was offered: but as the Chaldee paraphraseth, 'Tie the lamb that is to be offered with cords, till we come to offer him, and sprinkle his blood on the horns of the altar.' Nevertheless, as this depends entirely on the length of the cord employed, the reader may adopt which sense best pleases him; as the Hebrew particle used is capable of either. N. B. This might be one of the purposes of these horns *originally*, yet might cease to be so after a time. Is there any allusion to such a custom in our Lord's expressions, "If thou bring thy gift to the altar,—leave thy gift *before* (at, close to, the very) altar"—ἐπὶ τὸ θυσιαστήριον—ἐμπροσθεν τοῦ θυσιαστηρίου. Matt. v. 23.

If these horns were so high as this description supposes, could *Joab lay hold of them?*

(1) Observe the garland with which this altar is decorated.

(2) Observe the occupation of the priest, who, with a kind of fan, is blowing up the fire. No doubt, this fan is employed, because to blow up the sacred flame with the breath would have been deemed a kind of polluting it. It may bear a question whether somewhat of the same nature were not used in kindling the fire on the Jewish altar. Our translators have rendered by the word *kindling* several very distinct words in the original, of which one, at least, seems to imply the use of a fan, or something like it.

May this fan in our print be the *flabellum* of Cicero? "cujus lingua quasi FLABELLUM seditionis, illa tum est egentium CONCIO VENTILATA." *Pro Flacco. cap. 23.* "whose tongue, as if it were a FAN of sedition, very inconsiderately BLOWS UP"—strife: a passage which pretty much resembles the observation of Solomon, Prov. xxvi. 21. "As coals to burning coals, and as wood to the fire, so is a man of contentions (to FAN UP, to *blow up*), to kindle strife" (לְחַרְחֵר רִיב *LECHERECHECH RIB*). The root רָחַח *RECH*, or *RUACH*, means the passing of air over a place, *i. e.* the blowing it, or causing it to pass, whether by fanning, or by any other mode of impulse, and seems to be a very happily chosen comparison, expressing the activity of the contentious man, who will not let the air rest, or take its natural course and effect, when it actually is subsiding, but directs and actuates a breeze of it to the fanning up of enmity. This comparison appears still more happy, when we recollect that *ruach* signifies the *breath*: which is what the contentious man, by misrepresentations, peevish remarks, hints, &c. would employ, to maintain and keep the metaphorical fire alive and glowing.

It should seem that our translators have not happily adopted in this passage the verb *to kindle*: which signifies to *begin* to set fire to what was not previously burning; whereas, the connection of this sentiment alludes to the ceasing to burn, the gradual extinguishing of what already is burning; and the pains taken by the contentious man to prevent this cessation of burning from following its natural course. "Where no wood is [added], the fire goeth out: So where there is no tale-bearer the strife ceaseth:" but, on the contrary, "As coals added to burning coals, and as wood added to the fire, so is a contentious man active to prolong strife by blowing it up, by passing a breeze of air over it," *i. e.* by fanning the expiring embers into a reviving flame.

That fans were known anciently in the East, is highly probable, from the simplicity of the instrument, no less than from its use. The ancients certainly had fans to drive away flies with. [Greek *μυιοσόβη*, Latin *muscarum*. MARTIAL, xiv. Ep. 67.]

How arduous is the task of translating! especially of translating a work of such extent and peculiarity, not only of phraseology, but of life and manners, as the Bible!

N. B. The word rendered "*to kindle* a fire on mine altar," Mal. i. 10. is not that on which we have been observing; but imports, "*to set light to wood*," &c. as do most of the passages which our translators render *kindle*: neither do I know that any Jewish writer mentions the use of a fan in kindling the altar fire; neither indeed should I have thought of it, had it not occurred in this Egyptian representation.

The second Egyptian altar shews the horns of the altar, formed on the same principle as the foregoing; but this is seen on its angle, and its general form is more elevated. It has no garlands. I suppose perfumes are burning on it. In this picture the assembly is not so numerous as in the other: but almost all, to the number of ten or a dozen persons, are playing on musical instruments.

These altars have, both of them, a simple projecting ornament, running round them on their upper parts: the last has also a corresponding ornament at bottom. Upon the base of this altar stand two birds.

These birds deserve notice, on account of their being unquestionable representations of the true ancient Egyptian *Ibis*; a bird long lost to naturalists. Perhaps the publication of these portraits of the bird may contribute to recover and identify it; which will be esteemed a service to Natural History.

But these birds deserve especial notice, on account of their situations, as standing on the altar itself, or lying down close to it, even while the sacred fire is burning on the altars, while the sacred ceremonies are performing by the priests, close around the altars. From their confident familiarity, it should seem that these birds were not only tolerated, but were considered as sacred; and, in some sense, as appertaining to the altar. Would it not have been a kind of sacrilege to have disturbed, or expelled from their *domicile*, their residence, these refugees, if refugees they were, at the altar. [See the history Aristodicus, Herod. *lib. i. cap. 159.*]

Diodorus Siculus, *lib. i.* reports, that the Egyptians were very severe to those who killed a cat, or an *Ibis*, whether purposely, or inadvertently; he says, the populace would attack them in crowds, and put them to death by the most cruel means; often without observing any form of justice;—by a kind of judgment of zeal.

Will the presence and situation of these birds contribute to illustrate that very embarrassing passage, Psm. lxxxiv. 4? *The* (צפר צִפּוּר) *sparrow*—the fowls, rendered *hen* (of our common domestic breed) in several places (LXX. *ornis*), *hath found a house; and the* (דרור דֶּרֶר) *swallow*—but rather, says BOCHART, a kind of dove or pigeon, and so the Targum; LXX. *τρυγών*; Vulgate, *turtur*, a turtle-dove—“*a nest for herself, where she may lay her young; even thine altars, O Lord of hosts.*”

That birds should breed AT the altars (we are not bound to say ON them), has appeared to interpreters, if not *impossible*, yet *extremely improbable*; on account, first, of the disturbance such birds would meet with from the necessary ministrations of the priests: secondly, on account of the defilement such birds would occasion. Various ways have therefore been proposed by learned men, to reconcile this passage with what they conceive to be matter of fact. Some read with a parenthesis,—“My soul longeth . . . my heart and flesh cry out for the living God (yea, the sparrow hath found a house, and the swallow a nest!) *even for thine altars, O Lord.*” But this seems to be extremely harsh. Others read, “The sparrow hath found a house, and the swallow a nest, *in the buildings of the courts around thine altars,*”—and in this sense I have long acquiesced. Others think, “altars” (plural) is put for the temple, *q.* “*the station of thine altars.*”

In reference to the disturbance of the birds, our print demonstrates that they might be so tame, as not to be disturbed by what was going forward about the altar.

As to the defilement occasioned by birds, *query*, Whether, according to our ideas of cleanliness, the blood of the victims, the burning fat running over it, &c. (from 1000 oxen at a time, by Solomon, &c.), would not be a greater defilement to an altar and its adjacencies, than what a nest of birds on one of its sides, might make?

The defilement would be little less if it occurred in the buildings around the courts: we know, that there is scarcely a country church among ourselves, in which sparrows,

and swallows too, do not make their nests. Often have I seen pigeons flying about in them; and even in Westminster Abbey, notwithstanding

The pealing organ swell'd the note of praise,

(as here these birds are quiet, notwithstanding the *concert* that is performing); and yet, though we dislike the defilement these birds occasion, we do not think the building less sacred. N. B. We should recollect the sufferance of the priests who tolerated in the temple the traffic of money-changers, and the seats (or stalls) of dealers who sold doves, &c. in the time of our Lord, Matt. xxi. 12. Mark xi. 15. John ii. 14, 16. Also, the sufferance of swallows to breed in our own houses; the defilement they occasion is rarely permitted to produce their expulsion.

After all, this question will only be fully answered, when we have ascertained what birds the Psalmist really means. As these *Ibis's* were privileged birds in Egypt, so might some clean species of birds be equally privileged among the Jews; they might be suffered quietly to build in various parts of the temple, in the courts around the altar; and if they were of the nature of our domestic fowl, they might even make nests, and lay their eggs, at or about, the altar; or among the interstices and projections of the bottom layer of large rough stones, which formed the base of it. If they were the property of the priests, or of their children, or of any constant residents in the temple (alluded to in the next verse), they might give no more offence, by straggling about the sacred precincts, than the vicar's sheep or horse grazing in the church-yard does among ourselves.

When I was at Paris, in going up to the top of the church of Notre Dame, to take a view of the city, I found dwelling on the stair-case, in a little room (rather a kind of crevice), two men, who were in the act of feeding a number of pigeons, which they bred on that pinnacle, or spire, where they dwelt. Had the Psalmist known of this fact, he could not, according to this idea, have alluded more pointedly to the privilege of these aerial inmates, of residing, and even of making nests, in that cathedral.

But to speak my own opinion. Does the word (מִזְבֵּחַ *metzebechut*) "altars," in the plural, *necessarily* and *exclusively* signify those in the temple? *i. e.* the altar of incense (which being shut up in a chamber, birds could not get to it), and the altar of burnt-offerings? Is it not rather to be taken in a larger sense, for whatever relates to sacrifice? *sacrificialia*: and so for a precinct, an inclosure, a PLACE for sacrifice: *i. e.* sacrificial appurtenances in general, as well as the altar itself—a SACRIFICATORY?

The root is זָבַח *tzebech*, *to slay*; so Noah built an altar (*metzebech*, a *sacrificium*), no doubt with its consecrated area, or inclosure around it (*Gr.* *τεμενη*, from *τεμνω*, *to separate*). Balaam directed to be built seven *metzebechut*, *i. e.* altars, with inclosures around them, as customary among the ancients: and if this be the import of the word, it will answer to the *epibomos* among the Greeks—(in a larger sense, the *peribolus*, in reference to the temple)—the *area* in which stood the altar; nearly to the *ancient* idea of *fanum* among the Latins; and, in a qualified sense, to the church-yard among ourselves.

Let us now read the passage, according to this idea, "The sparrow and the swallow, or, the hen and the dove, &c. dwell in thy SACRIFICATORY, O Lord of Hosts!"

No perceptible inconvenience attends this enlarged sense of the word: and I think not only propriety will be pleased with this acceptance of it, but also with finding, that, in fact, the presence of birds was customary at the altars of Egypt; of which the *only two pictures known* of Egyptian sacrifices are undeniable evidence; and consequently, that such inmates were not considered as defilements.

Query, Was this Psalm composed *before the building of the temple*, while the altar, &c. was in a *tabernacle*?—If so, it may corroborate this more extended sense of the word.

No. CXXIX. CEREMONIES ATTENDING COVENANTS.

UNDER the article COVENANT, in the *Dictionary*, the reader has seen, beside the succession of Covenants recorded in Holy Writ, somewhat of the nature of those ceremonies which were anciently used in ratification of such alliances; and to which the prophet Jeremiah has adverted, chap. xxxiv. 18. "And I will give [to punishment] the men who have violated my Covenant, who have not stood to the words of the Covenant which they cut off to my face, when the calf they cut in two and passed between his parts." Here the calf is plainly called the (ברית BERIT) *covenant-purification*, or *purification-sacrifice*, which was cut in two.

As this subject is curious, and open to farther illustration, the reader will not be displeased to find here a few additional remarks respecting it.

In reference to the custom of dividing a victim, and passing between the parts of it, we have the following expression in Homer, *Iliad* ii. ver. 124.

Ὅρχια πιστὰ ταμόντες,

"*cutting faithful oaths*," or oath-offerings; *dividing oath-offerings of fidelity*—to the Covenant, or pact, then making: *i. e.* ratifying the agreement, by dividing the victim, and passing between the parts of it. So the commentator *Eustathius* explains the passage: his words are, "oaths relating to important matters were made by the division of the victim." We have the same idea, *Iliad* iii. verse 103.

Ὅφρ' ὄρχια τὰμνη,

"divided oaths," or oath-offerings: which, verse 246, are expressly said to have been *lambs*, and accompanied by fair-looking wine, &c. for libations to the gods.

So Virgil, *Eneid* viii. verse 640.

*Post idem, inter se posito certamine reges
Armati, Jovis ante aram, paterasque tenentes,
Stabant, et cæsa jungabant fœdera porca.*

"The kings stood armed before the altar of Jove, holding the pateras for libation; and the divided sow confirmed the solemn agreement." HEYNE adds, "*De porca cæsa, ex more perpetuo sacrorum in fœderibus faciendis*;" *v. c. lib.* i. 24. The same custom is alluded to *Eneid* xii. verse 166, &c. where HEYNE'S note is, "In fœdere jungendo, *porca mactatur more Romano*." But the Greeks and Trojans used *sheep* (*Iliad* iii. verse 246, &c.), or *lambs*; as we have noted.

Dictys Cretensis, *lib.* ii. & v. relates that "Agamemnon, to confirm his faith sworn to Achilles, ordered victims to be brought; that he took one, and with his sword divided it in the midst, placed the pieces opposite to each other, and holding his sword, reeking with the blood of the victim, he passed between the separated pieces."

Livy says, that the solemnity observed in the lustration of the armies, in the time of Philip of Macedon, was, to cut off the head of a dog, to put the separated parts opposite one to the other, and to make the army file off between them. [So, in Herodotus *lib.* vii. 39. Xerxes, . . . commanded the body of the eldest son of Pythius, to be divided in two: he then ordered one part of the body to be thrown on the right side of the road, the other on the left; while the army continued its march between them.] —Was not this a kind of oath taken by the army?]

I conceive that so much of this ceremony yet remains, as may illustrate a remarkable passage, Isaiah xxxviii. 15. "We have made a Covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through, it shall

not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:" *q. d.* "We have cut off a Covenant sacrifice, a *purification offering*, with death: and with the grave we have *settled* a pact of friendship; so that the scourge, &c. shall not injure us." It should, however, be noted, that both *Montanus* and *Bate* render—"with respect to the grave we have prepared a vision,"—*i. e.* of security: we foresee we shall do very well; or, to speak heathen language, "we have placated the infernal deities, the gods of the manes." May not the conduct of Ulysses, in Homer, illustrate this idea, Odyssey x. xi.? And may not such a custom have been the origin of the following superstition, related by *Pitts*, Voyage to Algiers, p. 18?

"If they (the Algerine corsairs) at any time happen to be in a *very great strait* or *distress*, as being chased, OR IN A STORM, they will gather money, light up candles, in remembrance of some dead *marrabot* (saint) or other, *calling upon him with heavy sighs and groans*. If they find no succour from their before-mentioned [vows] rites, and superstitions; but *that the danger rather increases*, then they go to *sacrificing of a sheep* (OR TWO OR THREE, upon occasion, as they think needful), which is done after this manner: having cut off the head with a knife, they immediately take out the entrails, and throw them and the head overboard; and then, *with all the speed they can* (without skinning), *they cut the body into two parts by the middle, and throw one part over the right side of the ship, and the other over the left, into the sea*, as a kind of propitiation [consequently, the ship *passes BETWEEN the parts* thus thrown on each side of it]. Thus those blind infidels apply themselves to *imaginary intercessors* instead of the living and true God."

This behaviour of the Algerines may fairly be taken as a pretty accurate counterpart to that of "making a Covenant with death, and with imminent danger of destruction," by appeasing the angry gods, &c.

Dismissing this part of our subject, we remark, that festivities always accompanied (probably concluded) the ceremonies attending oaths. Isaac and Abimelech feasted at making their Covenant. Gen. xxvi. 30. "And he made them a feast, and they did eat and drink." Gen. xxxi. 54. "Jacob offered sacrifice upon the mount, and called his brethren (Laban and his company) to eat bread." And so throughout heathen antiquity.

It is a remark of grammarians, that the alliance which we term a *covenant* is expressed in Greek by two words. (1) When both parties are *equal*, so that each may stand upon terms, may canvass the terms of the other, may propose his own, agree or disagree, &c. the word used is *SYNTHEKE*. But (2) when the covenant is of that nature, wherein one party being greatly the superior, *proposes*, and the other, willing to come to agreement, *accepts* his propositions; then the word used is *DIATHEKE*: which signifies an *appointment*—dispensation—institution: whereby the proposer pledges himself, but the acceptor is not bound by these propositions, till he has actually *accepted* them. If this distinction be well founded, . . . then,

It will immediately appear, that there is great propriety in the title given to our "Book of the New Covenant," the new *DIATHEKE*; inaccurately termed by us "the New Testament:" since herein the proposals of God to man are made, and recorded; but these proposals expect that the party to be benefited by them, should *accept* and *appeal* to them, in a personal and a binding manner.

There is an importance attached to the term Covenant, which must justify a little farther enlargement on it. That it sometimes signifies simply a proposal, let the following instances determine. 1 Kings xx. 34. Benhadad said to Ahab, "The cities which my father took from thy father, I will restore," &c. Then said Ahab—I take thee at thy word, I accept thy proposals, "I will send thee away with this Covenant."

2 Kings xxiii. 3. "And the king stood by a pillar, and made a Covenant . . . to keep the commandments of the Lord with all the heart, and all the soul; and all the people stood to the Covenant." They agreed to the proposals made;—they assented to what was required of them.

And this seems to be the import of the Apostle's reasoning, 2 Tim. ii. 13. "If we believe not," and will not accept his proposals, made with a view to our believing, and acceptance of them, "yet he abideth faithful," and will strictly adhere to whatever he has offered, or proposed, to us: "he cannot deny himself:" he cannot withdraw those proposals to which he has invited us to accede: *i. e.* our unbelief does not diminish the good faith, or the perpetuity, of God's offers. *Vide* Rom. iii. 3.

Thus we see the word Covenant implies, (1) An appointment to which the respondent could agree passively, only, by obedience: as, a Covenant made with day and night, Jer. xxxiii. 20: or, with the earth, and the beasts of the earth, Gen. ix. 10. (2) A law, a constituted regulation, an appointment: given to intelligent agents. (3) A proposal made, and offered to the acceptance of intelligent agents; not to be varied, or diversified by them: but to be accepted *in toto*. (4) Proposals made by two equal parties, which, after being properly canvassed and examined, are finally adjusted by them, and deliberately confirmed. (5) The ratification-offering; customary on such occasions.

It may be proper to hint at the SIGNS of Covenants, *i. e.* memorials, things never to be looked on without bringing to recollection the agreement made on the original and primary occasion of their appointment.

(1) Was not the tree of knowledge such a sign to Adam? (2) God says expressly of the rainbow, Gen. ix. 12. "This is the SIGN which I GIVE of the Covenant (the dispensation which I appoint) between myself and all flesh. And when I becloud with clouds (*i. e.* storms, rains, &c.) the earth, the bow shall appear in the clouds, and I will recollect my agreement, and there shall be no Deluge" to destroy the earth, &c. (3) Abraham received the sign—seal—memorandum—of circumcision. (4) Jacob and Laban raised "the heap of witness," as a memorial of an agreement made; and this heap was not to be passed at any future time, even to the remotest ages, without reminding themselves, or their posterity, of the original agreement thereby commemorated. (5) As such a sign the Israelites received the sabbath, Exod. xxxi. 16. "And the sons of Israel shall keep the (sabbatical) rest, to make to rest (completely) in their generations, a (constant) Covenant throughout ages. Between me and the sons of Israel *the sign*, THAT (shall be) throughout ages;" *i. e.* for ever. Other Covenants had other signs.

It cannot have escaped the reader, that in the article COVENANT, in the *Dictionary*, we proposed to substitute, generally, the word *Covenant* for *Testament*. The only place where some have thought it necessary to consider that word as implying a *testament*, is Heb. ix. 16. but it should seem, that the ceremonies quoted in this Fragment contribute greatly to strengthen the propriety of rendering διαθεμενον by *that victim over which, or by which, the confirmation of the Covenant was particularly made*, *q.* "the Covenant-ratificator:" and this removes the impediment to that substitution which arises from that passage.

It is usually said, that this custom expresses a malediction, *q.* "May I be thus divided, thus punished, if I violate the engagements now contracting."—And this may be the true idea of the ceremony. But when we advert to the sense of the Hebrew word (ברית BERIT) usually rendered *Covenant*, the root of which implies *purity, to be clean*, and which is properly rendered a *purifier*, as Jer. ii. 22. "though thou wash thee with nitre, and take thee much *sope*,"—much of the *purifier*; and Mal. iii. 2. "he

is [as cleansing] as a refiner's fire and as fuller's *sope*,"—*purifier*; also, when we see that it implies a purification-sacrifice, and some translators constantly render the phrase, "to make a Covenant," *to cut off a purification-sacrifice, i. e.* previous to contracting the engagements understood to be entering into: might not the essence of this service have been originally to this effect?—"I do hereby purify myself in this distinguished manner, in order that I may lift up holy hands to heaven; and may be prepared most solemnly to invoke the Divine sanction to the engagements into which I now enter"—(*sub intelligitur*)—"and I know that the Divinity will vindicate his honour if I fail in them."—Or thus: "With the utmost purity of soul I do now confirm the agreements I have entered into."

It is not easy to determine positively in what manner the victim was anciently divided: whether *crosswise; i. e.* across the loins; or *lengthwise; i. e.* from the front of the belly, through the whole length of the back-bone, and down the spinal marrow. I strongly incline to the latter mode, as by much the most expressive and solemn; and would *query*, Whether there may not be an allusion to it Heb. iv. 12. "The word of God is lively and efficacious, and more penetrating than any double-edged sword; piercing even to the dividing of soul and spirit, of JOINTS and MARROW; neither is any creature uninspectable in his sight; but all are naked (*γυμνα*), and opened (*τετραχληλισμενα*), to his eyes!" *i. e.* like to such a sword as Dictys Cretensis says Agamemnon divided the victim with; which victim was opened, and the joints of its spine divided, and the spinal marrow also divided, and wholly laid bare to inspection; so that nothing could be concealed of the contents and interior conformation, &c. The word *γυμνος*, *naked*, signifies *what had no cover*; and *τετραχληλισμενος*, *laid bare*, what had *no concealment within*. They are both *sacrificial* words, and express the flaying of the victim, inspecting its entrails, &c. If they be thus applicable to sacrifices in common, do they not receive additional energy from this application of them to a Covenant-sacrifice? Oh, for that sincerity of heart and mind, which may be found acceptable under so critical an examination! *Vide* No. CCLXXVII.

No. CXXX. COVENANT OF SALT.

AMONG other descriptions of a Covenant, there is one which demands explanation: Numb. xviii. 19. "The offerings I have given to thee, and thy sons and thy daughters with thee, by a statute for ever: it is *a Covenant of Salt, for ever*, before the Lord." 2 Chr. xiii. 5. "Ought you not to know that the Lord God of Israel gave the kingdom over Israel to David, *for ever, to him, and to his sons, by a Covenant of Salt?*"

It is very properly, as I suppose, suggested, in answer to the enquiry, what means this Covenant of Salt? that Salt preserves from decay and putrefaction; it maintains a firmness and durability. There is a kind of Salt so hard, that it is used as money, and passes from hand to hand, no more injured than a stone would be, says Mr. BRUCE. Salt may therefore very properly be made an emblem of duration and perpetuity.

But the *Covenant of Salt* seems to refer to an agreement made wherein Salt was used as a token of confirmation. I shall give an instance from Baron DU TOTT.

Moldovanji Pacha . . . "He was desirous of an acquaintance with me, and seeming to regret that his business would not permit him to stay long, he departed, promising in a short time to return. I had already attended him half way down the staircase, when stopping, and turning briskly to one of my domestics who followed me, '*Bring me directly*,' said he, '*some BREAD AND SALT.*' I was not less surprised at this fancy, than at the haste which was made to obey him. What he requested was brought; when, *taking a little Salt between his fingers, and putting it with a mysterious air on a*

bit of bread, HE ATE IT WITH A DEVOUT GRAVITY: assuring me, that I might now rely on him. I soon procured an explanation of this significant ceremony; but this same man, when become Visir, was tempted to violate this oath, thus taken in my favour. Yet if this SOLEMN CONTRACT be not *always* religiously observed, it serves, at least, to moderate the spirit of vengeance so natural to the Turks." The Baron adds in a note: "The Turks think it the blackest ingratitude, to forget the man from whom we have received food: which is signified by *the bread and Salt* in this ceremony." Baron DU TOTT, part i. page 214. *Eng. Edit.*

The Baron alludes to this incident in part iii. page 36. Moldovanji Pacha, being ordered to obey the Baron, was not pleased at it. "I did not imagine I ought to put any great confidence in the mysterious COVENANT of *the bread and Salt*, by which *this man had formerly vowed inviolable friendship to me.*" Yet he "dissembled his discontent," and "his peevishness only shewed itself in his first letters to the Porte."

It will now, I suppose, appear credible, that the phrase "a Covenant of Salt" alludes to some such custom in ancient times; and without meaning to symbolize very deeply, I take the liberty of asking, whether the precept, Lev. ii. 13. "With all thine offerings thou shalt offer Salt," may have any reference to ideas of a similar nature? Did the custom of feasting at a Covenant-making include the same? according to the sentiment of the Turks hinted at in the Baron's note.

We ought to notice the readiness of the Baron's domestics, in proof that they, knowing the usages of their country, well understood what was about to take place. Also, that this Covenant is *usually* punctually observed, and where it is not punctually observed, yet it has a restraining influence on the party who has made it; and his non-observance of it disgraces him.

I proceed to give a remarkable instance of the power of *this Covenant of Salt* over the mind: it seems to imply a something attributed to Salt, which it is very difficult for us completely to explain, but which is not the less real on that account:

"*Jacoub ben Laith*, the founder of a dynasty of *Persian* princes called the *Saffarides*, rising, like many others of the ancestors of the princes of the East, from a very low state to royal power, being, in his first setting out in the use of arms, no better than a freebooter or robber, is yet said to have maintained some regard to decency in his depredations, and never to have entirely stripped those that he robbed, always leaving them something to soften their affliction.

"Among other exploits that are recorded of him, he is said *to have broken into the palace of the prince of that country, and having collected a very large booty, which he was on the point of carrying away, he found his foot kicked something which made him stumble; he imagined it might be something of value, and putting it to his mouth, the better to distinguish what it was, his tongue soon informed him it was a lump of Salt.* Upon this, according to the morality, or rather superstition, of the country, where the people considered Salt as a symbol and pledge of hospitality, he was so touched, that he left all his booty, retiring without taking away any thing with him. The next morning, the risk they had run of losing many valuable things being perceived, great was the surprise, and strict the enquiry what could be the occasion of their being left. At length *Jacoub* was found to be the person concerned; who having given an account, very sincerely, of the whole transaction to the prince, he gained his esteem so effectually, that it might be said, with truth, that it was his regard for Salt that laid the foundation of his after fortune. The prince employing him as a man of courage and genius in many enterprises, and finding him successful in all of them, he raised him, by little and little, to the chief posts among his troops: so that, at that prince's death, he found himself possessed of the command in chief, and had such interest in their affections, that they preferred his

interests to those of the children of the deceased prince, and he became absolute master of that province, from whence he afterwards spread his conquests far and wide."

D'HERBELOT Bibl. Orient. p. 466. Also, HARMER's Obs.

Mr. HARMER has well illustrated the phrase, "*We were salted with the Salt of the palace,*" Ezra iv. 14. and the reader will be pleased with his remarks. "It is sufficient to put an end to all conjecture, to recite the words of a modern Persian monarch, whose court *Chardin* attended some time about business. *Rising in a wrath against an officer who had attempted to deceive him, he drew his sabre, fell upon him, and hewed him in pieces, at the feet of the Grand Visir, who was standing (and whose favour the poor wretch courted by this deception). And looking fixedly on him, and on the other great lords that stood on each side of him, he said, with a tone of indignation, 'I have then such ungrateful servants and traitors as these to eat my Salt! Look on this sword; it shall cut off all these perfidious heads.'*" It is clear, that this expression, "eating this prince's Salt," is equivalent to—receiving a maintenance from him.

PARKHURST says, Heb. Dict. p. 448. "I am well informed, that it is a common expression of the natives in the East Indies, "I eat such an one's Salt;" meaning, I am fed by him. *Tamerlane*, in his Institutes, mentioning one *Shaw Behaun*, who had quitted his service, joined the enemy, and fought against him, "At length," says he, "*my Salt which he had eaten, overwhelmed him with remorse: he again threw himself on my mercy, and humbled himself before me.*" Vide No. CLV.

No. CXXXI. GIVING OF HANDS, AS AN OATH.

THE following passages from OCKLEY's "*History of the Saracens,*" may be a satisfaction to the reader, as they justify and confirm the sense given, in No. LXIII. to Jehonadab's giving his hand to Jehu; for in these extracts, we find it a *customary* token of acknowledgment, and of allegiance; not equivalent to, or of the nature of, our shaking hands together, as an act of friendly salutation; but, a putting of the protester's hand into the hand of him who received the protestation; which conveyed the idea of an oath between the parties. Whoever recollects the mode of swearing allegiance, or doing homage for provinces, anciently used between sovereigns and vassals (as by the kings of England to those of France, while England held provinces in that country), will find considerable resemblance in it to this Eastern usage. The vassal put both his hands into the hands of his sovereign, repeating words to this effect: "Thus I do thee homage, for such, or such, a province," &c. After which he withdrew his hands. This was repeated according to the number of fiefs or provinces held by the vassal. "Several [of the Mahometan chiefs] came to *Ali*, and desired him to accept the government. He resolved not to accept of their allegiance in private; for they proffered to give him *their hands* (the customary ceremony then in use among them, on such occasions) at his own house; but would have it performed at the mosque. *Telha* and *Zobein* came, and offered him *their hands*, as a mark, or token, of their approbation. *Ali* bade them, if they did it, to be in good earnest, otherwise he would give his own hand, to either of them that would accept of the government: which they refused; and gave him theirs." Vol. i. page 4. and again, page 36.

"*Telha*, being wounded in the leg, ordered his man to take him up behind him; who conveyed him into a house in *Bassora*, where he died. But, just before, he saw one of *Ali*'s men, and asked him, if he belonged to the emperor of the faithful? Being informed that he did, Give me then, said he, your hand, that I may put mine in it, and by this action renew the oath of fidelity, which I have already made to *Ali*." See 1 Sam. xxii. 17. 1 Chron. xxix. 24. marg. or orig. Lam. v. 6. 2 Kings xiv. 5. xv. 19.

No. CXXXII. CAMEL SUBSTITUTED AND EXECRATED.

“ WE found, that, upon some discussion, the garrison and townsmen had been fighting for several days, in which disorders the greatest part of the ammunition in the town had been expended; but it had since been agreed on by the old men of both parties, that nobody had been to blame on either side, but the whole wrong was the work of a *Camel*. A *Camel*, therefore, was seized, and brought *without the town*, and there a number on both sides having met, they upbraided the *Camel* with every thing that had been either said or done. The *Camel* had killed men; HE had threatened to set the town on fire; the *Camel* had threatened to burn the Aga's house, and the castle; HE had cursed the Grand Signior, and the Sheriffe of Mecca (the sovereigns of the two parties); and, the only thing the poor animal was interested in, HE had threatened to destroy the wheat that was going to Mecca. After having spent great part of the afternoon in upbraiding the *Camel*, whose measure of iniquity, it seems, was near full, each man thrust him through with a lance, devoting him, *diis manibus et diris*, by a kind of prayer, and with a thousand curses upon his head. After which every man retired, fully satisfied as to the wrongs he had received from the *Camel*!

“ The reader will easily observe in this some traces of the *azazel*, or scape-goat of the Jews, which was turned out into the wilderness loaded with the sins of the people. Levit. xvi. 5.”

Such is the remark of Mr. BRUCE, from whom the above extract is taken: to which it is not necessary to add, at present. I remember an account of the Hindoo *Ashummed Jug*, or sacrifice of a horse, which is greatly analogous to the above.

No. CXXXIII. OF THE GOLDEN CANDLESTICK. (WITH A PLATE).

THIS subject will, in all probability, come under our notice in another place; nevertheless, it may be proper here, to suggest a few observations on some of the representations of it in our Plate.

No. 1. Is drawn according to the description usually given by the Rabbins; and to what have hitherto been esteemed the best authorities on the subject. *Vide* MAIMONIDES, *Bethhabbech*. per. 3. or Dr. LIGHTFOOT, “ *Of the Temple*,” p. 82.

No. 2, and 3. Are tracings from Egyptian vases given by Montfaucon, plate CXLII. vol. ii. As they appear very much to resemble the general idea of the Golden Candlestick, and as the description of Moses agrees well with the simplicity of these forms, I have had them engraved. They also deserve notice, because they seem to have a kind of band, which connects the branches with the main stem; and this first suggested the idea of *hinges*, on which the branches might be moveable.

No. 4. Is traced from the engraving of the Arch of Titus, by *Santo Bartoli*. In considering this figure, we should make allowances for the great length of time elapsed since that structure was erected, whereby the smaller ornaments and particulars, which, no doubt, were originally represented on it, have been corroded: so that, in the present day, only the general form, and the larger parts of this figure, are extant. Beside this, it is represented in the original, as being seen considerably in *perspective*, which varies the appearance of its parts. Indeed, the whole figure differs, from what it would appear, if viewed in a situation more level to the eye of a spectator.

No. 5. For those reasons this Number shews this subject drawn *geometrically*, in the same proportions as the original, with its ornaments, and lesser parts *restored*; according to what is indicated by so much as remains of the sculpture. This may

impart some idea of the richness of this sacred utensil; but we do not warrant that these were the ornaments actually employed to enrich it.

We proceed to remark, that the **BASE** of this Candlestick is double; the *lower* base being of much greater breadth, and consequently of greater stability, than the upper. The back of this base, which was placed next the wall, is *straight* (as appears by the plan No. 6.); but the front of it is divided into faces, and those faces are ornamented by compartments, enriched with decorations of what resemble palms. The upper base has the same distribution of its surface; but the ornaments in its compartments are rendered entirely unintelligible by the effect of all corroding time. I suppose this base is what Maimonides means by—a stone with three steps cut in it, placed before the Candlestick, on which he who trimmed the lamps stood; and on which he set down his dishes, while he was about that work. But if the Candlestick were only a yard and a half high, there could be no necessity for such assistance to raise the person who trimmed the lamps. [Or, that stone might be a moveable article, low, and flat: but, why, *a stone?*]

The centre pillar of this piece of sacred furniture appears to have been highly ornamented toward the bottom: where it is most substantial, and from whence the stem and branches seem to rise. On either side of this stem, diverge three branches; each containing a light; making with the stem itself, seven lights: the centre *seems* to have been somewhat the highest: but this may be an inaccuracy:—Maimonides says, the lights were all of an equal height. It is impossible to ascertain by the original, the true construction of these branches, where they embrace the centre: whether they were *fixed*, or whether some kind of hinge permitted them to *rotate* on the pillar or stem. If they were fixed, then the person who trimmed these lamps was under the necessity of going about the Candlestick, for that purpose; but if they might revolve in a circular motion, then they might be brought forward, or moved, to accommodate the person engaged in that service.

Something of this appears in **LIGHTFOOT**, who says, “All the lamps or lights that were in the six branches that came out of the shaft, *were turned bending, and looking toward the lamp that was in the middle, in the shaft itself.*” But I do not altogether comprehend what follows—“the lamp in the shaft was *turned bending*, toward the most holy place.” Does he mean a kind of mouth (or spout) which contained the wick? surely not the stem itself; but, if the branches were moveable on a hinge, *they* might be *turned bending*, &c.

To return to the stem; the length of this member, above where the branches issue, has *four* divisions. We have followed the original, in making a distinction between the two lower, and the two upper divisions: the upper being *rounded* seem to imply almond flowers, rather than the lower; but perhaps this is not certain.

On each side of the stem issue three branches, the first part of which is what our translation renders “a knop,” and **Dr. GEDDES**, “a pommel.” The Doctor has been unhappy in *adding* to each of these pommels “*a flower*.”—whereas, it appears, by our figure, that the pommel has no such attendant; neither is there any authority for this addition. From these knops issues a series of almond flowers, following one the other, till the branch terminates in that flower which contains the lamp.

I am aware, that *Josephus* says the Candlestick carried in procession by *Titus*, was not precisely like that in the sanctuary: whether he so said, as a kind of salvo to the honour of his nation, and its holy instruments, I will not determine; but, no doubt, *Titus* had good authority for his trophies; and the artists who adorned his arch, had equal information on the subjects they introduced. Yet I own, that there seems to be some inaccuracy in the *number* of almond flowers represented on the Branches; for
though

though the uppermost branches have each *three* flowers, yet the lower ones have more, and this perhaps may be incorrect; or, the number might be varied after the time of Moses, in order to render these almonds of a more uniform size, and to place the lights *level*. Otherwise, the upper flowers must have been smaller than the lower.

We shall now compare this figure with our translation of Exod. xxxvii. 17. "And he made the Candlestick of pure gold; his shaft and his branch, his bowls, his knops, and his flowers. And six branches going out of the sides thereof: three branches out of one side, and three branches out of the other side. Three bowls made after the fashion of almonds in one branch; a knop, and a flower: so throughout the six branches. And in the Candlestick were four bowls, like almonds, his knops, and his flowers. And a knop under two branches of the same: and so of the second and third pair of branches. And he made seven lamps, snuffers," &c.

We remark, that our stem has *four* protuberances above the upper pair of branches, which might be the four almond bowls described in this passage. The stem also, at bottom, by its superior magnitude, deserves especial notice. It does not appear that the lamps are described by Moses as being on one *level*, i. e. of equal height.

Such seem to have been the general forms of the golden Candlestick, and its parts. It surely is not hypercriticism to censure the improper mode of representing this instrument, which disfigures some respectable historical pictures; as if it were one lamp with seven lights; or seven separate lamps, distinct and distant from each other; or seven golden Candlesticks, placed individually; set on the ground, like those we set on our tables.

As the passage, Rev. i. 13. seems at first sight, in our translation, to countenance this idea of separate Candlesticks, a few thoughts in examination of it may be excused. "And I turned to see the voice that spake with me, and being turned, I saw *seven lights* [*λυχνας*, branches for holding lights] *of gold*. And in the middle of [or amidst, *ἐν μέσῳ*] *these seven lights* [a person] *like the Son of man*." Now, if we conceive of these branches, as having a circular motion on hinges, as shewn in Fig. 7, where one of them is moved from its regular station, then a person in the act of bringing them forward, &c. in order to trim their wicks, would appear, to a spectator, to be strictly *in the middle*—among—these lamps: nay, I would *query*, whether this very situation may not be farther implied, and expressed in the following particulars: "*And having in his right hand seven stars*;" i. e. his arm being extended to trim the wicks of the lamps, in order to improve their splendour, they seemed, by that operation, to be brightened into so many stars; while by their position, they appeared to be held in his right hand, thus put forth among them, and which they surrounded.

Let us consider also the following passage. "*The mystery,—allegorical representation, of the seven branches for holding the lights, is the seven churches; and the seven stars upon these seven branches, are* (the lights of the lamps themselves) *the angels, or ministers, of these churches*;" i. e. each branch is a church; and each star-like flame upon it, is the minister of that church. It will follow, that there were no stars seen by John, *separated* from the branches; but only a star on the termination of each branch, or sconce.

Observe, too, what is implied, verse 17. "He laid his right hand upon me;" surely, not stars and all, which some might suppose were in it; but, having withdrawn his right hand from among the splendid wicks, he laid it upon me. I need say nothing respecting the brighter burning of these stars, in consequence of their being snuffed; i. e. the vigour infused into the ministers of the churches, by means of the following exhortatory letters to them.

The emblem, then, is this: Under the representation of a priest, engaged in the office of trimming the sacred wicks of the golden candlestick, of supplying them with oil, &c. our Lord is represented as inspecting the ministers of his churches, admonishing, reproving, exhorting, and dehorting them, that their conduct "may shine before men, and they may glorify their Father who is in heaven," Matt. v. 16. To this agrees the commencement of the first epistle, "To the angel of the church of Ephesus write, These things saith he who holds the seven stars in his right hand (*while*) walking amidst the seven golden *candelabra*, Repent, or I will remove thy lamp-sconce from its place." So chap. iii. 1. "To the angel of the church of Sardis write, These things saith he who hath the seven spirits of God [to supply the necessary oil to], and the seven stars." Compare Zec. iv. where, under the figure of a supply of oil to the golden Candlestick, a pipe to each *branch*, "the Spirit of the Lord." (verse 8.) is implied, in a manner altogether analogous to the import of the present vision.

The word *λυχνια* constantly answers in the LXX. to the golden lamp-sconces of the tabernacle and temple, *i. e.* of the golden Candlestick; as in the passages above.

Josephus seems to suggest Egyptian ideas pretty strongly, when he says, "the seven lamps of the golden Candlestick resembled the seven planets; and the twelve loaves on the shew-bread table, (resembled) the twelve signs of the zodiac."

The following is from Rabbis *Kimchi*, and *Levi Gerson*, on 1 Sam. iii. The concluding thought of *Kimchi* is certainly ingenious:

These lamps were called *the candle of the Lord*, 1 Sam. iii. 3. where it is said, "before the candle of the Lord went out, the Lord called to Samuel," &c. upon which words, David Kimchi giveth this glosse: "If this be spoken concerning the lamps in the candlestick, *this was somewhat before day*: for the lamps burnt from even till morning, yet did they sometimes some of them go out in the night. They put oil into them by such a measure as should keep them burning from even till morning, and many times they did burn till morning; and *they always found the western lamp burning*. Now it is said, that this prophecy came to Samuel, *before the lamp went out*, while it was yet night, about the time of cock-crowing; for it is said afterward, that Samuel lay till morning: or, allegorically, it speaks of the candle of prophecy; as they say the sun ariseth, and the sun sets: before the holy blessed God cause the sun of one righteous man to set, he causeth the sun of another righteous man to rise. Before Moses his sun set, Joshua's sun arose; before Elie's sun set, Samuel's sun arose; and this is that which is said, *before the candle of the Lord went out*."

No. CXXXIV. ANCIENT WRITING.

IN those Fragments which contain extracts from the *Asiatic Researches*, relative to the history of Noah, I have supposed, that the art of Writing was known before the time of Moses, and was not originally revealed to him on Mount Sinai. Mr. WAKEFIELD has lately attempted to maintain, that God at that time taught this art to Moses. As this appears to me to be one of Mr. W.'s mistakes, I shall offer some hints on the subject:

"There are three different [kinds of] characters, which I observe have been in use at the same time in Egypt: hieroglyphics, the mummy character, and the Ethiopic. These are all three found, as I have seen, on the same mummy, and therefore were certainly used at the same time. The last only I believe was a *language*.

"The hieroglyphics are of four sorts: *first*, such as have only the contour marked, and, as it were, scratched only in the stone. The *second* are hollowed; and in the middle of that space rises the figure in relief, so that the prominent part of the figure

is equal to the flat unwrought surface of the stone, and seems to have a frame round it, designed to defend the hieroglyphic from mutilation. The *third* sort is in relief, or *basso relievo*, as it is called; where the figure is left bare and exposed, without being sunk in, or defended by any compartment cut round it in the stone. The *fourth* are those mentioned in the beginning of this description, the outlines of the figure being cut very deep in the stone.

“All the hieroglyphics, but the last mentioned, which do not admit it, are painted red, blue, and green, as at Dendera; and with no other colours.

“Notwithstanding all this variety in the manner of executing the hieroglyphical figures, and the prodigious multitude I have seen in the several buildings, I never could make the number of different hieroglyphics amount to more than five hundred and fourteen, and of these there were certainly many, which were not really different, but, from the ill execution of the sculpture, only appeared so. From this I conclude, certainly, that it can be no entire language which hieroglyphics are meant to contain, for no language could be comprehended in five hundred words, and it is probable that these hieroglyphics are not *alphabetical* or *single letters* only; for five hundred letters would make too large an alphabet. The Chinese have many more letters in use, but have no alphabet; but, *who is it that understands the Chinese?*”—BRUCE, vol. i. p. 122.

I shall trespass no farther on the reader here, than to suggest what has struck me in respect to the hieroglyphics:—that they *may* be *genealogical* inscriptions, and contain allusions to the names of ancestors; as HUNTER,—FISHER,—SMITH, &c.

“Two sorts of characters appear to have been known to Moses. The two first were employed on those tablets written by the finger of God. In what character they were written is not said: but as Moses received them, to read them to the people, he surely understood them. Afterwards, God directs him specially *not* to write in the Egyptian character of hieroglyphics; but in the current hand used by the Cushite merchants, *like the letters on a signet*, i. e. in characters representing sounds, or letters, which the trading nations had long used in their business, for invoices,” &c. BRUCE, vol. i. p. 121.

The passage stands thus, Exod. xxviii. 21. “And the stones shall be with the names of the children of Israel, twelve, according to their names: *like the engraving of a signet*, every one with his name shall they be, according to the twelve tribes.” “*Cut like the signet of a man*,” says the Hebrew: so that it implies—in the ordinary figure and mode. As to this resemblance to a signet, it should be remembered, that in the East, “the *Imams*, the *Kadis*, and other learned Arabs usually write their names, with letters interlacing each other in cyphers, in order that their signature may not be imitated. Those who cannot write, cause their names to be written by others, and then *stamp their name*, or their device, with ink, at the bottom of the paper, or on the back of it. But usually they have *their name, or their device, engraved on a stone, which they wear on their finger*.” NIEBUHR, p. 90, *French edition*. Such then is the customary, general “signet of a man.” And as such Josephus describes the signet ring which Pharaoh gave to Joseph, Gen. xii. 21. Now, if signets, inscribed with the wearer’s name, were common in the days of Moses, as this passage seems to imply, then Writing was practised before Moses was legislator of Israel.

N. B. The same word is used for signet (חֶטֶם *CHUTEM*), in this passage of Exodus, and in Gen. xxxviii. 18. where Tamar demands of Judah “thy signet;”—no doubt engraved with his name or device, as a demonstrative sign of his person. If this be just, it carries the antiquity of Writing much beyond Moses; perhaps to ABRAHAM.

It is well known that the Hebrew כתב *cerub*, like the Greek γραφω, which signifies to *write*, signifies also to *draw*, or *delineate*: though this be a very natural association of ideas, yet it may be pleasing to see by what means these ideas became associated. . . . The following is from Baron du Tott, vol. i. p. 8:

“My Turkish master *began by teaching me to write*: such is the practice; and *my knowledge of drawing* made my progress rapid. I afterwards read, and then my difficulties increased. The suppression of the vowels may suffice to give some idea of my first perplexities, and the painful and difficult labour I was obliged to undergo; but this was not all. The vowels being expressed by marks, or points, which are *placed over, or under, or between* the consonants, their writers frequently neglect to insert them, and leave them to be supplied by the reader. The obscurity which this often occasions produces many literary disputes; but to avoid any such discussions on passages of the Koran, that book is never written without vowel points.”

This extract will remind every Hebrew scholar, of some of the difficulties of that language. Did the ancient Hebrews, when commencing a course of learning and science, begin by *drawing* the letters of the alphabet? Did they study the *forms* of the letters, before they combined their sounds? If they did, will that idea determine the spirit of the passage, Deut. xvii. 18? “And it shall be when he [the king] sits on the throne of his kingdom, and he writes to himself a copy—duplicate—of the law which is in this book,” &c. *i. e.* “however he may have been brought up in ignorance, before he came to the throne, when he is thus exalted, he shall learn to write and read; and shall even copy out this law with his own hand, so that he *must*, in some degree, *know*, and understand it for his future guidance and obedience; which forbids the plea of ignorance in excuse of his deviation from it.”

As we see that books are still written in the East without vowel points, and that such writings occasion literary disputes, we should not be surprised at finding the Hebrew writings liable to some difficulties arising from the same cause: but it is sufficiently extraordinary, that the *Koran*, the sacred book of the Mahometans, is never written without vowel points; while the sacred books of the Jews, which are read in their synagogues, are never written with those points.

No. CXXXV. EXPENSES UNDER THE THEOCRACY.

THE following is Dr. DURELL's estimate (*Parallel Prophecies*, page 179.) of the taxes paid by the proprietors of estates in Judea, to the support of religious institutions. The subject may be new to some readers, and the presenting it at one view may be agreeable to most of them.

“Let it be observed, that that which is usually called *the LORD's Part* in Scripture, was really appropriated by him to three different purposes; part to the *national treasury*, part to *stated sacrifices*, and the other part to the *Priests* and *Levites*. By the estimate underneath, it will appear that the estates in the Holy Land, so far from being all set at a rack-rent for the aggrandizement of the hierarchy, were as clear from burdens and impositions as any estates can well be in the freest and best policed forms of government; that the tribe of Levi, all things considered, did not receive *a thirteenth*, nor the priesthood (strictly so called) *a fiftieth part of the whole*.

“Let us suppose an estate of £300. *per annum* value of our money, and which consisted, as was usual in the land of Canaan, of soils, the produce of which was different; one third pastures, for instance; one third corn-land; one sixth producing wood, partly underwood, partly timber; and the remaining sixth being fruit grounds; then the *onus* on the landholder will be as follows (being the whole that was paid by him for religious and civil purposes), viz.

I. For the National TREASURY. II. For SACRIFICES.

PART.	LAND.	VALUE per ann.	1st. TENTH.	2d. or 3d. TENTH.	FIRST FRUITS.	TOTAL.
$\frac{1}{2}$	Pasture.	£100.	paid a 10th.	— a 10th.*	— a 20th.	£. s. d. 25 0 0
$\frac{1}{12}$	Underwood	50.	{ — a 10th. ----- — 0	— 0	— 0	2 10 0
$\frac{1}{12}$	Timber.			— 0	— 0	
	OBLATIONS at the three solemn Festivals (generally } a Beast, or a Fowl,) may be valued at 10 Shekels ---- } —					1 2 8½
	N. B. Redemption-Money, Poll-Tax, and Fees for } any legal Pollutions (as some of them were never paid } by many Individuals, or perhaps paid but once in their } Lives), if they have here a Place, cannot be rated at } —					0 9 1
	more than 4 Shekels ----- }					
	III. For the Tribe of LEVI.					
$\frac{1}{2}$	Corn.	100.	— a 10th.	— a 10th.*	— a 50th.	22 0 0
$\frac{1}{6}$	Fruit.	50.	— a 10th.	— a 10th.*	— a 60th.	10 16 7
	The Portion of PASTURES about the Levitical Cities, } being to the whole as 1 to 150 ----- } —					0 0
	N. B. The Portion which the Priests received for } Peace-Offerings (whether bloody, or bloodless, Sacri- } fices,) were no additional Expense to the Offerer ---- }					
The whole Onus on £300. per ann. (besides personal Service in War) - - - - -						63 18 4½
Or per cent. -----						21 6 1¼

“N. B. If there was a greater proportion of corn or pasture lands in any one estate, the *onus* would be greater than here stated; yet the estate would be more valuable to the owner, as the payments were directly in proportion to the produce of the land.”

* “The tenths thus marked (called *second* or *third*,) were in reality one and the same (see Deut. xiv. 28, 28, and 29), and they were to be spent in hospitality and charity. If, therefore, you subtract two of them from the portion of Levi, that tribe will have received about one fifteenth part of the whole, or £6. 12s. 2½d. net *per cent*. But, as the first-fruits of corn and fruit belonged to the priests, deduct $\frac{1}{20}$ and $\frac{1}{20}$, and afterwards from the first tenths taken away $\frac{1}{20}$ (to which also they had a right), and it will appear that the certain clear yearly revenue of the priests was £1. 15s. 1½d. *per cent*. and that of the Levites £4. 17s. 1d. *per cent*. which sums are proportionable to their respective number of cities, and perhaps also to their respective share of sacrifices, and of *second* or *third* tithes.”

Thus it appears, that about *one-fifth* part of the annual produce of the land was devoted to purposes of piety, including, under the theocracy, the honourable support of the government. Will this calculation coincide with the proportion observed by Joseph, Gen. xlvii. 24? "You, the Egyptians, shall give *one-fifth* part to Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for your households, and for your little ones:—Joseph made it a law over the land of Egypt unto this day." Some persons have strongly cavilled at this law of Joseph; and also at the Levitical provisions; but, while our own land-tax is set at four shillings in the pound, beside a multitude of other taxes, I presume we are not the people who ought to complain of the burdens imposed by Joseph on the Egyptians; or of those supported by the Israelites, for the maintenance of the established ministers of religion. What other assessments might be made on property does not appear: Probably, in the early ages they were very trivial; as the people were their own army; and navy they had none to maintain. Does this *one-fifth*, paid by the Egyptians, consist of *two-tenths*, or tythes, one payable on a religious account, the other for civil purposes: one to the priests, the other to the king?

NO. CXXXVI. OF THE CITY OF JERUSALEM;

WITH A MAP, CORRECTED FROM SANDYS, DR. SHAW, DOUBDAN, &c.

I DO not know that this Map can be introduced to the reader to greater advantage than by quoting Mr. MAUNDRELL's narrative of his visit, which includes a mention not only of all the places marked in this Map, but also of some others, which, from their nature, it could not represent.

As most of the principal well-ascertained places have their names written to them in the Map, it is needless to repeat them here; but, for the better understanding of Mr. MAUNDRELL's account, the following explanations may be useful:

- | | |
|------------------------------------|--|
| A. The Golden gate. | M. The church of St. James. |
| B. St. Stephen's gate. | N. The house of Caiaphas. |
| C. St. Ann's church, now a mosque. | O. The Coenaculum, now a Turkish mosque. |
| D. The house of the rich glutton. | P. The church of the Purification. |
| E. Where the Pharisee dwelt. | Q. The pillar of Absalom. |
| F. The house of Veronica. | R. Zachary's sepulchre. |
| G. The Franciscan convent. | S. Cave of St. James. |
| H. The house of Zebedee. | T. The church of the Ascension. |
| I. The house of St. Mark. | U. Virgin Mary's sepulchre. |
| K. The house of St. Thomas. | V. Grotto of the prophet Jeremiah. |
| L. The house of Annas. | W. Sepulchres of the kings. |
| a. The gate of Ephraim. | d. The citadel. |
| b. The gate of Damascus. | e. The gate of Sion. |
| c. The gate of Jaffa. | |

The antiquities on the side of this plate need no explanation; they are placed here to combine the complete subject into one view.

This plan of the Pool of Bethesda, is merely introduced as a hint to account for the form of the pool; shewing by what construction it might be square, yet have five porticos around it; *e. gr.* it might have A, B, C, D, E, five colonaded walks,—the centre divided into two; or,—the centre might itself be divided into five distinct cloisters, as 1, 2, 3, 4, 5, the middle being open to admit the driving of the sheep into the Pool;—or rather, perhaps, these porticos, instead of standing *internally* toward

the pool, might stand *externally* toward the market. I should have thought this confirmed by the expression, "a multitude being in that *τοπω*, *place*," room—chamber—apartment—had it not been the sabbath-day; yet as it was lawful for the people to assemble on the sabbath-day, for discourse or society, whether before or after worship in the temple, it should seem that the same portico, which might shelter from the sun, those who resorted to the market, might also shelter those who resorted to the temple. Query, farther, whether many of the diseased persons were not laid here as desirous of alms? for, they might be brought daily and laid at this gate of temple, as well as the lame man who was healed by Peter and John, Acts. iii. 2. of whom that is expressly remarked by the sacred historian. If so, these claimants of charity, would naturally be placed in situations more public, than porticos looking *internally* on the water of the Pool could be. These ideas incline us toward five cloisters contiguous to one another, running the whole length of the pool, but facing the market. Probably they were of timber; therefore no traces of them remain.

MR. MAUNDRELL'S ACCOUNT OF HIS VISITS IN JERUSALEM.

MONDAY, APRIL 5, 1697.

This morning we went to some more of the curiosities which had been yet unvisited by us. The first place we came to was that which they call *St. Peter's* prison, from which he was delivered by the angel, Acts xii. It is close by the church of the Holy Sepulcher, and still serves for its primitive use. About the space of a furlong from thence, we came to an old church, held to have been built by *Helena*, in the place where stood the house of *Zebedee*. This is in the hands of the Greeks, who tell you, that *Zebedee*, being a fisherman, was wont to bring fish from *Joppa* hither, and to vend it at this place. Not far from hence we came to the place where they say stood anciently the iron gate, which opened to *Peter* of its own accord. A few steps farther is the small church built over the house of *Mark*, to which the Apostle directed his course, after his miraculous gaol delivery. The Syrians (who have this place in their custody) pretend to shew you the very window at which *Rhoda* looked out, while *Peter* knocked at the door. In the church they shew a Syriack manuscript of the New Testament in folio, pretended to be eight hundred and fifty two years old, and a little stone font used by the *Apostles* themselves in baptizing. About one hundred and fifty paces farther in the same street is that which they call the house of *St. Thomas*, converted formerly into a church, but now a mosque. Not many paces farther is another street crossing the former, which leads you on the right hand to the place, where they say our Lord appeared, after his resurrection, to the three *Marys*, Matt. xxviii. 9. Three *Marys*, the fryars tell you, though in that place of *St. Matthew* mention is made but of two. The same street carries you on the left hand to the Armenian convent. The Armenians have

here a very large and delightful space of ground: their convent and gardens taking up all that part of *Mount Sion* which is within the walls of the city. Their church is built over the place, where they say *St. James*, the brother of *John*, was beheaded, Acts xii. 2. In a small chappel on the north side of the church is shewn the very place of his decollation. In this church are two altars set out with extraordinary splendour, being decked with rich miters, embroidered copes, crosses, both of silver and gold, crowns, chalices, and other church utensils without number. In the middle of the church is a pulpit made of tortoise-shell and mother of pearl, with a beautiful canopy or cupola over it, of the same fabric. The tortoise-shell and mother of pearl are so exquisitely mingled and inlaid in each other, that the work far exceeds the materials. In a kind of anti-chappel to this church there are laid up on one side of an altar three large rough stones, esteemed very precious; as being one of them the stone upon which *Moses* cast the two tables when he broke them, in indignation, at the idolatry of the *Israelites*: the two other being brought, one from the place of our Lord's baptism, the other from that of his transfiguration.

Leaving this convent, we went a little farther to another small church, which was likewise in the hands of the Armenians. This is supposed to be founded in the place where *Annas's* house stood. Within the church, not far from the door, is shewn a hole in the wall, denoting the place where one of the officers of the high priest smote our blessed Saviour, John xviii. 22. The officer, by whose impious hand that buffet was given, the fryars will have to be the same *Malchus* whose ear our Lord had healed. In the court before this chappel is an olive tree, of

which it is reported that Christ was chained to it for some time, by order of *Annas*, to secure him from escaping.

From the house of *Annas* we were conducted out of *Sion* gate, which is near adjoining to that which they call the house of *Caiaphas*, which is another small chappel belonging also to the Armenians. Here, under the altar, they tell us is deposited that very stone which was laid to secure the door of our Saviour's sepulcher, *Matt.* xxvii. 60. It was a long time kept in the church of the sepulcher; but the Armenians, not many years since, stole it from thence by a stratagem, and conveyed it to this place. The stone is two yards and a quarter long, high one yard, and broad as much. It is plastered all over, except in five or six little places, where it is left bare, to receive the immediate kisses, and other devotions of pilgrims. Here is likewise shewn a little cell, said to have been our Lord's prison till the morning, when he was carried from hence before *Pilate*; and also the place where *Peter* was frightened into a denial of his master.

A little farther without the gate is the church of the *Cænaculum*; where they say Christ instituted his last supper. It is now a mosque, and not to be seen by Christians. Near this is a well, which is said to mark out the place at which the *Apostles* divided from each other, in order to go every man to his several charge; and close by the well are the ruins of a house, in which the blessed Virgin is supposed to have breathed her last. Going eastward a little way down the hill, we were shewn the place where a Jew arrested the corpse of the Blessed Virgin, as she was carried to her interment; for which impious presumption, he had his hand withered wherewith he had seized the bier. About as much lower, in the middle of the hill, they shew you the grot, in which St. *Peter* wept so bitterly for his inconstancy to his Lord.

We extended our circuit no farther at this time, but entered the city again at *Sion* gate. Turning down as soon as we had entered, on the right hand, and going about two furlongs close by the city wall, we were had into a garden lying at the foot of *Mount Moriah*, on the south side. Here we were shewn several large vaults, annexed to the mountain on this side, and running at least fifty yards under ground. They were built in two isles, arched at top with huge firm stone, and sustained with tall pillars, consisting each of one single stone, and two yards in diameter. This might possibly be some underground work made to enlarge the area of the temple. For *Josephus* seems to describe some such work as this erected over the valley on this side of the temple. *Ant. Jud. lib. xv. cap. ult.*

From these vaults, we returned toward the convent. In our way, we passed through the Turkish *Bazars*, and took a view of the Beautiful gate of the temple. But we could but just view it in passing, it not being safe to stay here long, by reason of the superstition of the Turks.

TUESDAY, APRIL 6.

The next morning we took another progress about the city. We made our exit at *Bethlehem* gate, and turning down on the left hand under the castle of the *Pisans*, came in about a furlong and half to that which they call *Bathsheba's* pool. It lies at the bottom of *Mount Sion*, and is supposed to be the same in which *Bathsheba* was washing herself, when *David* spied her from the terrace of his pallace. But others refer this accident to another lesser pool in a garden, just within *Bethlehem* gate; and perhaps both opinions are equally in the right.

A little below this pool begins the valley of *Hinnom*: on the west side of which is the place called anciently the *Potter's Field*, and afterwards the *Field of Blood*, from its being purchased with the pieces of silver which were the price of the blood of Christ; but at present, from that veneration which it has obtained amongst Christians, it is called *Campo Sancto*. It is a small plat of ground, not above thirty yards long, and about half as much broad. One moiety of it is taken up by a square fabrick twelve yards high, built for a charnel house. The corpses are let down into it from the top, there being five holes left open for that purpose. Looking down through these holes, we could see many bodies under several degrees of decay; from which it may be conjectured, that this grave does not make that quick dispatch with the corpses committed to it, which is commonly reported. The Armenians have the command of this burying place, for which they pay the Turks a rent of one zequin a day. The earth is of a chalky substance hereabouts.

A little below the *Campo Sancto* is shewn an intricate cave or sepulcher, consisting of several rooms, one within another, in which the *Apostles* are said to have hid themselves, when they forsook their master, and fled. The entrance of the cave discovers signs of it's having been adorned with painting in ancient times.

[Dr. E. D. CLARKE appears to have been much struck with the freshness and colours of these paintings. He ascribes them to the second century. They represent the Apostles, the Virgin, &c. with circles, as symbols of glory, around their heads. *Travels*, Vol. ii. p. 570. Lond. 1812.]

A little farther the valley of *Hinnom* terminates, that of *Jehosaphat* running across the mouth of it.

Along

Along the bottom of this latter valley runs the brook *Cedron*; a brook in winter time, but without the least drop of water in it all the time we were at *Jerusalem*.

In the valley of *Jehosaphat*, the first thing you are carried to is the well of *Nehemiah*, so called because reputed to be the same place from which that restorer of *Israel* recovered the fire of the altar, after the Babylonish captivity, 2 *Mac.* i. 19. A little higher in the valley, on the left hand, you come to a tree, supposed to mark out the place where the *evangelical prophet* was sawn asunder. About one hundred paces higher, on the same side, is the pool of *Siloam*. It was anciently dignified with a church built over it.— But when we were there a tanner made no scruple to dress his hides in it. Going about a furlong farther on the same side, you come to the fountain of the *Blessed Virgin*, so called, because she was wont (as is reported) to resort hither for water; but at what time, and upon what occasions, it is not yet agreed. Over against this fountain, on the other side of the valley, is a village called *Siloe*, in which *Solomon* is said to have kept his strange wives; and above the village is a hill called the *Mountain of Offence*, because there *Solomon* built the high places mentioned 1 *Kings* xi. 7. his wives having perverted his wise heart to follow their idolatrous abominations in his declining years. On the same side, and not far distant from *Siloe*, they shew another *Aceldama* or *Field of Blood*, so called, because there it was that *Judas*, by the just judgment of God, met with his compounded death. *Matt.* xxvii. 5. *Acts* i. 18, 19. A little farther, on the same side of the valley, they shewed us several Jewish monuments. Amongst the rest there are two noble antiquities, which they call the Sepulchre of *Zachary*, and the Pillar of *Absalom*. Close by the latter is the Sepulchre of *Jehosaphat*, from which the whole valley takes its name.

Upon the edge of the hill, on the opposite side of the valley, there runs along, in a direct line, the wall of the city. Near the corner of which there is a short end of a pillar jetting out of the wall. Upon this pillar the Turks have a tradition, that *Mahomet* shall sit in judgment at the last day, and that all the world shall be gathered together in the valley below, to receive their doom from his mouth. A little farther northward is the gate of the temple. It is at present walled up, because the Turks here have a prophecy, that their destruction shall enter at that gate, the completion of which prediction they endeavour, by this means to prevent. Below this gate, in the bottom of the valley, is a broad hard stone, discovering several impressions upon

it, which you may fancy to be footsteps. These the friars tell you are prints made by our Blessed Saviour's feet, when, after his apprehension, he was hurried violently away to the tribunal of his blood-thirsty persecutors.

From hence, keeping still in the bottom of the valley, you come, in a few paces, to a place which they call the Sepulchre of the *Blessed Virgin*. It has a magnificent descent down into it of forty-seven stairs. On the right hand, as you go down, is the sepulchre of St. *Anna*, the mother, and on the left, that of St. *Joseph*, the husband of the Blessed Virgin.

Having finished our visit to this place, we went up the hill toward the city. In the side of the ascent, we were shewn a broad stone, on which they say St. *Stephen* suffered martyrdom; and not far from it is a grot, into which they tell you the outrageous Jewish zealots cast his body, when they had satiated their fury upon him.— From hence we went immediately to St. *Stephen's* gate, so called from its vicinity to this place of the protomartyr's suffering; and so returned to our lodging.

WEDNESDAY, APRIL 7.

The next morning we set out again, in order to see the sanctuaries, and other visitable places upon *Mount Olivet*. We went out at St. *Stephen's* gate; and crossing the valley of *Jehosaphat*, began immediately to ascend the mountain. Being got about two-thirds of the way up, we came to certain grottos cut with intricate windings and caverns under ground. These are called the sepulchres of the *prophets*. A little higher up are twelve arched vaults under ground, standing side by side. These were built in memory of the twelve *apostles*, who are said to have compiled their creed in this place. Sixty paces higher, you come to the place where they say Christ uttered his prophecy concerning the final destruction of *Jerusalem*, *Mat.* ii. 4. And a little on the right hand of this, is the place where they say he dictated a second time the *Pater Noster* to his disciples, xi. 1, 2. Somewhat higher is the cave of St. *Pelagia*; and as much more above that a pillar, signifying the place where an angel gave the Blessed Virgin three days' warning of her death. At the top of the hill you come to the place of our Blessed Lord's ascension. Here was anciently a large church, built in honour of that glorious triumph; but all that now remains of it is only an octagonal cupola, about eight yards in diameter, standing, as they say, over the very place where were set the last footsteps of the Son of God here on earth. Within the cupola there is seen, in a hard stone, as they tell you, the print of one of

his feet. Here was also that of the other foot some time since; but it has been removed from hence by the Turks, into the great mosque upon *Mount Moriah*. This chappel of the Ascension the Turks have the custody of, and use it for a mosque. There are many other holy places about *Jerusalem*, which the Turks pretend to have a veneration for, equally with the Christians; and, under that pretence, they take them into their own hands. But whether they do this out of real devotion, or for lucre's sake, and to the end that they may exact money from the Christians for admission into them, I will not determine.

About two furlongs from this place, northward, is the highest part of *Mount Olivet*; and upon that was anciently erected an high tower, in memory of that apparition of two angels to the apostles, after our Blessed Lord's ascension, Acts i. 10, 11. from which the tower itself had the name given it of *Viri Galilæi*! This ancient monument remained till about two years since, when it was demolished by a Turk, who had bought the field in which it stood; but nevertheless, you have still, from the natural height of the place, a large prospect of *Jerusalem*, and the adjacent country, and of the Dead Sea, &c.

From this place we descended the mount again by another road. At about the midway down, they shew you the place where Christ beheld the city, and wept over it, Luke xix. 41. Near the bottom of the hill is a great stone upon which, you are told, the Blessed Virgin let fall her girdle after her assumption, in order to convince St. *Thomas*, who, they say, was troubled with a fit of his old incredulity upon this occasion. There is still to be seen a small winding channel upon the stone, which they will have to be the impression made by the girdle when it fell, and to be left for the conviction of all such as shall suspect the truth of their story of the assumption.

About twenty yards lower they shew you *Gethsemane*, an even plat of ground, not above fifty-seven yards square, lying between the foot of *Mount Olivet* and the brook *Cedron*. It is well planted with olive-trees, and those of so old a growth, that they are believed to be the same that stood here in our blessed Saviour's time. In vertue of which persuasion, the olives, and olive stones, and oyl which they produce, become an excellent commodity in *Spain*. But that these trees cannot be so ancient as is pretended, is evident from what *Josephus* testifies, *Bell. Jud.* lib. vii. cap. 15. and in other places, viz. that *Titus*, in his siege of *Jerusalem*, cut down all the trees within about one hundred furlongs of *Jerusalem*; and that the souldiers

were forced to fetch wood so far for making their mounts when they assaulted the temple.

At the upper corner of the garden is a flat naked ledge of rock, reputed to be the place on which the apostles *Peter*, *James*, and *John*, fell asleep during the agony of our Lord. And a few paces from hence is a grotto, said to be the place in which Christ underwent that bitter part of his passion.

About eight paces from the place where the apostles slept, is a small shred of ground, twelve yards long, and one broad, supposed to be the very path on which the traitor *Judas* walked up to Christ, saying, *Hail, master! and kissed him*. This narrow path is separated by a wall out of the midst of the garden, as a *terra damnata*; a work the more remarkable, as being done by the Turks, who, as well as Christians, detest the very ground on which was acted such an infamous treachery.

From hence we crossed the brook *Cedron*, close by the reputed sepulchre of the Blessed Virgin, and entering at St. *Stephen's* gate, returned again to the convent.

THURSDAY, APRIL 8.

We went to see the palace of *Pilate*, I mean the place where they say it stood, for now an ordinary Turkish house possesses its room. It is not far from the gate of St. *Stephen*, and borders upon the area of the temple on the north side. From the terrace of this house you have a fair prospect of all the place where the temple stood, indeed the only good prospect that is allowed you of it, for there is no going within the borders of it, without forfeiting your life, or, which is worse, your religion. A fitter place for an august building could not be found in the whole world than this area. It lies upon the top of *Mount Moriah*, over against *Mount Olivet*, the valley of *Jehosaphat* lying between both mountains. It is, as far as I could compute, by walking round it without, five hundred and seventy of my paces in length, and three hundred and seventy in breadth; and one may still discern marks of the great labour that it cost, to cut away the hard rock, and to level such a spacious area upon so strong a mountain. In the middle of the area stands at present a mosque of an octagonal figure, supposed to be built upon the same ground where anciently stood the *Sanctum Sanctorum*. It is neither eminent for its largeness nor its structure, and yet it makes a very stately figure, by the sole advantage of its situation.

In this pretended house of *Pilate* is shewn the room in which Christ was mocked with the ensigns of royalty, and buffeted by the Souldiers.

At the coming out of the house is a descent where was anciently the *Scala Sancta*. On the other side of the street (which was anciently part of the palace also) is the room where they say our Lord was scourged. It was once used for a stable by the son of a certain *Bassa of Jerusalem*: but presently upon this profanation they say there came such a mortality amongst his horses, as forced him to resign the place: by which means it was redeemed from that sordid use; but nevertheless, when we were there, it was no better than a weaver's shop. In our return from *Pilate's* palace, we passed along the *Dolorous Way*, in which walk, we were shewn in order: First, the place where *Pilate* brought our Lord forth, to present to the people, with this mystick saying, *Behold the Man!* Secondly, where Christ fainted thrice, under the weight of his cross: Thirdly, where the Blessed Virgin swooned away at so tragical a spectacle: Fourthly, where *St. Veronica* presented to him the handkerchief to wipe his bleeding brows:—Fifthly, where the souldiers compelled *Simon the Cyrenian* to bear his cross; all which places I need only to name.

FRIDAY, APRIL 9.

We went to take a view of that which they call the pool of *Bethesda*. It is one hundred and

twenty paces long, and forty broad, and at least eight deep, but void of water. At its west end it discovers some old arches, now dammed up. These some will have to be the five porches in which sate that multitude of lame, halt, and blind, John v. but the mischief is, instead of five, there are but three of them. The pool is contiguous on one side to *St. Stephen's* gate, on the other to the area of the temple.

From hence we went to the convent or nunnery of *St. Ann*. The church here is large and entire, and so are part of the lodgings, but both are desolate and neglected. In a grotto under the church is shewn the place where, they say, the Blessed Virgin was born. Near the church they shew the *Pharisee's* house, where *Mary Magdalen* exhibited those admirable evidences of a penitent affection towards our Saviour: *washing his feet with her tears, and wiping them with her hair*, Luke vii. 38. This place also has been anciently dignified with holy buildings, but they are now neglected.

This was our morning's work. In the afternoon we went to see *Mount Gihon*, and the pool of the same name. It lies about two furlongs without *Bethlehem* gate westward. It is a stately pool, one hundred and six paces long, and sixty-seven broad, and lined with wall and plaster, and was, when we were there, well stored with water.

No. CXXXVII. CONSIDERATIONS ON THE MAP OF JERUSALEM, PRINCIPALLY CONNECTED WITH THE SEIZURE OF CHRIST, &c.

THE caution and management necessary to avoid prolonging some of these Fragments beyond what prudence would justify, is much greater than the reader may imagine. The subject under present inspection is of that kind which might readily furnish an extensive dissertation. Perhaps, by restricting our present remarks to New Testament occurrences, and principally to the history of our Lord's passion, we may forego hints susceptible of improvement: nevertheless, it seems necessary rather to submit to such restriction, than to enlarge on considerations, which however appropriate to this subject, might exclude others, of at least equal importance: and yet, after all our caution, the extent of this Fragment and its associates, may perhaps be expected to solicit forgiveness.

After the reader has well considered the Map, as already explained, I desire him to fix his attention on the situation of the Temple, as a kind of centre of reference; regarding the other objects around it, in their relation to that, particularly.

The continued double lines of the plan denote the *present* walls of the City, and of the Temple. The chain of dotted lines shews, by conjecture, or by inference, what might have been the ancient limits.

We learn from Josephus, that, in order to increase the surface of Mount Moriah, the east wall of the Temple was built up from the valley below, to a level with the higher parts of the Mount; no doubt, therefore, as the architect was thus straitened for room, he would fully occupy all he could procure. If this reasoning be just, and if our plate be correct, there is a possibility that the exact place where stood the Holy

of Holies is not precisely covered by the Turkish mosque, which now usurps the site of the Temple of Solomon.

The places distinguished by any remarkable occurrence in the city of Jerusalem, may be distributed into (1) Those well ascertained; (2) Those credibly supposed to be genuine; (3) Those of little or no authority.

Among places the situation of which warrants our dependence, may be reckoned the Temple with its courts, the Pool of Bethesda, the *House* of Pilate, *i. e.* Fort Antonia, for it is credible that Pilate had no *house* in Jerusalem, but, his residence as governor being at Cesarea, there also was his palace: and that when he came up to the great feasts yearly, or on other occasions, he occupied the residence of the commanding officer of the Roman garrison in Jerusalem, which, no doubt, was fixed in Fort Antonia. Now we know that Fort occupied the north side of the Temple; and here is shewn what is denominated Pilate's *house*: this therefore, for the present, we accept as such.

Opposite to the house of Pilate is the *Palace* of Herod, and tradition seems, in this respect, to agree with history. The Gate of Justice is likely to maintain the true situation of one of the gates of the ancient city: this may be inferred no less from its nearness to Calvary, the place of public execution, than from the direction of the roads, &c. leading to it. The Iron Gate is so generally thought to be accurately placed by travellers, that we concur in the opinion.

All these places within the City, which probability determines as fixed points, are distinguished on the plate, by being strongly shaded.

Most of the places without the City may be considered as certain, from their nature; such as—the Mount of Olives,—the Brook Kedron,—the Pool of Siloam,—the Valleys,—Calvary, &c. These being natural and permanent objects cannot have changed their situation at all, nor their forms, to any considerable degree.

It is also, probable, that the spot where St. Stephen is said to have been stoned, is not far from where that fact happened; because, he seems to have been led from the presence of the council to the nearest convenient opening without the sacred precincts; and the council sat not far from this corner of the Temple, in the cloisters of the Temple.

The House of St. Mark *may* be correct; and possibly the Houses of Annas, and of Caiaphas, in the city of David (*i. e.* Mount Sion). These are marked by a slighter shading.

The reader will remember, that the jealousy of the Turks does not permit measurements of any kind to be taken; so that all plans of this city, and its adjacencies, being composed in a private and *furtive* manner, are liable to mis-recollections, and to errors of a slighter nature. There is no opportunity of surveying the city of Jerusalem, as the city of London is surveyed, by a map. Nevertheless, those who are used to estimate by the eye, or to calculate distances by the number of their steps, can form a judgment sufficiently exact to guide our enquiries, if not to satisfy precision; and, in fact, the error of a few yards, which is all that can happen, may well be excused; and is of no great importance to general purposes.

We must also recollect, that in the course of so many ages during which Jerusalem has existed, the buildings, their foundations, repairs, and alterations, the sieges the city has suffered, its repeated conflagrations, and its numerous changes, both public and private, have so altered the site, the declivities, and the ~~risings~~ on which it stands, that probably neither Herod nor Caiaphas, and certainly neither David nor Solomon, could they now inspect it, would recollect the very ground on which their palaces stood, or which they laboured to honour and adorn: always excepting the Temple.

Having fixed the situation of the Temple, and of the Roman governor's Residence, I must entreat the reader's patience, while we next enquire, not so much where was the

situation of the palace, *i. e.* *the stated residence* of the High Priest, as of that building which the evangelists denote by the title of the High Priest's *hall*; in our translation his "palace." I mean to ask whether some of the buildings in the courts of the Temple might not be thus denominated? either because Caiaphas had built them; or much rather, because here he sat in council with the Sanhedrim; and being his public office, this might naturally be named "the *hall* of the high priest." To justify this idea, we should recollect, that in the time of our Lord the Sanhedrim sat in some of the chambers, rooms, or halls, of the cloisters around the Temple: and indeed more than one of them was occupied as a court of justice; for the court of twenty-three (judges) sat in one room of the Temple; but the Sanhedrim having quitted the room *gazith* forty years before the destruction of the Temple, because they could no longer execute capital sentences, sat now in the room *hanoth*, or *tabernæ*, near the east gate, or the gate of *Shushan*. This information we derive from the Rabbins. *Vide* LIGHTFOOT.

As this is a point of some consequence in establishing the principles assumed in the following narration, the reader will compare what the evangelists say respecting it.

MATT. xxvi. 57, &c.

And they, holding Jesus in custody, led him to Caiaphas the high priest, where the scribes and the elders were assembled. Peter followed at a distance, even to the HALL of the high priest. Now the chief priests, elders, and all the SANHEDRIM, sought false witness against him, to put him to death.

MARK xiv. 53, &c.

And they led Jesus away to the high priest: and with him were assembled ALL the chief priests, and elders, and scribes, and Peter followed afar off, even into the (*court* or) HALL (*atrium*) of the high priest. And in the morning the chief priests held a council with THE WHOLE SANHEDRIM.

LUKE xxii. 54.

They took Jesus, and led him to the house of the high priest (*τοῦ οἴκου*).—Peter followed afar off: they kindled a fire in the midst of the HALL. And when it became day, the elders, &c. led him into their SANHEDRIM. And the FULL BODY (*πληθος*) of them arose, and led him to Pilate, &c.

JOHN xviii. 13.

They led Jesus away, first to Annas: . . . who sent him bound to Caiaphas, ver. 24.

That disciple went in with Jesus into the HALL of the high priest. . . . ver. 15. Then led they Jesus into the *pretorium* (or Roman hall of judgment), but did not go in themselves. ver. 28.

These accounts evidently imply that the examination of Jesus passed in the regular and usual *mode* before the Sanhedrim; and had it been at an unusual *place*, would not, at least, one of the evangelists have noticed that irregularity?

We observe, that three of the evangelists use the word *αυλην*, HALL (or *court hall*,—rather than *palace* in the sense of residence); but Luke uses the word *οικον*, house; and this is, I think, the only obstacle against admitting decidedly that this *hall* of the High Priest was that suite of apartments usually occupied as a public court, by him as the Public officer of his nation, with the Sanhedrim, as his council, during their sittings. However, this *oikon* does not *oblige* us to accept this as the dwelling of Caiaphas, who most probably did not dwell in the Temple, or in any part of it; and *certainly* at whose dwelling house the Sanhedrim, &c. could not *regularly* assemble for purposes of judgment. In this view the expressions of the evangelists are remarkable; they do not say *the house of Caiaphas*: but the HALL of the High Priest, say Matthew, Mark, and John; *the house of the High Priest*, says Luke, which we shall not scruple to consider, as the official hall where the High Priest sat at the head of the Sanhedrim. If there were any difficulty in accepting the term *house*, used by Luke (which I apprehend there is not) as signifying the same as the *hall* of the High Priest, of the other evangelists; yet, whoever will recollect the extensive application of the Hebrew or Syriac word, *beth*, *house*, which St. Luke appears to have translated in this passage, and the import of the Greek term *oikos*, when applied to buildings, and to apartments larger or smaller, in buildings, will perceive at once that it cannot be taken restrictively, for a house to dwell in. I conclude, therefore, that the

Sanhedrim was convened, and held its sitting on this occasion, in the same place as was usual at this time; which was in that room of the Temple-courts called *hanoth*.

The Evangelists are understood to describe two meetings of the Sanhedrim; the first, over night; the second, early the next morning; or, one long continued sitting might have intervals, &c. as some commentators suppose.

It should seem, that Judas had made his bargain, not with the whole Sanhedrim, but with the chief rulers; who, nevertheless, having Jesus in their custody, assembled the Sanhedrim (whether in private, by previous appointment, or by summonses sent by the usual officers); and when that body was convened in the customary place of its sittings, it consulted both publicly and privately—put to the vote—resolved, and executed its resolution, as it would have done the day before, or the day after, on any other business within its jurisdiction. But, I suppose, the first assembling of the members by night, or so very early in the morning, as the second meeting, was an accommodation to the emergency of the occasion; though it might also be designed to secure a majority of those members who adopted the sentiments of Caiaphas, on the political necessity for cutting off Jesus.

I think we may now state pretty correctly the management of this seizure of our Lord, by the priests.

If Jesus supped that night on Mount Sion, as is usually said, it follows, that he was at that time at a distance from the Temple, and in a place of security, in the city; but he voluntarily retired to a privacy, where he knew he could have no rescue or assistance from any of his numerous friends in the city; and this was in strict conformity to his previous declarations, and to his perfect foreknowledge of the event.

Jesus (at supper, probably), having given some hint that he designed to visit the garden of Gethsemane that evening, Judas hies to the Temple, which was in his way thither [or, if it be supposed that Caiaphas was now at his own dwelling on Mount Sion, the situation of that residence was equally convenient for the purposes of Judas, who might, as it were, instantly follow our Lord's monition, "what you do, do quickly;" by stepping directly to the High Priest's dwelling]: he acquaints the priests what an admirable opportunity they would have for arresting Jesus, who would be within their reach at a given time;—that they had only to go down the temple stairs, to cross the Kedron, and they might seize him, before he was aware; and certainly before the people, from any part of the town, could assemble in his favour, or even know of his caption. To this the priests assenting, they ordered out from the Temple a band, which seized Jesus in Gethsemane, and brought him into those precincts of the Temple, those chambers, halls, or courts, where the Sanhedrim usually sat. Here he was examined, adjured, guarded, abused, and detained, till having been adjudged to death by the supreme council of his nation, they remitted him to Pilate. Now Pilate, residing in Fort Antonia, which was close adjacent (on the north side of the temple), and had various communications with the courts of the temple, some more open, as the great staircase (Acts xxxi. 40.) and others more private, for convenience of the guards, garrison duty, &c. the Sanhedrim could easily fill the courts of the fort and *pretorium* with their partisans, and, by such management, make their clamours appear to the governor as the voice of the people of Jerusalem and Judea, now assembled at the feast. The governor, aware of this artifice, and desirous of gaining time, among other reasons, sent Jesus through Fort Antonia, to Herod, whose palace was not far off. Herod returned Jesus to Pilate, and Pilate returned him to the Jews, who, by the Roman soldiers in fort Antonia, prepared for his crucifixion. He was led, therefore along the DOLOROUS WAY, to Calvary, just without the Gate of Justice, and there executed.

On considering this order of events, does it not assume an appearance of credibility, equally strong at least, as that which supposes Jesus to have been led from Gethsemane, through the whole extent of the city, to and from the *house* of Caiaphas, on Mount Sion, where the Sanhedrim, &c. were convened, though not accustomed there to hold their sittings? Is this extent of perambulation consistent with the policy of those, who would not seize Jesus "on a feast-day, lest there should be an uproar among the people," and who had been sufficiently alarmed at the cries of *Hosannah!* a few hours before?

[May this rapid execution of the plan adopted by the High Priest, contribute to account for the notes of time recorded by the evangelists, *q. d.* "All this was performed in so short a space of time as a few hours:—from over night, to six o'clock the next morning." *Query*, Is this the import of St. John's note of time, chap. xix. 14.? *q. d.* It was about the sixth (Roman) hour from the seizure of Jesus;—which was coincident with the same time from the preparation of the passover peace-offerings, to which Mr. HARMER would refer this sixth hour. *Observations*, vol. iii. p. 134.]

Suppose, too, that the soldiers mocked our Lord in Fort Antonia; whence they led him to be crucified, Matt. xxvii. 31. "And coming out (*q.* of the fort?) they found Simon the Cyrenian;" to which Mark agrees, "they led him out, and pressed Simon, who was passing by." Luke says nearly the same.

The course which our Lord passed, is marked by a line of dots on the plate. Perhaps the shortest course from Gethsemane to the Temple is the most probable, by A; notwithstanding that marked by the gate now called St. Stephen's, B.

From this statement it results, that the seizure of Jesus was conducted with all the privacy of fear, was hurried into condemnation and execution, with all the terrors of rulers who dreaded a popular commotion, after a decision agreed to by a partial majority only, in the Sanhedrim; and, when sentence had been wrung from the terrified mind of Pilate, it was rapidly completed; no delay, no reprieve, no after-consideration, being permitted, to clear the innocent sufferer, or to allay the anguish of his friends.

The situation of Calvary demands a peculiar attention: as being just without the gate;—to which the apostle alludes, Heb. xiii. 12. "Jesus also suffered without the gate," &c. But, it was so near the walls, that possibly the priests from thence might see the whole process of the execution, without hazarding defilement either by too familiar intercourse with the Roman soldiers, &c. or by approaching the dead, or dying bodies. Here they might safely quote, "He trusted in God," &c. and here they might exclaim, "Let him descend from the cross, and we will believe on him." Matt. xxvii. 41. Mark xv. 32.

Calvary appears to have been a piece of waste ground, just on the outside of the city walls, or rather, beyond the ditch that surrounded those walls; being itself an elevation, and about the centre of it, perhaps, an eminence of small extent rising somewhat above the general level, like a kind of knob in the rock [the true Calvary], whatever was transacted here was conspicuous to a distance. Thus the evangelist Matthew notes, xxvii. 55.—"Many women of Galilee, beholding *afar off*;" possibly from some rising ground on the other side of the road. Mark xv. 40. Luke xxiii. 49. St. John observes, that the title put on the cross "was read by many of the Jews; the place where Jesus was crucified being *nigh to the city*."

The two roads from Bethlehem and Joppa meeting hereabouts, and both entering the city by this gate, would afford enough of "those who passed by," *i. e.* travellers, from the country, who might "revile Jesus." Matt. xxvii. 39. Mark xv. 29.

Having attended our Lord to his execution and death, "he being delivered for our offences," we shall close this Fragment; meaning, in the next, to consider him "who was raised again for our justification," by which "the offence of the cross is ceased."

No. CXXXVIII. CONSIDERATIONS ON THE NATURE OF THE
SEPULCHRE OF CHRIST. (WITH TWO PLATES).

WE have seen, in the foregoing Fragment, the history of the seizure and execution of our Lord Jesus. In this Fragment we shall “see the place where the Lord lay;” and shall examine the nature and form of that honoured Sepulchre.

We have marked, with a dotted line, in the Plan of the Church of the Holy Sepulchre, Plate II. the path of our Lord from Jerusalem, A,—to Calvary, B and C. At Calvary, we now suppose the crucifixion to be terminated, and the dead body of Jesus to be taken by his pious, but unexpected friends, to D, the stone of unction, where, having been hastily whelmed over with spices, &c. it was carried to E, F, and at G. was deposited in a tomb, cut out of the solid rock, but not finished. The evangelist John tells us that *in, i. e. close* to where Jesus was crucified “was a garden; and in that garden was a new Sepulchre, wherein never man had yet been laid:” and this we learn from the other evangelists, was cut in a rock; so that no geographical objection arises against the tomb now venerated as having been our Lord’s, it being only “one hundred and eight feet,” says *Sandys*, distant from Calvary; which inconsiderable distance very naturally accounts for the expression *in* of the evangelist John.

We shall not stay to prove that it was customary for great and eminent men, by wealth or station, to form their Sepulchres in rocks; because, this may occupy our attention hereafter. We assume, for the present, that this was the fact: and that in this respect our Lord “made his grave like that of a man of eminence.” Isaiah liii. 9.—

[Many such Sepulchres remain in the sides of Mount Sion; and on those of all the valleys round about Jerusalem. They have been cut with prodigious labour; and some of them are very extensive. Dr. E. D. CLARKE has particularly described them].

Inspecting now, Plate I. as well as Nos. 1, 2, 3, Plate II. we observe, that the tomb of our Lord consisted of two chambers, (1) an outer chamber, about 12 or 14 feet wide, and as many deep; (2) an inner chamber, about 12 or 13 feet long, by 6 or 7 broad. The door-way of the first chamber, I suppose, was left open (the Sepulchre being unfinished); that of the inner chamber was closed by a great stone, adapted nearly, but not accurately, to the dimensions of the door: for this being unfinished also, it did not precisely fit the jambs of the door, but required sealing, for security; not being readily wrought into more exact fastening, to answer the purposes of the moment.

[N. B. This representation of the history is coincident with the idea that such a door was preparing, according to custom, for this Sepulchre. Nevertheless, if it be thought that this door was not in readiness, but that only a great stone was *rolled* (which word seems to confirm this latter conjecture) to close up the entrance, it makes no variation in the principles on which we are reasoning].

The inner chamber of the Sepulchre has, at one end, a kind of bench, in length six or seven feet, by three feet wide, on which, it is every way probable, the body of Jesus was laid; as denoted in the upper figures of Plate I. This bench is at present encrusted with marble, as indeed, are most or all, of the places engaged in this history.

But the outer chamber of this Sepulchre is of no less consequence to our faith than the inner; when we consider, that a Roman guard was appointed to keep it. Now, where would this guard most naturally stay during night?—in the open garden, or in the chamber which afforded them shelter, and where they might burn lights, &c. for their use? Was the night cold? here they might be somewhat protected from the cold (Mark xiv. 54); was it stormy? here they might be secure from the storm. The moon being at full, a moonlight night might now be expected: so that whoever, or whatever, approached

approached this Sepulchre, was exposed to their notice; and, by their sentinels, patroles, &c. they might inspect the whole of the adjacencies around their station.

By these hints, try the story of the disciples stealing the body. (1) The Sepulchre being a natural rock, it could not be dug through, either behind or on the sides:—the disciples had neither tools, time, nor powers, for the purpose; to say nothing of the noise they must have made in such an undertaking. (2) If the soldiers really did sleep, they would certainly rather sleep in this room [this outer chamber; for the inner chamber was sealed from them, equally as from others], than in the open garden. (3) If the soldiers were asleep, the removal of the heavy stone door, and breaking the seal, among (no doubt) a quantity of stones and rubbish, accompanying the unfinished work, would have required too many persons, and too much exertion and labour, and would have made too much bustle and noise, not to have awakened those who slept much more soundly than a guard of Roman soldiers could do. (4) The persons engaged in such a removal of the stone, must have been passing over, or among, the soldiers themselves, their extended legs, &c.; because, in so small a room, they must have been thus situated (lying, &c.) on the floor. From these, and other hints, arising from the nature, form, and dimensions, of the place, it appears, that the theft of the body by the disciples of Jesus, required a miracle to render it possible.

It being about the time of full moon, the night might be moonlight; nevertheless, the soldiers might have lanterns, &c. with them; for so had those who seized Jesus the night before. They might also have a fire burning. *Vide* John xviii. 18.

I would *query* also, whether some kind of lamp were not burning in the Sepulchre itself, being left there by Joseph? This is a customary Eastern usage, in token of honour to persons greatly respected, to prophets, &c. and is seldom or never omitted.

Let the reader imagine what was the effect, the terrific effect, of the brilliant and lightning-like countenance of the angel, when he entered the first apartment, advanced to the tomb, and in dignified, but obsequious splendour, drew back the stone from the door of the inner chamber (which no doubt rolled with noise enough), and sat upon it: such effulgence of light concentrated within this small anti-chamber, must have been dazzling and terrific in the highest degree: no wonder the keepers, Romans though they were, trembled, and fainted, and fled away in amazement.

It is likely, therefore, the guard did not actually behold our Lord coming forth from his sleeping-place: but, if they did, the terrors occasioned by the angel must have been greatly heightened by the sight of the dead—malefactor!! issuing in calm triumph, amid this noise and effulgence, from this strangely inhabited rock.

We consider, for a moment, our Lord as awaking, removing from his person such swathes of linen, &c. as had been wrapped around it, by Joseph, &c. deliberately folding them up, and placing them in order (at his head, for instance); then taking some of the clothes, which Joseph or his attendants, designing to return, or his gardener, might have left behind them, and quitting his temporary lodging in the heart of the earth.

But we must not omit to notice how accurately the evangelists have described this tomb and its connections; notwithstanding any seeming contradiction, or inconsistency of which their narrations may be suspected at first sight, when compared together. The reader will observe for himself, how necessary it is to *understand their accuracy*.

Matthew xxviii. “The angel of the Lord descending from heaven, advanced,”—coming forward (προσελθων), *i. e.* along the first chamber,—“rolled the stone from the door” of the inner chamber, “and sat upon it”—*i. e.* he not only removed it from closing the door, but pulled it fairly out of the way of the person expected to come out of the inner chamber—and then he sat on it: looking, no doubt, sufficiently

sternly, on the Roman soldiers. Now, since he sat on the stone, he sat in the outer chamber, where the women afterwards might easily see him; yet he was concealed from the view of persons without the Sepulchre by the projections of the rock:—agreeably to this idea, he says to them, “Come *in*, see the place where the Lord lay”—*i. e.* advance towards the inner chamber.

Mark xvi. “The women said, Who shall roll away the stone? and looking, they saw the stone was rolled away; then entering into the Sepulchre,” *i. e.* the outer chamber, “they saw a young man sitting, &c. who said,—Behold the place where they laid him” [Jesus], *i. e.* in the inner chamber. These evangelists, then, speak of the outer chamber by the name of “the Sepulchre.”

Luke. “The women entered in,” *i. e.* to the inner chamber, “and found not the body of the Lord Jesus,” which had been laid there. This evangelist speaks of the inner chamber by the name of “the Sepulchre.” “Then arose Peter, and ran to the Sepulchre, and *STOOPING DOWN*,” *i. e.* having passed into the outer chamber, and advanced to the door of the inner chamber, he *stooped down*, to look into that inner chamber, and it being now daylight, he saw the clothes lying, &c. [or, was it by the light of a lamp, burning to enlighten the Sepulchre, as supposed above?]

John. “Peter and John ran together, but John outran Peter, and came first to the Sepulchre, and he *STOOPING DOWN*” (bending himself) at the door-way of the inner chamber, “and looking into” that chamber, “saw the linen clothes lying; yet went he not in” to that inner chamber. “Simon Peter followed him a moment after, went in” to that inner chamber, and took particular notice that the napkin, &c. was disposed in the most orderly manner. “After which, John also went in” to the inner chamber, “and he saw, and believed” the resurrection of Jesus, though neither himself nor Peter had at that time any conception that such an event was foretold in Scripture.

“But Mary stood without,” (*q.* in the outer chamber?) “weeping; and as she wept, she stooped down” towards the inner Sepulchre, “and seeth two angels whom having answered, she turned herself backward, and saw Jesus standing,” *i. e.* perhaps, in, or near the door-way of the outer chamber, and the light entering at the door-way, the whole face and person of Jesus was in shadow; so that Mary could not at the first glance ascertain who it was, but guessed it might be the keeper who took care of this garden for Joseph: but when “Jesus said to her, Mary! she turned herself” much farther toward him, so as to procure a more distinct view of his person, and knew now that it was Jesus, her beloved Lord. Is this an accurate view of this incident?

Observe, as the height of the door-way into the outer chamber was considerable (being designed to receive ornaments, &c.), no person could need to *stoop down* to look into *that*; but, as the door-way to the inner chamber was but four feet high, by two feet four inches wide, says LE BRUYN; while SANDYS says three feet high, by two feet wide—“affordeth a way to creepe through,” &c. when the evangelists mention *stooping down* to look within it, they maintain an accuracy of relation which strongly confirms their history.

Observe, that the garden, being planted with trees, &c. though our Lord might be actually in some part of the garden, whether behind the trees, or the rocks in it, while his followers (Peter and John, for instance) were examining his Sepulchre, he might advance or retire; might shew himself to some, but not to others, at his pleasure; or he might even be conversing with some in one part of the garden; while others, passing in other parts of the garden, might be totally unapprized of his presence.

It would be easy, by assuming that the apostles did not all dwell together, but in various parts of the city, to account for the different times of the visits of the women, and of the apostles, &c. And by forming a proper plan of the garden, to shew who

our Lord did actually converse with one person, while another could not conceive where he was:—but, it is enough to have suggested this hint, which the intelligent reader may enlarge at his leisure.

I beg leave to correct Mr. MAUNDRELL by a *query*, whether the Holy Sepulchre was in a rock *under* ground? at least at any considerable depth. I rather think he has taken this idea, as many others have done, from the “*looking down*” of the apostles, &c. which, I humbly conceive, is better accounted for in the present article. The tomb of Lazarus, John xi. 38. was a cave, and a stone lay upon it. The command to *remove* this stone, is expressed by a very different word (*ἀρᾶτε*) from that of *rolling away* (*ἀποκυλίσει*) used by all the evangelists, in reference to the tomb of our Lord.

EXPLANATION OF THE PLATES OF THE SEPULCHRE OF JESUS CHRIST.—PLATE I.

The upper figures represent, first, a *PLAN*, with measures, of this Sepulchre; whereby it appears that the door-way into the second chamber is but narrow, and the depth of the chamber not more than sufficient for the reception of a body, &c. (about six feet.)

The other figure gives an *internal view* of the Sepulchre: the wall of rock between the two chambers is supposed to be taken away. The linen lying on the bench of rock marks the “place where the Lord lay.” The lower print is a conception of what this Sepulchre might have been originally. We do not mean to affirm that this conception is *authentic* or *correct*; but, it may serve to impart some idea of the relative situation of the rock, the chambers, &c. We must consider the outer chamber as extending to right and left, more than the projection of the rock permits to be visible. [So that the angels by retiring to, or advancing from, either side of the room, suppose, rendered themselves visible to, or concealed themselves from, persons standing without.] These designs are from LE BRUYN.

EXPLANATION OF PLATE II.

A. The entrance of the church of the Holy Sepulchre.

B. The chapel of the Virgin's swooning.

C. The Chapel of the Crucifixion.

D. The stone of unction.

E. The entrance to the Sepulchre

F. The place, or stone, where the angel sat.

G. The inner chamber of the Holy Sepulchre.

a. Where it is said Christ appeared to Mary Magdalen.

b. Where Mary Magdalen stood.

c. The chapel of the Apparition.

d. The altar of the Scourging.

e. The altar of the Holy Cross.

f. The chapel of the Angels.

g. The prison of Christ.

h. The chapel of the dividing his garments.

i. Where the cross was found.

k. The chapel of the Derision.

l. The stairs ascending to Mount Calvary.

m. The chapel of St. John.

n. Where the Virgin Mary and St. John stood at the crucifixion.

o. The sepulchre of Joseph of Arimathea, under ground.

VIEW OF CALVARY.

A. The chapel of the Crucifixion.

B. The chapel of the Virgin's swooning.

C. The rent in the rock.

D. The stone of unction.

E. The stairs up to Mount Calvary.

F. The entrance into the church.

No. 1. Holy Sepulchre—the external chamber seen in front.

No. 2. Holy Sepulchre—sectional view of the two chambers, shewing the tomb.

No. 3. Plan of the two chambers, their entrances, &c. seen in perspective.

These designs are from SANDYS.

No. CXXXIX. ON THE MODERN STATE OF THE
HOLY SEPULCHRE, &c.

AS it may be agreeable to the reader to be informed what is the present state of those venerated places, to which we have been attending in the foregoing Fragments, I shall insert the correspondent accounts of Mr. SANDYS and Mr. MAUNDRELL. If it be enquired whether these are truly the places which they are usually held to be, I refer to the articles AELIA, CALVARY, GOLGOTHA, &c. in the *Dictionary*. I shall also subjoin the reasonings, and the alleged authorities of Dr. SHAW; and the rather, because it will be observed, that however I may esteem the principal places, and those of most consequence, to be authentic, yet I do not adopt every tale now told on the spot; nor consider any thing as certain, which has not, in its nature, something which may justify, at least in some reasonable degree, the credence it solicits.

MR. SANDYS'S ACCOUNT. Page 160, &c.

After a little refreshment, the same day we came (which was vpon Maundie Thursday) we went into the temple of the Sepulcher; euey one carrying with him his pillow and carpet. The way from the monastery continues in a long descent (the east side of *Gihon*) and then a little ascendeth to mount *Caluary*. Mount *Caluary* a rockie hill, neither high nor ample, was once a place of publicke execution: then without, but now wel-nigh within the heart of the citie: whereupon the Emperour *Adrian* erected a fane vnto *Venus*. But the vertuous *Helena* (of whom our country may iustly glorie) ouerthrew that receptacle of paganisme, and built in the room thereof this magnificent temple; which not onely possesseth the mount, but the garden below, together with a part of the valley of *Carcasses* (so called, in that they threw thereinto the bodies of the executed) which lay betweene mount *Caluary* and the wall of the old citie. The frontispiece opposing the south, of an excellent structure; hauing two ioyning doores, the one now walled vp, supported with columnes of marble; ouer which a transome engrauen with historicall figures; the walls and arches crested, and garnished with floritry. On the left hand there standeth a tower, now something ruined (once as some say, a steeple, and deprived by *Saladine* of bells, vnsufferable to the *Mahometans*;) on the right hand by certaine steps a little chappell is ascended; coupled aboue, and sustained at the corners with pillars of marble. Below through a wall which bounds the east side of the court, a paire of staires do mount to the top of the rocke (yet no rocke euident) where is a little chappell built (as they say) in the place where *Abraham* would haue sacrificed *Isaac*; of much devotion, and kept by the priest of the *Abissens*.

This ioyneth to the top of the temple, leuell, and (if I forget not) floored with plaister. Out of the temple there arise two ample coupulos: that next the east (couering the east end and isles of the chancell) to be ascended by steps on the out-side: the other over the church of the Sepulcher, being open in the middle. O who can without sorrow, without indignation, behold the enemies of Christ to be lords of his Sepulcher! who at festiuall times sit mounted vnder a canopie, to gather money of such as do enter: the profits arising thereof being farmed at the yearly rent of eight thousand sultanies. Each *franke* payes fourteen (except he be of some religious order, who then of what sect soever is exempted from payments), wherein is included the impost due at the gate of the citie: but the Christians that be subject to the *Turke*, do pay but a trifle in respect thereof. At other times the doore is sealed with the seale of the *Sanziack*, and not opened without his direction: whereat there hangs seven cords, which by the bells that they ring, giue notice to the seuen seuerall sects of Christians (who liue within the temple continually) of such as would speake with them; which they do through a little wicket, and thereat receiue the prouision that is brought them. Now to make the foundation even in a place so vneuen, much of the rocke hath bin hewne away, and parts too low, supplied with mightie arches: so that those naturall formes are vtterly deformed, *which would haue better satisfied the beholder*; and too much regard hath made them lesse regardable. The rooffe of the temple is of a high pitch, curiously arched, and supported with great pillars of marble, the out illes gallered aboue: the vniuersal fabricke stately and sumptuous. But before I descend vnto a particular description, I will present you with

the platforme; that the intricacie thereof may be the better apprehended.

After we had disposed of our luggage in a part of the north gallerie belonging to the *Latins*, the confessor offered to shew vs the holy and obseruable places of the temple: which we gladly accepted of; he demanding first if deuotion or curiosity had possest vs with that desire. So that for omitting *Pater nosters*, and *Ave Maries*, we lost many years indulgences, which euery place doth plentifully afford to such as affect them: and contented ourselues with an historicall relation. Which I will not declare in order as shewne, but take them as they lie from the first entrance of the temple. Right against the doore, in the midst of the south ile, and leuell with the pauement, there lieth a white marble in forme of a graues-stone, enuironed with a raile of bras about a foote high: the place (as they say) where *Ioseph of Aremathia*, and *Nicodemus*, anointed the body of our Sauour with sweete ointments. This they kisse, and kneele to; rubbing thereupon their crucifixes, beades, and hand-kerchers; yea whole webs of linnen; which they carrie into farre countries, and preserue the same for their shrouding sheets. Ouer this there hang seven lamps, which burne continually. Against the east end of the stone there is a little chappell. Neare the entrance on the right hand, stands the sepulcher of *Godfrey of Bullein*, with a Latine epitaph: on his left hand stands his brother *Baldwin's*, the first and second kings of *Ierusalem*. The farre end of this chappell, called the chappell of *St. Iohn* (and of the annointing, by reason of the stone which it neighboureth) is confined with the foote of *Caluary*, where on the left side of the altar there is a cleft in the rock: in which, they say, that the head of *Adam* was found; as they will haue it, there buried (others say in *Hebron*) that his bones might be sprinkled with the reall bloud of our Saviour: which he knew should be shed in that place by a prophetically fore-knowledge. Ouer this are the chappells of mount *Caluary*, ascended on the north side thereof by twenty steps; the highest hewn out of the rocke, is as a part of the passage; obscure and extraordinary narrow. The floore of the first chappell, is checkered with diuerse coloured marbles; not to be trod upon by feet that are shod. At the east end vnder a large arched concane of the wall, is the place whereon our Sauour did suffer; which may assuredly be thought the same; and if one place be more holy then another, reputed in the world the most venerable. He is void of sense that sees, beleeues, and is not then confounded with his passion. The rock there riseth halfe a yard higher than the pauement, leuel aboue in forme of an

altar, ten foote long, and sixe foote broad; flagged with white marble; as is the arch and wall that adioyneth. In the midst is the place where the crosse did stand: lined with siluer, gilt, and imbossed. This they creep to, prostrate themselves thereon, kisse, salute; and such as vse them, sanctifie therein their beades and crucifixes. On either side there standeth a crosse: that on the right side in the place where the good theefe was crucified: and that on the left where the bad; deuided from Christ by the rent of the rocke (a figure of his spirituall separation) which cloue asunder in the hour of his passion. The insides do testify that art had no hand therein: each side to other being answerably rugged, and there where vnaccessable to the workman. That before spoken of, in the chappell below is a part of this, which reacheth (as they say) to the center. This place belongeth to the *Georgians*: whose priests are poore, and accept of alms. No other nation say masse on that altar: ouer which there hang fortie sixe lamps, which burne continually. On the selfe same floor, of the self same form is that other chappell belonging to the *Latines*, deuided only by a curtaine, and entred through the former. In the midst of the pauement is a square, inchaced with stones of different colours, where Christ, as they say, was nailed vpon the crosse. This place is too holy to be trod vpon. They weare the hard stones with their soft knees, and heat them with their fervent kisses: prostrating themselves, and tumbling vp and downe with an ouer-actiue zeal.

Ouer the altar which is finely set forth, three and thirtie lamps are maintained. These two chappells belonging to the temple, are all that possesse the summit of the rocke: excepting that of the immolation of *Isack*, without, and spoken of before; and where they keepe the altar of *Melchisedech*. Opposite to the doore of the temple adioyning to the side of the chancell are certaine marble sepulchers, without titles or epitaphs. Some twenty paces directly west from mount *Caluary*, and on that side that adioyneth to the tower, a round white marble, leuell with the pauement, retaineth the memorie (as they say) of that place, where the blessed Virgin stood, and the disciple whom Christ loued; when from the crosse he commended each to other: ouer which there burneth a lampe. A little on the right hand of this, and towards the west, you passe between certain pillars into that part of the church which is called the Temple of the Resurrection, and of the Holy Sepulcher. A stately round, cloistered below, and aboue; supported with great square pillars, flagged heretofore with white marble: but now in many places

deprived thereof by the sacrilegious infidels. Much of the neather cloister is deuided into sundry chappells belongin vnto seuerall nations and sects, where they exercise the rites of their seuerall religions.

This round is couered with a cupolo sustained with rafters of cedar each of one peece; being open in the midst like the Pantheon at *Rome*, whereat it receiueth the light that it hath, and that as much as sufficeth. Iust in the midst, and in view of heaven, stands the glorified Sepulcher, a hundred and eight feet distant from mount *Caluary*; the naturall rocke surmounting the sole of the temple, abated by art, and hewn into the forme of a chappell, more long then broad, and ending in a semicircle; all flagged ouer with white marble. The hinder part being something more eminent then the other, is enuironed with ten small pillars adioyning to the wall, and sustaining the cornish. On the top (which is flat) and in the midst thereof, a little cupolo couered with lead is erected vpon six double, but small *Corinthian* columns of polished porphyre. The other part being lower then this by the height of the cornish; smooth aboue, and not so garnished on the sides (seruing as a lobby or portico to the former) is entred at the East end; (hauing before the doore a long pauement, erected something aboue the floore of the church included between two white marble walls not past two foot high) and consisting of the selfe same rocke, doth contain therein a concaue about three yards square, the rooffe hewne compasse; all flagged throughout with white marble. In the midst of the floore there is a stone about a foote high, and a foote and a half square; whereon, they say, that the angell sate, who told the two *Maries* that our Sauour was risen. But Saint *Matthew* saith, he sate vpon the great stone which he had rolled from the mouth of the Sepulcher; which, as it is said, the empresse caused to be conveyed to the church of Saint Sauour, standing where once stood the palace of *Caiaphas*. Out of this a passage through the midst of the rocke, exceeding not three feet in height, and two in breadth, hauing a doore of gray stone with hinges of the same, vndeuided from the naturall, affoordeth a way to creepe through into a second concaue, about eight foote square, and as much in height, with a compast rooffe of the solid rocke, but lined for the most part of the white marble. On the north side there is a toombe of the same, which possesseth one half of the room; a yard in height, and made in the forme of an altar: insomuch as not aboue three can abide there at once; the place no larger than affoordeth a liberty for kneeling. It is said, that long after the resurrection, the

tombe remained in that forme wherein it was when our Sauour lay there: when at length, by reason of the deuouter pilgrims, who continually bore away little pieces thereof (relicks whereunto they attributed miraculous effects) it was inclosed within a grate of iron. But a second inconueniency which proceeded from the tapers, haire, and other offerings thrown in by votaries, which defiled the monument, procured the pious *Helena* to inclose the same within this marble altar, which now belongeth to the *Latins*: whereupon they only say masse, yet free for other Christians to exercise their priuate deuotions; being well set forth, and hanging on the far side an antique and excellent picture demonstrating the resurrection. Ouer it perpetually burneth a number of lamps, which haue sullied the rooffe like the inside of a chimney, and yeelds vnto the room an immoderate feruour. Thousands of Christians performe their vowes, and offer their tears here yearly, with all the expressions of sorrow, humilitie, affection, and penitence. It is a frozen zeale that will not be warmed with the sight thereof. And ô that I could retaine the effects that it wrought, with an vnfainting perseuerance!

Without, and to the west end of this chappell, another very small one adioyneth, vsed in common by the *Aegyptians* and *Æthiopians*. Now on the left hand, as you passe vnto the chappell of the apparition, there are two round stones of white marble in the floore: that next the sepulcher couering the place where our Sauour, and the other where *Mary Magdalen* stood (as they say) when he appeared vnto her. On the north side, and without the limits of the temple, stands the chappell of the apparition: so called (as they say) for that Christ in that place did shew himself to his sorrowful mother, and comforted her, pierced with anguish for his cruel death and ignominious sufferings.

Having visited these places (which bestow their seuerall indulgencies, and are honoured with particular orisons) after euen-song, and procession, the *pater-guardian* putting off his pontifical habit, and clothed in a long vest of linnen girt close vnto him, first washed the feete of his fellow fryars; and then of the pilgrims: which dried by others he kissed, with all outward shew of humility. The next day, being Good Friday, amongst other solemnities, they carried the image of Christ on a sheete supported by the foure corners, in procession, with banners of the passion: first to the place where he was imprisoned, then in order to the other; performing at each their appointed deuotions. Laying it where they say he was fixed on the crosse, the frier preacher made ouer it a short and passionate oration: who acted his part so well, that he begot

tears in others with his owne; and taught them how to be sorrowfull. At length they brought it to the place where they say, he was imbalmed: where the *pater-guardian* annointed the image with sweet oiles, and strewed it with aromaticke powders, and from thence conveyed it to the Sepulchre. At night the lights put out, and company removed, they whipped themselves in their chappell of mount *Calvary*. On Saturday their other solemnities performed, they carried the crosse in procession, with the banners of the buriall, to the aforesaid chappell; creeping to it, kissing, and lying groueling over it. On Easter Day they said solemne service before the door of the Sepulcher. The whole chappell couered on the outside with cloth of tissue: the gift (as appeared by the armes imbroydered thereon) of the

Florentine. In this they shewed the varietie of their wardrobe; and concluded with a triumphant procession, bearing about the banners of the resurrection. Those ceremonies that are not local, I willingly omit. At noone we departed to the monastery: hauing laine on the hard stones for three nights together, and fared as hardly.

All this while there were no lesse then a thousand Christians, men, women, and children, who fed and lodged vpon the pauement of the temple. On Easter Day about one of the clocke in the morning, the nations and sects aboue mentioned, with joyfnl clamors, according to their seuerall customes, circled the church, and visited the holy places in a solemne procession; and so for that time concluding their ceremonies, departed.

MR. MAUNDRELLS ACCOUNT. Page 67, &c.

The next day being Good Friday in the Latin style, the consul was obliged to go into the church of the Sepulcher, in order to keep his feast; whither we accompanied him, although our own Easter was not till a week after theirs. We found the church doors guarded by several *Janizaries*, and other Turkish officers, who are placed here to watch, that none enter in, but such as have first paid their appointed caphar. This is more or less, according to the country, or the character of the persons that enter. For franks it is ordinarily fourteen dollars per head, unless they are ecclesiastics, for in that case it is but half so much.

Having once paid this caphar, you may go in and out *gratis* as often as you please during the whole feast: provided you take the ordinary opportunities, in which it is customary to open the doors; but if you would have them opened at any time out of the common course, purposely for your own private occasion, then the first expence must be paid again.

The pilgrims being all admitted this day, the church doors were locked in the evening, and opened no more till Easter day; by which we were kept in a close but very happy confinement for three days. We spent our time in viewing the ceremonies practised by the Latins at this festival, and in visiting the several holy places; all which we had opportunity to survey with as much freedom, and deliberation as we pleased.

And now being got under the sacred roof, and having the advantage of so much leisure and freedom, I might expatiate in a large description of the several holy places, which this church (as a cabinet) contains in it. But this would be a superfluous prolixity, so many pilgrims having discharged this office with so much exactness already, and especially our learned sagacious countryman Mr. *Sandys*, whose descriptions and

draughts, both of this church, and also of the other remarkable places in and about *Jerusalem*, must be acknowledged so faithful, and perfect, that they leave very little to be added by after comers, and nothing to be corrected. I shall content myself, therefore, to relate only what passed in the church during this festival, saying no more of the church itself, than just what is necessary to make my account intelligible.

The church of the Holy Sepulcher is founded upon Mount Calvary, which is a small eminency or hill-upon the greater mount of Moriah. It was anciently appropriated to the execution of malefactors, and therefore shut out of the walls of the city, as an execrable and polluted place. But since it was made the altar on which was offered up the precious, and all-sufficient sacrifice for the sins of the whole world, it has recovered itself from that infamy, and has been always revered and resorted to with such devotion by all Christians, that it has attracted the city round about it, and stands now in the midst of *Jerusalem*, a great part of the hill of Sion being shut out of the walls to make room for the admission of Calvary.

In order to the fitting of this hill for the foundation of a church, the first founders were obliged to reduce it to a plain area, which they did by cutting down several parts of the rock, and by elevating others. But in this work care was taken, that none of those parts of the hill, which were reckoned to be more immediately concerned in our blessed Lord's passion, should be altered or diminished. Thus that very part of Calvary, where they say Christ was fastened to, and lifted upon his cross is left entire, being about ten or twelve yards square, and standing at this day so high above the common floor of the church, that you have 21 steps or stairs to go up to its top: and the Holy Sepulcher itself, which was at first a

cave hewn into the rock under ground, having had the rock cut away from it all round, is now as it were a grotto above ground.

The church is less than one hundred paces long, and not more than sixty wide: and yet is so contrived, that it is supposed to contain under its roof twelve or thirteen sanctuaries, or places consecrated to a more than ordinary veneration, by being reputed to have some particular actions done in them relating to the death, and resurrection of Christ. As first, the place where he was derided by the soldiers: secondly, where the soldiers divided his garments: thirdly, where he was shut up, whilst they digged the hole to set the foot of the cross in, and made all ready for his crucifixion: fourthly, where he was nailed to the cross: fifthly, where the cross was erected: sixthly, where the soldier stood that pierced his side: seventhly, where his body was anointed in order to his burial: eighthly, where his body was deposited in the Sepulcher: ninthly, where the angels appeared to the women after his resurrection: tenthly, where Christ himself appeared to Mary Magdalen, &c. The places where these and many other things relating to our Blessed Lord are said to have been done, are all supposed to be contained within the narrow precincts of this church, and are all distinguished and adorned with so many several altars.

In galleries round about the church, and also in little buildings annexed to it on the outside, are certain apartments for the reception of friars and pilgrims, and in these places almost every Christian nation antiently maintained a small society of monks; each society having its proper quarter assigned to it, by the appointment of the Turks. Such as the Latins, Greeks, Syrians, Armenians, Abyssines, Georgians, Nestorians, Cophtites, Maronites, &c. all which had antiently their several apartments in the church. But these have all, except four, forsaken their quarters: not being able to sustain the severe rents, and extortions, which their Turkish landlords impose upon them. The Latins, Greeks, Armenians, and Cophtites keep their footing still.—But of these four the Cophtites have now only one poor representative of their nation left.—And the Armenians are run so much in debt, that it is supposed they are hastening apace to follow the examples of their brethren, who have deserted before them.

Besides their several apartments, each fraternity have their altars, and sanctuary, properly and distinctly allotted to their own use. At which places they have a peculiar right to perform their own divine service, and to exclude other nations from them.

But that which has always been the great prize contended for by the several sects, is the command, and appropriation, of the Holy Sepulcher:

A privilege contested with so much unchristian fury, and animosity, especially between the Greeks and Latins, that in disputing, which party should go into it to celebrate their mass, they have sometimes proceeded to blows and wounds even at the very door of the Sepulcher; mingling their own blood with their sacrifices. An evidence of which fury the father guardian shewed us in a great scar upon his arm, which he told us was the mark of a wound, given him by a sturdy Greek priest in one of these unholy wars. Who can expect ever to see these holy places rescued from the hands of infidels? or if they should be recovered, what deplorable contests might be expected to follow about them? seeing even in their present state of captivity, they are made the occasion of such unchristian rage and animosity.

For putting an end to these infamous quarrels, the French king interposed, by a letter to the grand vizier about twelve years since; requesting him to order the Holy Sepulcher to be put into the hands of the Latins, according to the tenour of the capitulation, made in the year 1673; the consequence of which letter, and of other instances made by the French king was, that the Holy Sepulcher was appropriated to the Latins; this was not accomplished till the year 1690, they alone having the privilege to say mass in it. And though it be permitted to Christians of all nations to go into it for their private devotions, yet none may solemnize any public office of religion there but the Latins.

[Mr. MAUNDRELL appears to have been totally mistaken in his supposition that the Armenians were “hastening apace” to desert the Holy Sepulchre: they are at present the richest and most pompous of the sects in Jerusalem; as we learn from the late Travels of Dr. E. D. CLARKE, and the still later of Capt. LIGHT. The same contests and intrigues for obtaining possession of the Holy Sepulchre, continue now as they did formerly; and perhaps this rivalry is traditional from very early ages. The sum now paid on admission, is stated by Capt. LIGHT at about *fifteen shillings*. It is probable that the price has varied at different times: DESHAYES, (1621) says it was about a guinea and a half (36 livres, French); but to subjects of the Grand Signior, only half that sum. The Turks impose, very frequently, on these fathers exorbitant *avarias*. Dr. CLARKE thinks the Convent to be extremely rich; and to conceal its riches, from policy and avarice: M. DE CHATEAUBRIAND describes the institution as reduced to the greatest poverty, and barely able to exist: the number of European pilgrims, of late years, has certainly been very small; and far from furnishing means of wealth.]

The daily employment of these recluses is to trim the lamps, and to make devotional visits (and

processions

processions to the several sanctuaries in the church. Thus they spend their time, many of them for four or six years together; nay, so far are some transported with the pleasing contemplations in which they here entertain themselves, that they will never come out to their dying day, burying themselves (as it were) alive in our Lord's grave.

The Latins, of whom there are always about ten or twelve residing at the church, with a president over them, make every day a solemn procession, with tapers, and crucifixes, and other processional solemnities, to the several sanctuaries; singing at every one of them a Latin hymn relating to the subject of each place. These Latins being more polite and exact in their functions than the other monks here residing, and also our conversation being chiefly with them, I will only describe their ceremonies, without taking notice of what was done by others, who did not so much come under our observation.

Their ceremony begins on Good Friday night, which is called by them the *nox tenebrosa*, and is observed with such an extraordinary solemnity, that I cannot omit to give a particular description of it.

As soon as it grew dusk, all the fryars, and pilgrims were convened in the chappel of the Apparition (which is a small oratory on the north side of the holy grave, adjoining to the apartments of the Latins), in order to go in a procession round the church. But, before they set out, one of the friars preached a sermon in Italian in that chappel. He began his discourse thus; *In questa notte tenebrosa*, &c. at which words all the candles were instantly put out, to yield a livelier image of the occasion. And so we were held by the preacher for near half an hour very much in the dark. Sermon being ended, every person present had a large lighted taper put into his hand, as if it were to make amends for the former darkness, and the crucifixes and other utensils were disposed in order for beginning the procession. Amongst the other crucifixes there was one of a very large size, which bore upon it the image of our Lord as big as the life. The image was fastened to it with great nails, crowned with thorns, besmeared with blood; and so exquisitely was it formed, that it represented in a very lively manner, the lamentable spectacle of our Lord's body, as it hung upon the cross. This figure was carried all along in the head of the procession; after which the company followed to all the sanctuaries in the church, singing their appointed hymn at every one.

The first place they visited was that of the pillar of Flagellation, a large piece of which is kept in a little cell just at the door of the chappel of

SECON HUNDREN. Edit. 4.

2 I

the Apparition. There they sung their proper hymn, and another fryar entertain'd the company with a sermon in Spanish, touching the scourging of our Lord.

From hence they proceeded in solemn order to the prison of Christ, where they pretend he was secur'd whilst the souldiers made things ready for his crucifixion; here likewise they sung their hymn, and a third fryar preach'd in French.

From the prison they went to the altar of the division of Christ's garments; where they only sung their hymn, without adding any sermon.

Having done here, they advanc'd to the chappel of the Derision, at which, after their hymn, they had a fourth sermon (as I remember) in French.

From this place they went up to *Calvary*, leaving their shoes at the bottom of the stairs. Here are two altars to be visited; one where our Lord is supposed to have been nailed to his cross. Another where his cross was erected. At the former of these they laid down the great crucifix, (which I but now described) upon the floor, and acted a kind of resemblance of Christ's being nail'd to the cross; and after the hymn, one of the fryars preached another sermon in Spanish, upon the crucifixion.

From hence they removed to the adjoining altar where the cross is supposed to have been erected, bearing the image of our Lord's body. At this altar is a hole in the natural rock, said to be the very same individual one, in which the foot of our Lord's cross stood. Here they set up their cross, with the bloody crucified image upon it, and leaving it in that posture, they first sung their hymn, and then the Father Guardian, sitting in a chair before it, preached a passion sermon in Italian.

At about one yard and a half distance from the hole in which the foot of the cross was fix'd, is seen that memorable cleft in the rock, said to have been made by the earthquake which happened at the suffering of the God of Nature—when (as *St. Matthew, chap. 27. v. 51.* witnesseth) *the rocks rent and the very graves were opened*. This cleft, as to what now appears of it, is about a span wide at it's upper part, and two deep; after which it closes: but it opens again below, (as you may see in another chappel contiguous to the side of *Calvary*); and runs down to an unknown depth in the earth. That this rent was made by the earthquake, that happen'd at our Lord's passion, there is only tradition to prove: but that it is a natural and genuine breach, and not counterfeited by any art, the sense and reason of every one that sees it may convince him; for the sides of it fit like two tallies to each other, and yet it runs in such intricate windings as could not well

be counterfeited by art, nor arriv'd at by any instruments.

The ceremony of the passion being over and the Guardian's sermon ended, two fryars, personating the one *Joseph of Arimathea*, and the other *Nicodemus*, approached the cross, and with a most solemn concerned air, both of aspect and behaviour, drew out the great nails, and took down the feigned body from the cross. It was an effigie so contrived, that its limbs were soft and flexible, as if they had been real flesh; and nothing could be more surprising than to see the two pretended mourners bend down the arms, which were before extended, and dispose them upon the trunk, in such a manner as is usual in corpses.

The body being taken down from the cross, was received in a very fair large winding sheet, and carried down from *Calvary*; the whole company attending as before, to the stone of unction. This is taken for the very place where the precious

body of our Lord was anointed, and prepared for the burial, *John*, 19. 39. Here they laid down their imaginary corps, and casting over it several sweet powders, and spices, wrapt it up in the winding sheet. Whilst this was doing they sung their proper hymn, and afterwards one of the fryars preached in Arabick a funeral sermon.

These obsequies being finished, they carried off their fancied corps, and laid it in the Sepulcher: shutting up the door till Easter morning. And now after so many sermons, and so long, not to say tedious, a ceremony, it may well be imagined that the weariness of the congregation, as well as the hour of the night, made it needful to go to rest.

On Easter morning the Sepulcher was again set open very early. The clouds of the former morning were clear'd up, and the fryars put on a face of joy and serenity, as if it had been the real juncture of our Lord's resurrection.

“Notwithstanding the changes and revolutions [of Jerusalem] it is highly probable that a faithful tradition hath always been preserved of the several places that were consecrated, as it were, by some remarkable transaction relating to our Saviour and his Apostles. For it cannot be doubted, that among others, Mount *Calvary* and the Cave where our Saviour was buried, were well known to his disciples and followers: and not only so, but that some marks likewise of reverence and devotion were paid to them. These, no less than the *Grotto* at *Bethlehem*, where our Saviour is supposed to have been born, were so well known in the time of *Adrian*, that out of hatred and contempt to the Christian name, there was a statue erected to Jupiter, over the place of the Resurrection, another to Venus on Mount *Calvary*, and a third to Adonis at Bethlehem. All these continued till *Constantine* the Great, and his mother *Helena*, out of their great esteem and veneration for places so irreligiously prophaned, erected over them those magnificent temples, which subsist to this day. An uninterrupted succession, it may be presumed, of Christians, who resided at Jerusalem, or who were constantly resorting thither out of devotion, would preserve the names, not only of the particular Places I have mentioned, but of others likewise that are taken notice of in the history of our Saviour. Such as are the Pools of *Bethesda* and *Siloam*; the Garden of *Gethsemane*; the *Field of Blood*; the Brook of *Cedron*, &c. which have all been well described by our countrymen SANDYS and MAUNDRELL.” Dr. SHAW's Travels, p. 335, folio edition.

The Doctor appeals as authorities for this profanation to *Jerom, Epist. xiii. ad Pauli. Euseb. de Vita Constant. lib. iii. cap. 25.* and to *Jerom, Epist. 17. ad Marcell.* which are quoted at length by this learned traveller, who has translated the essence of their information, and given it, as above.

As this authenticity has lately been contested, it is proper to observe, that Jerusalem was the object of pilgrimage to devout Jews, from every nation under Heaven, for, at least, forty years after the death and resurrection of Christ: as the new Religion certainly made a great noise throughout the Jewish nation, as well abroad as at home, there can be no doubt, but what during this time, thousands and tens of thousands, when at Jerusalem at the feasts, would be stimulated by curiosity, if not by conviction, to inspect the scenes of such extraordinary incidents; and thereby to identify them.

No. CXL. PLACES IN AND NEAR JERUSALEM.

I PROCEED to notice some other Places, mentioned in the Gospels, principally. This Map might indeed be made the foundation for a history of Jerusalem, but that is not our design. I shall only suggest, that such a history, to be complete, might indicate the situation of this town, when it was but small; as before David took it:—when it was enlarged by David, who built his royal palace and city, on Mount Sion:—when Solomon built the temple:—the limits of it, when destroyed by Nebuchadnezzar:—the various additions made to it in after ages, and at last, its extent, when ruined by Titus. It is evident that such a history could not easily be concise. We proceed in our immediate subject, by offering a few detached hints on several distinct articles, as specimens of what may be illustrated by means of the Map before us.

Reland says, *Antiq. Heb.* Part iv. *cap.* 6. that there was a custom of drawing water out of the Fountain of Siloam, and pouring it out before the Lord, in the temple, at the time of evening sacrifice: to this there seems to be some allusion, John vii. 37. That Siloam was the nearest fountain, and not far from the temple, appears by our plan. Our plan also contributes to the better understanding of the story of the man blind from his birth, who was directed by our Lord to “wash in the Pool of Siloam.” It is well known, that Mr. WHISTON connected the last verse of John, chap. viii. with the first of chap. ix. We should remark, that the concluding words of chap. viii. are not in all mss.: taking them, however, for genuine, the connection might stand thus—“Jesus concealed himself, and withdrew from the Jews, who would have stoned him, and went out of the temple, passing through the midst of them; *καὶ παρήγεν εἰς τὴν πόλιν*, *and passed on—in that manner—and as he passed on*, he saw a man blind from his birth . . . to whom he said, “Go wash in the Pool of Siloam.”—Now, if our Lord went out of the temple by one of the west gates into the city, then he might meet with this blind man pretty close to the temple; and most likely he sent him to Siloam, as the nearest fountain wherein he might wash: so that there was no affectation in our Lord’s conduct (such as directing him through the most public streets, &c. of the city, in order to give this cure the greater notoriety, &c.), but, a simplicity, readiness, and *neatness*, very agreeable to his general character; while at the same time, it continued that allusion to the benefits derivable from the Pool of Siloam (which is by interpretation *sent*), which our Lord had made in the former chapter.

How far did our Lord’s triumphant procession extend, Matthew xxi. 12?—from Bethphage, at the Mount of Olives—“Go into the village . . . when he was come into Jerusalem, all the city was moved:—he went into the temple:”—probably to the western gate, called the KING’S GATE: which might be *providentially* alluded to in the *hosannas!* and other acclamations, which attended him. N. B. Especially the reference of “Behold thy KING cometh, sitting on an ass’s colt,” &c.—which his disciples recollected *after* this procession, &c. was over.

The Brook Kedron has water in it only after great rains; at all other times it is a mere rocky channel. N. B. Such are properly called torrents.

The Potters’ Field is well described by Mr. MAUNDRELL.

The Valley of Tophet, from its distance, could not be, properly, a drain to Jerusalem, as some have thought; nevertheless, it might be a receptacle for filth, &c. which was carried to it.

On the Mount of Olives, at T, is the church of the Ascension, from whence our Lord took his leave of earth. Our plan shews how fit a station this was for a view

of the temple, &c. and how easily a person might be said to weep over that building, the city, &c. Luke ix. 41.

At the ridge of the hill, below the golden gate of the temple, A, where we have represented a parcel of stones, the proto-martyr Stephen is said to have been stoned.—This is credible, because it seems to be the nearest convenient spot, out of the limits of the sacred precincts, to where the Sanhedrim sat in the court of the temple.

It should seem that Peter and John lodged together in Jerusalem, John xx. 2. If it were of consequence to the right determination of their readiness in the story of the resurrection, to fix whereabouts they lodged, I should say, probably, between Calvary and the temple; and this is very consistent with their going together to the temple worship, through the beautiful gate; which was in the centre of the western wall of the temple court, There were many gates in this wall; but Providence on this day directed them through this particular entrance. Acts iii. 2.

Whether what is now shewn for the prison of St. Peter, Acts xii. be the true place [which certainly I shall not affirm] (*vide* Mr. MAUNDRELL's account, page 63), is the following the import of the expressions used in the history of that Apostle's imprisonment? "Passing the first watch, and the second (*φυλαχὴν*, guard of soldiers, *corps de garde*), they came to the IRON GATE, which leads into the city—which opened of its own accord:"—was St. Peter's prison *out* of the city (Jerusalem), and were these two *corps de garde* outside of the city gate? I should rather think not: but would *query*, whether this iron gate did not lead into the city of David? much as persons resident at Westminster, speak of going "into the city," meaning the city of London: and so of the central part of most other cities, as Athens, Constantinople, &c. By the same ellipsis, at Jerusalem, the city of David (on Mount Sion) might be called "the city." This is submitted as a *query*: but, whereabouts could these two *corps de garde* be? by the order of the words they might be distant from one another. Were they both at his prison? or was one at his prison, and the other at the walls of the town? or were both at the walls of the town? Is it credible, that Peter was imprisoned in some part of Herod's palace: and that the first *phylake*—*watch*, was at the city gate, where the wall crosses the VIA DOLOROSA; and the second at the wall wherein was the iron gate? so that the angel accompanied Peter almost the whole length of Old Jerusalem, and did not leave him till he had got through the iron gate to about I or K? A considerable distance, this: if the idea be just. But this depends on circumstances not particularized, though well known at the time.

The situation of Fort Antonia, at the N. W. corner of the temple court, illustrates the history of the seizure of Paul, Acts xxi. 28, &c. and shews how the soldiers, &c. were at hand, and ready to repress tumults, and violences, in the sacred precincts. Much light is thrown on this story by Josephus's account of the temple, &c.

As this article is meant merely as a specimen of what advantages may be derived from inspection and consideration of the Map, to which several references are made in the course of the *Dictionary*, these observations will close by a subject from the Old Testament, that we may not seem to forget the ancient circumstances of Jerusalem, the Holy City.

In 1 Kings i. we have an account of Adonijah-Ben-Haggith's making a kind of coronation feast at En-Rogel, (which SANDYS places at the spot marked by a tree in the Valley of Jehoshaphat), and of Solomon's being crowned by order of David, at the fountain Gihon, which is somewhat above X in the Map. Considering both these places as near to Mount Sion, Gihon to the west, and En-Rogel to the east, we may ascertain the true geography of this history.

“David said, Make to ride Solomon my son, upon my own mule, and make him *go down* to Gihon—anoimt him—and blow the trumpet: verse 40, and all the people *came up* after him, and piped with pipes, and rejoiced with a great joy. And Adonijah and all his guests heard (*this joy*) just after they had dined; and Joab heard the sound of the trumpet,” &c. So that while Adonijah was proposing himself *at one part*, as king, Solomon was actually crowned, *at another part*,—by order of David; by which instant procedure, Adonijah was not only prevented in his design, but his design was hindered just in time to forbid his commission of an overt act, which would have implicated him in treason.

Consider, also, David’s going over the brook Kedron weeping; Nehemiah’s history of rebuilding the city wall, &c. &c.

No. CXLI. EXTERMINATION OF THE JEWS BY AHASUERUS.

THERE is something so entirely different from the customs of European civilization, in the conduct of Haman and Ahasuerus, in their proposed destruction of the Jewish people, Esther, chap. iii. that the mind of the reader, when perusing it, is alarmed into hesitation, if not into incredulity. And, indeed, it seems barely credible, that a king should endure a massacre of so great a proportion of his subjects—a whole nation cut off at a stroke! However, that such a proposal might be made anciently, is attested by a similar proposal made in later times, which narrowly escaped witnessing a catastrophe of the same nature. M. DE PEYSSONNEL, in delineating the character of the celebrated Hassan Pacha (who, in the war of 1770, between Russia and Turkey, became eminent as a seaman), says of him, “He preserved the Greeks, *when it was deliberated in the council* [of the Grand Signior] *TO EXTERMINATE THEM ENTIRELY*, as a punishment for their defection [*i. e.* of some of them], and to prevent their future rebellion:—*he obtained for them a general amnesty*, which he took care should be faithfully observed, and this brought back a great number of emigrants, and prevented the total desertion of that numerous class of subjects, which an unseasonable rigour would have occasioned; and which must have depopulated the provinces, rendered a great part of the country uncultivated, and deprived the fleet of a nursery of sailors.” Remarks on Baron DU TOTT, page 90.

Political evils these, which, nevertheless, would not have preserved the Greeks, without the personal influence of the admiral:—as the consideration of similar evils could not restrain the anger of Haman, and the mis-led confidential caprice of Ahasuerus.

N. B. This account has subsequently been confirmed by Mr. ELTON, of Smyrna.

No. CXLII. SPECIMENS OF ORIENTAL NAMES.

FATHER SIMON, in his Letters, has some remarks on the list of Hebrew Names, and their interpretations, usually attributed to St. *Jerom*, which, as these Names are mostly adopted by CALMET in the *Dictionary*, deserve attention:—“As this learned Father has not made distinct observations on an infinity of words, which he places among the Hebrew and Greek Names, which nevertheless are Greek, or Latin words, —we must not accuse St. Jerom of ignorance; for he was too well informed, not to perceive the falsity of an infinity of etymologies, whose ridiculousness stares in the face of whoever has the smallest knowledge of the Greek or Hebrew languages. But the general method of that learned doctor was, rather to compile the opinions of others than to give his own. It would have been better, no doubt, to have given a

new book of Hebrew Names, of his own composition; rather than to have translated the *farrago* of Philo and Origen: but he knew that this *farrago* was in the taste of the people of his day, and that it was even established by length of usage."

This censure of St. *Jerom* is certainly well founded, so far at least as relates to what he might have done, had he given us a new and accurate list of Hebrew Names, justly derived from their roots; but, that this was not quite so easy a matter, as Father *Simon* seems to have thought, will perhaps be admitted by the reader, after perusing the following observations.

Though Names were originally conferred for purposes of distinction, yet they were often taken from occurrences which happened about the time of the person's birth, or, they were varied according to events in the course of the person's life—by additional Names—by Names of honour—Names expressing offices, or dignities, gradually obtained—Nick-Names—Names derived from personal excellencies, or personal defects, and, what defies etymological acuteness,—Names expressive of *contradictory qualities*.

A slight arrangement of instances may render this more sensible.

(I) Names of ANGELS are usually composed of words implying a relation to God, of whom they are the agents, as *Gabriel—God is my strength: Michael—Who is like God? &c.*

(II) Names of KINGS, or PRINCES, besides being epithets appertaining to royalty, are often compounded of titles of the divinity to which such princes were devoted, or which they worshipped; as *Neriglissar—Obed-nego—Baaltesnazzar, &c.*

(III) Names of PUBLIC OFFICERS usually relate to the nature of their office; but when this Name is continued to the person, *after* his having quitted that office, and is incorporated with his proper Name, or with his occasional Name, it becomes extremely embarrassing to those who are unacquainted with the incidents of that person's life, and therefore cannot determine to what occurrence or office it relates.

Evidently, the same persons are occasionally called in Scripture by such different Names, as occasion no little embarrassment. Perhaps we might account for the peculiarities of most names, if we had something like principles to guide our enquiries into the variations of Eastern appellations: for want of such principles, we must at present be content with a few instances of Names bestowed on various occasions; which, if they rather excite our curiosity, than gratify our wishes, may at least demonstrate the propriety of suspending our judgment, on many appellations in Scripture.

(IV) NAMES OF ORDINARY COURSE.

..... "An Arab named *Ali*, if his father's name was *Mahammed*, takes the Name of *Ali Ibn Mahammed*; if from *Basra*, he adds the name of his country *el Basri*; and if a man of letters, the name of his sect, as *Schafei*; and his name at length will be *Ali Ibn Mahammed el Schafei*: so that he cannot be confounded with any other of his countrymen." NIEBUHR, vol. ii. page 211. *Eng. edit.*

"Some men, whose fathers have not been much known, adjoin to their own Names that of their eldest son. A Turk of the name of *Salech*, who furnished me for hire with mules to perform the journey from Aleppo to Konie, called himself *Fatimé Ugli*, the son of *Fatimé*. I asked several Turks "if it were common among them to *take the name of the mother?*" They replied, "there were some instances of it, but *that no man in his senses would name himself after a woman.*" NIEBUHR, vol. ii. page 211.

[Achmet Calaios.] "*Calaios* signifies a tinman, the profession of this bashaw's father, a Circassian by birth. The Turks, who have no family names, not knowing

what nobility is, often take that of their father's profession, and more commonly that of *Oglou*, or *Ibrahim Oglou*, the son of Ibrahim, as in England, Johnson, Jackson, &c." [i. e. John's-son, Jack's-son.] DE LA MOTRAYE'S Travels, vol. i. page 222.

(V) NAMES FROM PECULIAR CIRCUMSTANCES.

"Although the multiplicity of Names assumed by the kings of Abyssinia, and the confusion occasioned by this custom, has more than once been complained of in the foregoing sheets, we have here an exception to this practice, otherwise almost general. *Icon Almai* is the only name by which we know this first prince of the race of Solomon, restored now fully to his dominions, after a long exile his family had suffered by the treason of Judith. The signification of his Name is, "*Let him be made our sovereign*," and is apparently that which he took upon his inauguration, or accession to the throne; and his name of baptism, and bye-name or popular name given him, *are both therefore lost*." BRUCE'S Travels, vol. ii. page 1.

• "David, at his inauguration, took the Name of *Lebna Denghel*, or "the virgin's frankincense;" then that of *Elena Denghel*, or "the myrrh of the virgin;" and after, that of *Wanag Segued*, which signifies "reverenced, or feared, among the lions," with whom, towards the last of his reign, he resided in wilds and mountains, more than with men." *Ibid.* page 66.

"*Hadug Ras*, the head, or chief, of the asses: he is a great officer, and chief commander: he has the care of, or charge of the asses." *Ibid.*

As instances of the flattery attached to Names, the reader may be amused by the following, which have been assumed by different persons. They are from FRAZER'S History of Nadir Shah.

"*Temur* is known in Europe by the Name of *Tamerlane*, a corruption of *Temur-Lang*, "lame Temur;" an appellative seldom, or never, given him by the eastern historians. His name and titles at length are thus translated—"The axis of the world, and religion; Prince Temur of Gourjan, Lord of the conjunction—of fortunate stars."

"*Shahab O'din*, The bright star of religion; and *Shah Jehan*, The king of the world, were the titles *Sultan Hourin* assumed on his accession to the throne.

"When *Auring Zebe*, "the ornament of the throne," became emperor, he assumed the titles of *Mohy O'din*, "reviver of religion"—and *Allum Guir*, "conqueror of the world."

"*Akbar* took to himself the title of *Jalal O'din*, "the aggrandizer of religion."

"Sultan *Mahommed Mauga*, on his accession, assumed the titles of *Koteb Al Din*, The axis of religion; *Bahadr Sheh*, The valiant king; and *Shall Allum*, King of the world.

"The visir's name was *Abul Fazl*—The father of excellence."

Among other Names we find *Khojista Akhter*—Of happy stars. *Bedar Bukht*—Whose fortune is awake. *Nisi Aliah*—Assisted by God. *Sher Afkan*—The lion overthrower. *Nizam al Muluck*—He who arranges and puts in order the empire: his first name was *Chin*. *Kuleujh Khan*—The sword-drawing lord. *Abul Mazuffer*—The father of victory. *Emir al Omra*—The prince of princes, is a title usually given to the *Mir Bukshi*, the paymaster-general and treasurer.

Copy of the titles of a *Visir*, as subjoined to his seal on the back of a *firman*:

"The Security of fortune, and trust-worthy of the empire—Chief of the *omras* of exalted rank—Chosen among the khans of the high court—Manager of the empire and its riches—Director of its fortune and grandeur—Master of the sword and pen—Exalter of the standard and ensign—Visir of a true judgment—Of one colour, (i. e. *ingenuous and sincere*)—Prop of the empire—Supreme manager of its affairs—The

victorious general—The grateful friend, and—The pattern for all visirs.” FRAZER’S History of Nadir Shah, page 53.

“The court gave the place of Janissary Aga to Abdi Pacha, in order to commit the jurisdiction of the army to one whose character was that of an executioner. His first care was to dig great pits, and his daily employment was to fill them with the bodies of the soldiers he had ordered to be strangled, on the slightest pretences, and without any examination:—he put to death more than thirty thousand men. The means the Turks employed to surprise their enemies were not less strange: the high treasurer, commanding a detachment, in the night, was lighted by the flame of resinous wood burning in iron chafing-dishes fixed to long poles. *Abdi Pacha*, therefore, got the name of the *Pit-digger*; and the high treasurer that of the *Blazer*.” DU TOTT, vol. ii. p. 113.

“This same Caimakan, who is here spoken of by the name of Hassan Pacha, and the surname Kooyoodgi, is, as often as he is mentioned afterwards, constantly called Mustapha Pacha. This, no doubt, is a mistake of the printer, but that is no apology for the error of the author. This Pacha was neither named Mustapha, nor Hassan; his name was Seuleeman Pacha Kooyoodgi. I observe also, that the author, at page 199, has given the name of Umer to the high treasurer, whom the same Kooyoodgi Pacha raised by open force to the dignity of pacha with three tails, which he was so unwilling to accept. This high treasurer was named Osman Effendi; his surname was Senichehirli, because the town of Senichehir was the place of his birth. He has since been known under the name of Osman Pacha.” PEYSSONNEL’S Remarks on Baron DU TOTT, page 104.

“Among the Names of his numerous domestics, that of *Haidout Mustapha* had often struck me. The first word signifies *robber*, which, indeed, was formerly the profession of Mustapha; he still thought himself *honoured with the title*, and his master commanded him to relate to me the crimes he had committed.” DU TOTT, vol. i. page 49.

“We were introduced to their Shekh, who was sick, in a corner of a hut, where he lay on a carpet, with a cushion under his head. This chief of the Ababdé was called “Nimmer,” *i. e.* the *Tiger*, (though his furious qualities were at this time in a great measure allayed by sickness.)” BRUCE, vol. ii. p. 144.

Has this Name any coincidence with that of Nimrod, the mighty hunter. Gen. x. 9?

(VI) PECULIAR APPLICATIONS OF THE NAME FATHER.

... “In the time of the deceased Mahommed Bey, *Father of Gold*, who was likewise deceived by avarice.” Major ROOKE’S Travels in Arabia Felix, page 126.

“Pattaka, is the Name given by the merchants of Provence to the dollar of the empire, after the Arabs, who call it *rial aboutaka*, or *father of the window*, on account of the arms on the reverse, which, according to them, resemble a window.” VOLNEY, vol. i. page 220.

“I made him [the Arab] count his sum, which amounted to seven and a half sequins, and a piece of silver, value about half-a-crown, which in Syria they call *abou kelb*—*father dog*.” It is the Dutch lion rampant, which the Arabs, who never call a thing by its right name, term *a dog*.” BRUCE’S Travels, vol. iv. p. 177.

“... a few hours before my arrival, had landed *Abou Kersh*, *i. e.* *father belly*, so called from his being immoderately fat.” . . . *Ibid.* p. 190.

(VII) NAMES OF CONTRADICTIONARY IMPORT.

“But far before any, in the confidence of the late king, was *Waragna Shalaka*, that is colonel of a regiment of Djawi Galla, with which he defended the provinces of Damot
and

and Agow against his countrymen on the other side of the Nile; for he was a galla of that nation himself, and his name was *Usho*, which signifies *a dog*: but it was more by his interest, which he preserved with those people, than by his arms, that he kept those barbarians from wasting that country.

“The reader will easily remember the first occasion of his coming to Gondar, was, when Bacuffa saw him washing his clothes in a pool of water; and from the reproof, and his behaviour to the king on that occasion, as well as the duty and implicit obedience he paid to his commands afterwards, he was called *Waragna*, by way of contradiction, that word signifying a *sturdy rebel*, or one that stands up in defiance of the king. That name became much more famous afterwards in the person of his son, *Waragna Fasil*, to the very great detriment of the country in general.” BRUCE, vol. ii. page 613.

“He went by the nickname of *Goul*, or the *giant*, from his *small size and debility of body*.” BRUCE, vol. iv. page 212.

So it is customary in the East to name a negro “*Pearl*,” as being the most perfect contrast to his native blackness.

WOMEN'S NAMES.

“The queen's name was *Romana Werk*,—The pomegranate of gold.” Vol. ii. p. 86.

“The queen was vain of her descent; nor did she value herself less on her beauty, as we may judge by the several names she took at different times. *Iteghé Mantuab*, or ‘the beautiful queen;’ *Buhan Magwass*, or ‘the glory of grace.’ Her christened name was *Wellela Georgis*.” BRUCE, vol. ii. page 611.

Among other names common in the East are the following:

“*Shakrnissa*—Sweetest of women.

Mehd Alia, called also *Taage Mahl*—The Crown of the Seraglio.

Hur al Nissa—The most Angelic of women.

Jehan Ara—The Ornament of the World.

Suria Banu—The shining Princess.” FRAZER'S Nadir Shah.

The reader is desired to look back to FRAGMENTS, No. CXVIII. for instances of popular *nicknames* taken from personal imperfections or peculiarities.

These specimens may support our proposition, that a correct list of Hebrew names though it be a *desideratum*, is no easy performance. They may shew, too, that the analysis of names must not be too strictly depended on. Without accumulating other instances, I shall offer a few remarks on those already produced.

(1) We see how customary is the addition of the father's name to the son's:—in the Old Testament, *Ben* such an one:—in the New Testament, *Bar* such an one; as *Bar-Timeus*, *Bar-Jona*, &c. This NIEBUHR tells us is still the custom in Arabia.

(2) Names given from particular events, as Jacob—Ben-oni—Pharez—Ichabod, &c. need no notice here; as they must have engaged the reader's attention.

(3) I might enlarge on the antiquity of additional names. Ham from *laughing* is said to have acquired a name (FRAGMENTS, No. XIX.) This is the earliest instance known. But, Abram changed to Abraham, and Sarai to Sarah—Jacob to Israel—and others, prove the great antiquity of this custom. It appears also, to have been widely extended:—as the king of Babylon practised it in the instance of *Mattaniah*, king of Judah, whom he called *Zedekiah*, 2 Kings xxiv. 17.; and in the instances of Daniel and his companions, Dan. i. 7. who all received new appellations.

(4) We observe how very loosely the title *father* is given to a person, or to a thing, and how greatly we should err, in taking it strictly for progenitor, or even for a distant

ancestor; since it has no connection with natural descent, or consanguinity; nor even with subjects of the same nature—witness, *father of the window*.

In fact, we have no want of such instances among ourselves. In London that Alderman who has longest enjoyed the office, is entitled “Father of the city,” and takes place accordingly; the oldest member of a society is often called *father* of that society, though many of the members may be his seniors in age; and so in many other cases, which probably are well known to the reader.

N. B. The names of relation, mother, brother, sister, &c. are used with the same latitude, in the East, where natural consanguinity, or even similarity of situation or character, is not always intended by them.

(5) According to the official promotions received by any one, he assumes a new name, or has a new name conferred on him: so Daniel was called Bel-shazzar, and his three companions also received new Chaldee names, on their promotion in the royal service: somewhat analogous to official rank, captain, admiral, general, &c.; and to the degrees of nobility, peerage, &c. among ourselves.

(6) We cannot but remark the continuance of this custom; for, in the Epistle to the church of Pergamos, Rev. ii. 17. our Lord promises, as a promotion of honour, to give the conqueror a *new name*, written on a white stone; a name peculiar, and restricted to the person who receives that stone; and not to be claimed by any other; which seems to be the import of the passage—“a name which no man knoweth,”—in the sense of *owneth*, claimeth, “except the receiver of it.”

(7) Perhaps, as pleasant an instance as most we might mention, of the whimsical effect of a new name given to the same person, belongs to our own country, and is related by the Rev. Mr. HILL, in his “Travels in Italy.” He presented a letter of recommendation from the present [late] *Marquis of Lansdowne*, formerly *Lord Shelburne*, to an Italian *abbate*, with whom *Lord Shelburne* had been intimate; the *abbate* received the company civilly, but did not know *the Marquis of Lansdowne*, from whom the letter appeared to be, by its signature, till he was reminded of his former intimacy with *Lord Shelburne*, and was informed of his Lordship’s change of title on his promotion to the marquisate. Under his *new* title, he did not recognize his *old* friend!

(8) The reader has seen the importance of the office of *Kal Hatzé*, the “Word of the king,” FRAGMENTS, No. IX. and the allusion to a great officer of state, FRAGMENTS, No. XIV. May the titles given to the Visir, on the back of his *firman*, remind us of those exalted and most noble appellations bestowed by Isaiah, chap. ix. on a Person who was to be born—Emanuel! the *Light* to lighten the gentiles! the GLORY of the nation of Israel!

For unto us is born a Birth [*issue*];
A Son to us is given;
And the Government shall be upon his shoulder;
And his name shall be called—
Admirable! Counsellor! Divine Interposer!
Mighty Father of future Time! Prince of Peace!

Including, no doubt, the idea, that whereas officers of state receive new names on their promotion to higher honours, this exalted person shall be at once entitled to these distinguished appellations, without waiting for progressive gradations of rank; *i. e.* he shall enjoy them instantly by *descent*, not receive them successively by promotion: he shall be born to high honours and offices.

How should we have understood the title given to the Visir, “of one colour,” if it had not fortunately been explained as meaning *ingenuous and sincere*? No doubt, many Bible names are equally metaphorical; and though they sound strange to us, yet they might be *easy*, and even *familiar*, when, and where, originally bestowed.

No. CXLIII. HIP - AND - THIGH - MEN. WRESTLERS.

WE have an expression in the history of Samson, Judges xv. 8. which cannot but appear obscure to the English reader; as indeed it has been thought by translators in general. Samson smote the Philistines "*Hip and Thigh*, with a great slaughter." *Hip under Thigh*, say some; *leg under Thigh*, say others; or, *leg against Thigh*, or *leg over*, or *upon Thigh*; as the words literally express: *horse and foot*, say others; *i. e.* the foot trusting to their *legs*, are alluded to as *leg men*; the horsemen sitting on their *Thighs*, are alluded to as *Thigh men*. These are not all the varieties of interpretation which this passage has experienced. With submission, it is proposed to illustrate the expression by the following extracts:

"It appears probable, from the following circumstances, that the exercise of *Wrestling*, as it is now performed by the Turks, is the very same that was anciently used in the *Olympic* games. For, besides the previous covering of the *palæstræ* with sand, that the combatants might fall with more safety, they have their *pellowan bashee*, or *master wrestler*, who, like the *Ἀγωνοθετής* of old, is to observe and superintend over the *jura palæstræ*, and to be the umpire in all disputes. The combatants, after they are anointed all over with oil, to render their naked bodies the more slippery, and less easily to be taken hold of, first of all look one another stedfastly in the face, as *Diomede* or *Ulysses* does the *palladium*, upon antique gems: then they run up to and retire from each other several times, using all the while a variety of antic and other postures, such as are commonly used in the course of the ensuing conflict. After this prelude, they draw nearer together, and challenge each other, by CLAPPING THE PALMS OF THEIR HANDS FIRST UPON THEIR OWN KNEES OR THIGHS, *then upon each other, and afterwards upon the palms of their respective antagonists*. The challenge being thus given, they immediately close in and struggle with each other, striving with all their strength, art, and dexterity (which are often very extraordinary), who shall give his antagonist a fall, and become the conqueror. During these contests I have often seen their arms, and legs, and thighs, so twisted and linked together (*catenata palæstræ*, as *Propertius* calls it), that they have both fallen together, and left the victory dubious; too difficult sometimes for the *pellowan bashee* to decide.

"*Παλαιστής απτώτος* (*a Wrestler not to be thrown*), occurs in ancient inscriptions, *MURAT. tom. ii. page 627*. The *πάλη*, therefore, being thus *acted in all the parts of it with open hands*, might very properly, in contradistinction to the *caustus*, or boxing, receive its name, *ἀπὸ τῆς παλαιστῆς*, from *struggling with open hands*. We have a most lively picture of this ancient *gymnastic* exercise upon an antique urn, in *Patin's Imp. Roman. Numismata*, page 122; and likewise upon a coin of *Trebonianus Gallus*, the figure whereof is exhibited in *Vaillant, Numism. Imper. Græc.*" *SHAW'S Travels*, page 217.

In like manner, *PITTS* informs us,—“they have [at Algiers] a comical sort of *Wrestling* There comes one boldly into the ring of people, and strips all to his drawers; he turns his back to the ring, and his face toward his clothes on the ground. He *then stretcheth on his right knee*, and then *throws abroad his arms* three times, clapping his hands together as often, just above the ground: . . . then makes two or three good springs into the middle of the ring, and there he stands with his *left hand to his left ear, and his right hand to his left elbow*. This is his challenge; his antagonists do the same. After which the *pilcwans* face each other, and then both at once *slap their hands on their Thighs*, and then clap together, and then *lift them up as high as their shoulders*, and cause the palms of their hands to meet, and with the same dash

their heads one against another three times, so hard, that many times the blood runs down. . . . They'll come as often within five or six yards one of another, *and clap their hands to each other, and then put forward the left leg, bowing their body, and leaning with the left elbow on the left knee*, for a little while looking one at the other like two fighting cocks, then at it they go. . . . At their *byrams*, or festivals, those which are their most famous *pilewans*, come in to shew their parts, before the Dey, *eight or ten* together. They are the choice of all the stout Wrestlers." PITTS's Account of Algiers, page 168.

Do not these challengers well deserve the description of Leg-and-Thigh-Men, or shoulder-and-thigh-men? Their very attitudes seem to have furnished their name, which seems indeed correctly expressive of them. Now, as we learn, that, occasionally the most famous of these are selected and engaged, is there any thing unlikely in the supposition, that the Philistines assembled their best Wrestlers, and most notorious combatants, to engage the famous Samson? That these, fighting in the manner described by PITTS and Dr. SHAW, are denoted by the expression "Hip-and-Thigh-Men?" *i. e.* those who made a profession of Wrestling, and who were esteemed eminent in that exercise. This idea may be accepted, notwithstanding the word (שוק SHUK) rendered *leg*, should be taken for *shoulder*, (as it is in 1 Sam. ix. 24. "the (*shuk*) shoulder of the lamb, and what was upon it.")—since under this allusion, also, it may describe adroit and powerful Wrestlers, whose shoulders bore a principal part in their exertions.—"He smote the *Hip-and-Thigh-Men*; or, the *Arm-and-Leg-Men*; or, the *Hip-and-Shoulder-Men*; *i. e.* their best prize-fighters, with a great stroke."

No. CXLIV. NATURAL HISTORY OF THE OSTRICH. (WITH A PLATE).

FROM DR. SHAW'S TRAVELS IN ARABIA.

"BUT something still would be wanting to the *Natural History* of these deserts, without a more particular description of the *Ostrich*, called all over these countries *Naamah*: for there are several curious circumstances in the account we are to give of it, which few persons could ever have an opportunity of being acquainted with.—Some of them, likewise, will be of no small consequence in illustrating the more difficult part of the description which is given of it in the following verses, Job xxxix:

Ver. 13. "*Gavest thou the goodly wings unto the peacock, or wings and feathers unto the Ostrich?*" Which may be rendered thus from the original: *The wing of the Ostrich is* (quivering, or) *expanded* [נעלסה *noiel oseh*,—*ala quæ exultare facta est. Radix alas proprie est, σφαδάζαν, vibrantem, motum edere, irrequieta jactatione agitari. Vide p. 277, lib. Jobi Schultens, ed. vir. cl. R. Grey, S. T. P.*], *the very feathers and plumage of the Stork.*

14. "*Which leaveth (deposits, or trusts) her eggs in the earth, and warmeth them (viz. by incubation) in (the sand) dust.*"

[Several *natural historians*, and among the rest Mr. *Ray* (probably by understanding *tazob* as of a total dereliction), have supposed the eggs of the *Ostrich* to be hatched entirely by the sun (*quæ in arena condita, solis duntaxat calore foveri dicuntur*, Raii Synops. Av. p. 36); whereas the original word תהמם *TEHAMMEM*, signifies actively, that *she heateth them*, viz. by incubation].

15. "And forgetteth that the foot may crush them, or that the wild beast may break them.

16. "She is hardened against her young ones, as though *they were* not hers; her labour is in vain without fear.

17. "Because God hath deprived her of wisdom; neither hath he imparted to her understanding.

18. "What time she lifteth herself on high (or, as it may otherwise be translated, when she raiseth herself up to run away—*viz.* from her pursuers) she scorneth (or *laughs* at) the horse and his rider."

"In commenting, therefore, upon these texts, it may be observed, that when the *Ostrich* is full grown, the neck, particularly of the male, which before was almost naked, is now very beautifully covered with red feathers. The plumage, likewise, upon the shoulders, the back, and some part of the wings, from being hitherto of a dark greyish colour, becomes now as black as jet; whilst the rest of the feathers retain an exquisite whiteness. *They are*, as described at ver. 13. *the very feathers and plumage of the Stork; i. e.* they consist of such black and white feathers as the stork, called from thence *πέλαργος*, is known to have. But the belly, the thighs, and the breasts, do not partake of this covering; being usually naked, and, when touched, are of the same warmth as the flesh of *quadrupeds*.

"Under the joint of the great pinion, and sometimes upon the lesser, there is a strong pointed excrescence, like a cock's spur, with which it is said to prick and stimulate itself, and thereby acquire fresh strength and vigour, whenever it is pursued.—But Nature seems rather to have intended, that in order to prevent the suffocating effects of too great a *plethora*, a loss of blood should be consequent thereupon, especially as the *Ostrich* appears to be of a hot constitution, with lungs always confined, and consequently liable to be preternaturally inflamed on these occasions.

"When those birds are surprised, by coming suddenly upon them, whilst they are feeding in some valley, or behind some rocky or sandy eminence, in the deserts, they will not stay to be curiously viewed and examined. Neither are the Arabs ever dexterous enough to overtake them, even when they are mounted upon their *jinse*, or horse of family, as they are called. [These horses are descended from such as were concerned in the *hagryra*, or flight, which *Mahomet*, together with *Omar*, *Abubecker*, &c. made from *Mecca* to *Medina*. There is an exact account taken, and preserved, of their pedigrees, as there is of the families of kings and princes in Europe.] *They, when they raise themselves up for flight* (ver. 18.), *laugh at the horse and his rider*. They afford him an opportunity only of admiring at a distance, the extraordinary agility, and the stateliness likewise of their motions, the richness of their plumage, and the great propriety there was of ascribing to them (ver. 13.) *an expanded quivering wing*. Nothing, certainly can be more beautiful and extraordinary than such a sight! the wings, by their repeated, though unwearied, vibrations, equally serving them for sails and oars; whilst their feet, no less assisting in conveying them out of sight, are no less insensible of fatigue.

"By the repeated accounts which I have had from my conductors, as well as from Arabs of different places, I have been informed that the *Ostrich* lays from thirty to fifty eggs. *Ælian. Hist. Animal. lib. xiv. cap. 7.* mentions more than eighty; but I never heard of so large a number. The first egg is deposited in the centre; the rest are planted, as conveniently as possible, round about it. In this manner it is said to *lay*, deposit, or trust (ver. 14.) *her eggs in the earth, and to warm them in the sand, and forgetteth* (as they are not placed like those of some other birds, upon trees, or in the clefts of rocks, &c.) that the foot (of the traveller) *may crush them, or that the wild beast may break them*.

"Yet, notwithstanding the ample provision which is hereby made for a numerous offspring, scarce one quarter of these eggs are ever supposed to be hatcht; and of those that are, no small share of the young ones may perish with hunger from being

left too early, by their dams, to shift for themselves. For in those, the most barren and desolate recesses of the *Sahara*, where the *Ostrich* chooses to make her nest, it would not be enough to lay eggs and hatch them, unless some proper food was near at hand, and already prepared for their nourishment; and accordingly, we are not to consider this large collection of eggs, as if they were intended for a brood; they are, the greatest part of them, reserved for food; which the dam breaks and disposes of, according to the number and the craving of her young ones. *Vide Ælian. Hist. Animal. lib. iv. cap. 37. Philo, in Lambis. Boch. Hieroz. par. post. lib. ii. cap. 17.*

“ But yet, for all this, a very little share of that *στοργή*, or natural affection, which so strongly exerts itself in most other creatures, is observable in the *Ostrich*. For, upon the least distant noise, or trivial occasion, she forsakes her eggs, or her young ones; to which, perhaps, she never returns; or if she does, it may be too late, either to restore life to the one, or to preserve the lives of the other. Agreeably to this account, the Arabs meet sometimes with whole nests of these eggs, undisturbed, some of which are sweet and good; others are addle and corrupted; others again have their young ones of different growths, according to the time it may be presumed they have been forsaken by the dams. They oftener meet a few of the little ones, no bigger than well-grown pullets, half starved; straggling and moaning about, like so many distressed orphans, for their mother. And in this manner the *Ostrich* may be said (ver. 16.) *to be hardened against her young ones, as though they were not hers; her labour* (in hatching and attending them so far) *being in vain, without fear*, or the least concern of what becomes of them afterwards. This want of affection is also recorded, Lam. iv. 3. *The daughter of my people, says the prophet, is cruel, like the Ostrich in the wilderness.*

“ Neither is this the only reproach that may be due to the *Ostrich*. She is likewise inconsiderate and foolish, in her private capacity; particularly in the choice of food, which is frequently highly detrimental and pernicious to it; for she swallows every thing greedily and indiscriminately; whether it be pieces of rags, leather, wood, stones, or iron. When I was at *Oran*, I saw one of these birds swallow, without any seeming uneasiness, or inconvenience, several leaden bullets, as they were thrown upon the floor, scorching hot from the mould: the inward coats of the *œsophagus* and *stomach* being probably better stocked with glands and juices, than in other animals with shorter necks. They are particularly fond of their own excrement, which they greedily eat up, as soon as it is voided: no less fond are they of the dung of hens and other poultry. It seems as if their *optic*, as well as *olfactory* nerves, were less adequate and conducive to their safety and preservation, than in other creatures.—The *Divine Providence* in this, no less than in other respects (ver. 17.), *having deprived them of wisdom, neither hath it imparted to them understanding.*

“ Those parts of the *Sahara* which these birds chiefly frequent, are destitute of all manner of food and herbage; except it be some few tufts of coarse grass; or else a few other solitary plants of the *laureola*, *apocynum*, and some other kinds; each of which is equally destitute of nourishment: and in the Psalmist's phrase (cxxxix. 6.) *even withered afore it be plucked up.* Yet these herbs, notwithstanding this dryness and want of moisture in their temperature, will sometimes have both their leaves and their stalks studded all over with a great variety of *land snails*, which may afford them some little refreshment. It is very probable, likewise, that they may sometimes seize upon *lizards*, *serpents*, together with *insects* and *reptiles* of various kinds. Yet, still considering the great voracity and size of this *camel-bird*, it is wonderful, not only how the little ones, after they are weaned from the provisions I have mentioned, should be brought up and nourished; but even how those of fuller growth, and much better qualified to look out for themselves, are able to subsist.

“ Their organs of digestion, and particularly the gizzards (which, by their strong friction, will wear away even iron itself), shew them indeed to be *granivorous*; but yet, they have scarce ever an opportunity to exercise them, in this way, unless when they chance to stray (which is very seldom) towards those parts of the country which are sown and cultivated; for these, as they are much frequented by the Arabs, at the several seasons of grazing, ploughing, and gathering in the harvest, so they are little visited by, as indeed they would be an improper abode for, this shy timorous bird—a *lover* (φιλέρημος) of the deserts. This last circumstance in the behaviour of the *Ostrich*, is frequently alluded to in the holy Scriptures, particularly Isaiah xiii. 21.; xxxiv. 13. and xliii. 20.; Jer. l. 39. where the word (יָנָח *jannah*), instead of being rendered the *Ostrich*, as it is rightly put in the margin, is called the *owl*; a word used likewise instead of *jannah*, or the *Ostrich*, Levit. xi. 16. and Deut. xiv. 15.

“ Whilst I was abroad, I had several opportunities of amusing myself with the actions and behaviour of the *Ostrich*. It was very diverting to observe, with what dexterity and *equipoise* of body it would play and frisk about, on all occasions. In the heat of the day particularly, it would strut along the sunny side of the house with great majesty, It would be perpetually fanning and priding itself with its *quivering expanded wings*, and seem, at every turn, to admire and be in love with its shadow. Even at other times, whether walking about or resting itself upon the ground, the wings would continue these fanning vibrating motions, as if they were designed to mitigate and assuage that extraordinary heat wherewith their bodies seem to be naturally affected.

“ Notwithstanding these *birds* appeared tame and tractable to such persons of the family as were more known and familiar to them, yet they were often very rude and fierce to strangers, especially the poorer sort, whom they would not only endeavour to push down, by running furiously upon them, but would not cease to peck at them violently with their bills, and to strike at them with their feet; whereby they were frequently very mischievous. For the inward claw, or hoof rather, as we may call it, of this *avis bisulca*, being exceedingly strong, pointed, and angular, I once saw an unfortunate person, who had his belly ripped open by one of these strokes.

“ Whilst they are engaged in these combats and assaults, they sometimes make a fierce, angry, and hissing noise, with their throats inflated, and their mouths open; at other times, when less resistance is made, they have a chuckling or cackling noise, as in the poultry kind; and thereby seem to rejoice and laugh, as it were, at the timorousness of their adversary. But during the lonesome part of the night (as if their organs of voice had then attained a quite different tone), they often made a very doleful and hideous noise: which would sometimes be like the roaring of a *lion*; at other times, it would bear a nearer resemblance to the hoarser voice of other *quadrupeds*: particularly of the *bull* and the *ox*. I have often heard them groan, as if they were in the greatest agonies; an action beautifully alluded to, by the prophet Micah, i. 8. where it is said, “ I will make a mourning like the *jannah*, or *Ostrich*.” *Jannah*, therefore, and רִנּוֹן *rinonim*, names by which the *Ostrich* is known in the Holy Scriptures, may very properly be deduced from (עָנָה) *onah*, and (רָנָה) *ronan*, words which the *lexicographi* explain by *exclamare*, or *clamare fortiter*. For the noise made by the *Ostrich* being loud and sonorous, *exclamare*, or *clamare fortiter*, may with propriety enough be attributed to it: especially as those words do not seem to denote [*vide Ælian. Hist. Anim. lib. v. cap. 51. and lib. vi. cap. 19.*] any certain or determined mode of voice or sound, peculiar to any one particular species of animals, but such as may be applicable to them all, to *birds* as well as to *quadrupeds*, and other creatures.”

These remarks of Dr. SHAW will be justly esteemed both curious and useful: I

shall add to them the following information:—The same Hottentot who is mentioned in the additions to the article *Asp* in the *Dictionary*, acquainted me, that the *Ostrich*, when first started, *raises itself on its toes; and expanding its wings, flutters them up and down with great velocity*: but as the pursuit is prolonged, the muscles which move the wings become tired, and their motions, which at first were rapid and steady, gradually become weaker, and by starts, till at length the wings hang down; useless, by the sides of the bird [which he expressed by hanging down his arms at full length, motionless, by his sides]; and now she becomes the prey of her pursuers: so that, if her legs are not fatigued by the chase, which must needs be, yet, being unassisted by the wings, they are unable to carry her forward. The poet's description is therefore peculiarly exact, and punctual to the time when she *raises up herself on tip-toe, to begin* to run away; for *then* she derides both horse and rider, though, at length, she is wearied, and overtaken.

This, which I take to be the precisely accurate view of the subject, leads to what is, probably, the true interpretation of the first verse of this description, which may be translated and paraphrased thus:—“*The wing of [the rinonim, the Screamer] the Ostrich waves; it is elevated, it flutters, and is expanded in all its pride and vigour: but, it is the wing of the Stork?—Surely not; as, first, it will not raise the Ostrich, as the stork is raised, high in the heavens, and out of sight of men:—Secondly, it will not bear the Ostrich from country to country, at periodical times:—Thirdly, the wing of the Stork is capable of maintaining flight for two or three days together; not so that of the Ostrich, which, after a chase of four or five hours, becomes absolutely useless: that is to say, in plainer language, the Ostrich may flutter her beautiful feathers, but her pinions will not enable her to soar aloft; whereas, the Stork is of much plainer plumage, but of infinitely more powerful wing.*

Who confides to the bare earth her eggs, and warms them on the naked dust: but is so timorous when startled, she forgets that the foot may crush them, or that the wild beast may smash them: she treats her offspring with hardness, as if they were not her own; her excessive fears render her anxious labours fruitless, by wearing them away, overpowering them, because God, hath withheld wisdom from her, and hath not imparted understanding to her.

I could like to transpose the ideas of the last verse to a connection with the first, as thus;—*The wing of the Ostrich is elevated and vibrating: but is it of equal powers to the wing of the Stork? Notwithstanding this, when she rises on her feet, her velocity is such, that she derides the rapid horse and his skilful rider.* This is not offered for adoption: nevertheless, it may assist the reader in perceiving the true import of this hitherto embarrassing description; which certainly is not properly referred to “the peacock;” as in our translation.

This bird is described as (בַּת יוֹנֵה בַת יוֹנֵה) Lev. xi. 16. “the daughter of the *Ostrich* [יוֹנֵה יוֹנֵה], Deut. xiv. 14. Isaiah xiii. 21.; xxiv. 13.; xliii. 20.; Jer. l. 39. Micah i. 8. In these places (and in some others) our translation renders “owl:” but, let it be remembered, that the owl is *not* a desert bird, but rather resides in the neighbourhood of human labours, whether in the forest or in rustic habitations: moreover, that it is *not* the companion of serpents: whereas, in these passages, the *joneh* is associated with deserts; dry, extensive, thirsty deserts, and with serpents, which are their natural inhabitants.

[It should not, however, be allowed to pass without notice, that Linnæus, and his school, refer this *Bath Joneh* to the *Strix Bubo*; in opposition to Bochart, the LXX, and the Arabic. Certainly, the *Screech Owl* is a night bird, and its screams passed for ill omens among the ancients: a superstition not yet extinct.]

Our ignorance of the Natural History of the countries where the *Ostrich* inhabits, has undoubtedly perverted the import of the above passages; but if the reader peruse them afresh, and exchange this “owl” for *Ostrich*, he will immediately discover in them a vigour of description, and an imagery, much beyond what he formerly perceived.

Query, Why is the usual form of the original, “*Daughter of the Ostrich*”? In some places this might signify the abandoned, forsaken offspring of the terrified parent;—but why, in others? See what confusion this peculiarity has introduced among commentators, in the bewildered remarks of CALMET, under the article HYÆNA; where the reference of *bath-hiæna*, to a bird, seems inexplicable. But, suppose we trace this appellation to the roots of the words which form it: *q.*—the daughter of shrieking—vociferation—*squalling*; as the words *bath-hiæna* import, in perfect coincidence to that other name, *rinonim*—the *screamer*—by which Job describes this querulous inhabitant of the desert.

Our plate, which is selected from among a number of subjects of Natural History by *P. Boel*, published by *De Poilly*, is evidently drawn from the living subject, and is little short of a direct comment on this passage of Job; it represents an *Ostrich* standing on tip-toe, her wings flapping strongly against her side, as if preparing for the action of running, lifting up her head, &c. The back view of this animal suggests the same idea of flapping the wings, &c. &c. Observe the extremely muscular and powerful composition of the legs of this creature—this “camel-bird,” as the Arabs call it.

No. CXLV. THOUGHTS ON THE IMAGE OF DAGON.

DAGON, PLATE I.

THIS plate is engraved after a gem in the Florentine Gallery, which is probably of Grecian workmanship; it shews the progress of those variations, by which, in process of time, Art relinquished the truly ancient representation of Dagon. This figure exhibits a union of the human and fishy parts: but this union is contrary to the original idea of the emblem, which was, that of a human person *coming out of a fish*—not making a part of the fish—but *issuing from it*; as we shall see in several figures. Shall I be thought fanciful, in referring the figures of this plate to traditional memorials of Noah, his wife, and three sons? all of them having human upper parts, but piscine lower parts, *i. e.* all of them originally considered as having issued from a *fish*;—though, by lapse of time, the import of that allegorical representation was forgot. N. B. The original *mer-man*, and *mer-maid*, of our heraldry supporters.

DAGON, OR DERKETOS, PLATE II.

In the former plate, we saw an allusion to *several* persons understood to have been strongly allied, in some manner, to a fish. In this plate we see one person allied to a fish: but this one person has *four* arms, or governing powers. Now the fact was, possibly, this: when the *male* personage was used as a type of the event commemorated in this emblem, then the original allusion was to Noah, and his three sons: but when a *female* personage was used, as an emblem of the very same event, then the allusion was to the wife of Noah. On the same principle, genealogies were reckoned (and still are reckoned in the East) by the male sex only (we have no genealogy by women in Scripture): but this rule was departed from, *speciali gratia*, when the universal mother of the second race of mankind was to be commemorated. *Vide* CHERUBIM, Plate iv. for the figure of a man with four heads and four arms, *i. e.* four governing powers, mental and corporal; or, in this Indian emblem, the four states and conditions of life—or, the four *castes* and distinctions among the inhabitants; which castes are, on the

Indian system, equally attributable to Noah, as the *father*, or to his wife as the *mother*, of succeeding generations. The four bearded heads *may* be those of the four fathers of mankind united into one; signifying *legislative* government, morals, &c.: *i. e.* government in some manner or other: and wherefore *four*? unless *four* persons had *originally* their respective departments in conducting the general welfare of the community, their descendants.

This plate is copied from Mr. MAURICE'S "*History of India*," Plate vii. page 507. It represents a young person crowned, having four arms, each holding its proper symbol, coming out of a great fish; as if the great fish were casting forth this personage, after the tempestuous ocean was calmed, the evil demon destroyed, and the verdant meadows were again clothed with cheerful herbage; as appears in the back ground of the original.

N. B. This emblem is called in India one of the appearances of VISHNUH.

It is likely that the reader may be somewhat startled at referring the image of Dagon, which we have always (justly) regarded as idolatrous, to Noah, whom we esteem as a primitive patriarch, saint, and prophet (and indeed a type of our Lord Jesus Christ, himself), and to the Deluge; I shall therefore endeavour a little to explain this reference; always assuming, that *Dagon* was a masculine, and *Derketos* a feminine emblem, or allegory, of the same ancient occurrence.

OF THE FIGURE OF DAGON.

The reader will do me the favour to turn to the article DAGON in the *Dictionary*, and to read it carefully over; where he will note, especially, the following passages, and their connections. "There is an ancient fable that *Ωαννης* OANNES, who was half a man and half a fish, came to Babylon, and taught several arts; and afterwards returned to the sea . . . there were several of these Oannes . . . the name of one was *Odacon*, *i. e.* *ὁ Dagon* [THE Dagon]. Berosus, speaking of Oannes, says, he had the body and head of a fish; and *above the head of the fish he had a human head*; and below the tail of the fish he had human feet. This is the true figure of Dagon.

Helladius reports of Oes, what Berosus reports of *Oannes* (whence Scaliger thought *Oes* was the name *Oannes* mutilated); he was, says he, a monster who came out of the Red Sea. [N. B. The Red Sea, in very ancient authors, means the Indian Ocean.] He had the head, the hands, and the feet of a man; in the rest of his body he was a fish: *he first taught letters and astronomy to mankind*. EXCERPT. PHOTII, cod. 279. [Now who could teach several arts?—who could FIRST teach letters and astronomy? The reader will do well to consider this question.] We conclude, then, that *Oes* and *Oannes* are the same person; and that *Oannes* is *ὁ Dagon*. . . But whence is the name Dagon?

OF THE NAME DAGON.

The name *Dagon*, I conceive, is etymologically composed of the words DAG and AUN. From the article AMMON, in the *Dictionary*, we learn that *Ammon*, is, also, composed of two words, HAM and AUN. It is also suggested, and some reasonings are given in support of the suggestion, that this name might refer to the patriarch Noah, or NAU; and that originally it was HAM-NAU: a transposition of the last three letters (which is a common thing in antiquity, and Scripture affords instances of it), having varied this name from its true mode of spelling. It is possible, that a similar transposition has occurred in this *Dag-AUN*, and that originally it was *Dag-NAU*: which might be equivalent to—the *Dag* of *Nau*, or *Noah*, *i. e.* the *fish* (as the Hebrew word *dag* imports) of *Nau*.

N. B. If this transposition be denied, I shall not attempt to enforce it, as the denial will not affect the main reasoning of this Fragment; for, if *aun* be taken in the sense of generative power, as it is Genesis xlix. 3. Deut. xxi. 17. it will equally lead, *personally* understood, to the great second *progenitor* of the human race, *i. e.* Noah.

We are to consider the ancient image of DAG-AUN as that of a person issuing from a fish; his upper half being human, his lower parts those of a fish. Our inquiry therefore must be directed to ascertain the import of this fish, or DAG, whence the man issues.

Let us recollect, that Oannes *came on shore*, and taught, and *returned* to the sea at night: now to what could he return? but to some embarkation, or vessel, out of which he came by day: for Berosus expressly represents *Oannes* as coming out of the fish. It is clear, therefore, that this personage is described as *coming out* from, and *returning* to, a somewhat which swam upon the waters: and what could that somewhat be, but a vessel or ship of some kind, symbolized and commemorated under the figure of a fish? that is to say, this somewhat, swimming on the waters, was referred by allusion to that class of animals which constantly reside in the waters. But this is not all: as a fish passes in safety along the mighty deep, secure amid storms and tempests raging with their utmost violence, so the idea of that structure wherein a person, or persons, were PRESERVED from the perils of the boisterous waves, easily became connected with that of a fish. The emblematic fish, therefore, may be considered as denoting the safety of that embarkation, which, however it had been exposed, yet had experienced preservation, and ultimate security from the fury of the agitated element. In *Fragments*, No. xx. we have seen a symbolical fish connected with the history of the Deluge: in that instance predictively; in this it is connected commemoratively.

This division of our subject, calls to recollection a famous hieroglyphic, reported by *Clemens Alexandrinus*, lib. v. but without his having the smallest conception of its meaning. There were, says he, sculptured over the entrance of the temple of Sais, in Lower Egypt, the following figures:

A Child—an Old Man— $\left\{ \begin{array}{l} \text{DAG, or KETOS.} \\ \text{a SEA FISH.} \end{array} \right\}$ —a Hawk—a Hippopotamos.

By reading this from the left hand to the right, he explains it as a trite observation against impudence; but by reading it from the right hand to the left [as Hebrew is always read; and Arabic, and the letters on the earliest medals; and which indeed is the truly ancient manner of writing], the import would be to this effect:

A Child Old Man SEA FISH Hawk Hippopotamos.
Renewed Life... Decrepitude... PRESERVATION... Providence Power.

By great power, as the Hippopotamos is the most powerful of beasts [the Behemoth, *Fragments*, No. LXV.]; and *by beneficent Providence*, of which the Hawk is the constant Egyptian symbol, PRESERVATION, *enclosed—included—an old man*, who was *favoured with a renewal of life*. That is to say, Noah, the remains of the old world, received a new birth, and a second youth, when he quitted the ark [the *dag*: or *ketos*, which is the word *Clemens* uses], which had, by the special protection of Providence, been the mean of his preservation. Viewed in this light, the emblem becomes clear and important. I believe it was first truly explained in the supplementary volume of "*The Artist's Repository*." See the Medals of CORINTH, among the *Plates*, in which this allusion is clearly represented.

On the whole, this train of reasoning, leads to the conclusion, that properly to under-

stand the emblematic figure of DAG-AUN, we must separate the ideas which compose it. (1) We must consider the human part—AUN or NAU, as *issuing out of*, and in itself entirely independent of, (2) His protection, means of preservation, dwelling, residence;—that which had carried him safely through the waters;—that from which he could *come out*, and to which he could *retire*:—that which was symbolized by the form of a fish; and was denoted by the word DAG. For it follows evidently, that this DAG was no part of the real person of NAU; as a man's house, which he quits in a morning to go to his labour, and about his business, and to which he returns at night, is no part of that man's person Accept, therefore, the idea of “the preserver of Aun,” as implied in the compound word—*Dag-aun*.

The Hebrew word *Dagon* signifies a *fish*, say the etymologists, from its fertility; and *corn* from its increase. I add, that *Dagon* may at the same time allude to PRESERVATION, as a fish is *preserved* in the waters; to PRESERVATION, as corn is *preserved* in the earth; both, in reference to newness of life. For indeed *Dagon* is called *Siton*, the god of corn (*vide* DAGON in the *Dictionary*) because he discovered bread-corn, say the mythologists; and, no doubt, mankind received the use of bread-corn from him. *Dagon*, says Sanchoniatho, was the brother of Cronus; *i. e.* Saturn: [but Saturn was Noah]. Sanchoniatho also informs us that “*Dagon*, after he had found out bread-corn, and the plough, was called *Zeus Arotrius*” [the god of the plough]. How exactly this points to Noah, who is described as a husbandman, Genesis ix. 20. needs no remark. But, there is also another reason, perfectly coincident with the emblem, as now explained, *viz.* as corn lies hid—secluded, securely—in the earth, during a certain period, wherein it dies, but afterwards revives into renewed life; so *Siton*, or *Dagon* (*i. e.* Noah), in a certain period of his history, resembled this process; being, while enclosed in the ark, dead, as corn under ground is dead; but, when quitting the ark, issuing to renewed life, as corn is renascent when sprouting. To this emblem of the resurrection our Lord alludes, John xii. 24. also the apostle, 1 Cor. xv. 37.

OF DERKETOS.

Hitherto we have inspected only the masculine symbol commemorative of this great occurrence; our reasonings acquire additional strength by considering the feminine representative of the same event: and in this division of our subject, we shall find considerably more assistance than in the former; because, when names, &c. are extant in Hebrew only, we have only that channel of information open; whereas, in attempting to illustrate this Greek word, we may profit by the help of those Greek writers who have mentioned, or alluded to the subject.

DER-KETOS—which I beg the reader to resolve, as *Dag-aun* has been resolved, into two parts—DER-KETOS—is thus described by *Diodorus Siculus*, lib. ii. Θεα, ἣν ονομαζουσιν οἱ Σύριοι ΔΕΡ-ΚΗΤΟΥΝ—το μὲν πρόσωπον ἔχει γυναικος, το δὲ ἄλλο σῶμα παν ἰχθυος—“a goddess named by the *Syrians*, DER-KETOS, whose countenance was that of a woman; all the other parts of her figure being a fish.” *Lucian* says (*de Dea Syria*), “In Phenicia, I saw the image of DER-KETOS—a strange sight indeed! for she had the upper half of a woman, but from the thighs downward the tail of a fish.”

Pliny says, *Nat. Hist. lib. v. cap. 23.* at Hierapolis, in Syria, “*ibi prodigiosa Atergatis, Grecia autem DER-KETOS dicta, colitur.*” There is worshipped, the monstrous [unnaturally compounded] *Atergatis*; by the Greeks called DER-KETOS.

The Greeks supposed that Semiramis was the daughter of DER-KETOS, *who was changed into a fish*; as Semiramis was changed into a dove, says *Diodorus Siculus*.

.....narret
Derceti, quam versa squamis velantibus artus
Stagna Palestina credunt coluisse figura.

Ovid. Met. lib. vi.

Thus we see what was the form of Derketos, in Palestine, and in Syria around Judea. *Atergatis*, or rather *Adergetis*, was called the mother of the gods, "and is described as a sacred receptacle, wherein the gods [the second progenitors of mankind] were enclosed," says Mr. BRYANT.

I find no assistance from etymology in the Greek language, for the first part of this word, DER. It is a Syriac word, and perhaps it was retained by the Greeks, as the Syriac title of the goddess.

I know, indeed, that it is usual to derive DER and ADER from the Hebrew ADER (אֲדָר) glorious, magnificent, superb—*q*. "a magnificent *ketos*:"—but, how could a fish be magnificent? or what, in the nature or form of a fish, should suggest the idea? I beg leave, with some hesitation, rather to derive it from the Chaldee dialect [of which the Syriac was a branch], in which ADER, or ADUR, signifies—the inhabited, the dwelling, the residence; so we find it used, Daniel, iv. 12. [ver. 9. *orig.*] "The beasts of the field were under its shadow; and the fowls of the heaven *dwelt in* (יִדְרוּן IDERUN) *i. e.* INHABITED its branches." So ver. 18. "The beasts of the field (יִדְרוּן TIDUR) DWELT under it." In several other places of this prophet, the word and its relatives signify to *reside*, or *inhabit*, and this, rather for a time, than permanently. If this import be accepted, then, our print evinces the propriety of a KETOS being denominated "the *inhabited Ketos*;" *i. e.* that in which a person or persons had, or *had* had, their habitation. Compare what is observed on the word ADIR on a medal of Gordian; in *Fragments*, No. CCXIII.

We come now to the last inquiry; what was this KETOS? which was thus inhabited. No doubt, it answered perfectly to the *dag*, as already explained; *i. e.* what was symbolized by the figure of a fish. *Ketos* in Greek, like *dag* in Hebrew, signifies a fish; but we are led to remark, 1. that *Pliny* has the expression, *fabulosa ceto* [*keto*], the historical or mythological, *i. e.* the emblematical *keto*—or fish; which, says Mr. BRYANT, is an emblem describing the ark [of Noah, originally]. "The ark was described under the emblem of a large fish." Vol. ii. page 408. 2. Hesychius says, KATHNE πλοιον ΜΕΓΑ ὡς KHTOΣ, "GREAT ships were often called *katene*, from *Ketos*:" which signified not only a sea-monster, a whale, a great fish, but, an unwieldy, immense, great ship, or vessel; *i. e.* a PRESERVER on the waters.

It is now apparent, (1) that our emblems, both masculine and feminine, run at last into a memorial of the same event; and that the titles of these deities are coincident; the "inhabited *ketos*" being a strong reference to the "PRESERVER of Noah." (2) That the word DAG may signify either a fish, or that which a fish symbolizes: that is to say, either a natural, or an artificial PRESERVER [on, or from, waters], of a large kind. Also, that KETOS is precisely of the same import; a large and unwieldy floater, *i. e.* a PRESERVER on the waters. (3) That in the instances of DAG-AUN, and DER-KETOS, the fish part of the emblem referred originally to the ark of PRESERVATION.

The name Dagon was more frequent in Judea, than a cursory reader may suppose: so we have *Beth-Dagon*, the "temple of Dagon" in Judah, Josh. xv. 41. another in the border of Ashur, Josh. xix. 27. also, 1 Macc. x. 83. where it may be either a separate place, or a part of Azotus. It was, certainly, considered as a strong hold, a fortress, or place of refuge and security; *i. e.* of *preservation*; and Josephus distinctly speaks of a *fortress* named *Dagon*, above Jericho, *Ant.* xiii. 15. and *de Bello* i. 2. There was also a *Caphar-Dagon*, between Jamnia and Diospolis; as we learn from Eusebius.

[But the principal history in reference to Dagon, is that which occurred at Ashdod; 1 Sam. v. which I think we may now examine with advantage.—"And the Philistines took the Ark of God, and introduced it into the temple of Dagon, and placed it before Dagon. And the Ashdodites rose on the morrow morning, and beheld!

Dagon fallen; his face to the earth, before the face of the ark of Jehovah. And they took up Dagon, and restored him to his place. And they rose early on the next morrow morning, and behold! Dagon fallen; his face to the earth, before the face of the ark of Jehovah: and the head of Dagon, and the *two bendings of his arms* ('palms of his hands') were broken off, on the threshold: the EMPTY (רֵיק רֵיק) of Dagon remained unto him."

The Hebrew so often uses the word *hands* for *arms*, that I translate, without scruple, *arms*; especially, as it seems to agree better with the expression of *bending*, *i. e.* at the elbows. *Vide* Plate II. also CHERUBIM, Plate IV. No. 2. Moreover, if I understand the passage rightly, it is well rendered "two bendings of his arms," the words not strictly confining the number of his arms [the fore arm; from the elbow to the hand] to two.

But the reader will be most struck, I presume, with the rendering the word רֵיק רֵיק, (understood by the addition *stump*, in our translation), *empty*, *i. e.* the hollow—vacant—concave—EMPTY part, of the compound figure of Dagon; meaning, doubtless, that which we regard as the fish part, or lower part of the figure. We shall first justify the rendering; and then see how happily this expression agrees with our description of Dagon.

Gen. xxxvii. 24. "They cast Joseph into a pit—the pit was *empty* (רֵיק רֵיק); there was no water in it:" *i. e.* at that time; though there had been water in it formerly. 2 Kings iv. 3. "Borrow *empty* (רֵיקִים RIKIM) vessels, not a few," *i. e.* vessels empty at this time, though they might have been filled before. Neh. v. 13. "So I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise; even thus shall he be shaken out, and *emptied* (רֵיק רֵיק). Jer. xiv. 3. "They returned from the springs, &c. with their vessels (רֵיקִים RIKIM) *empty*,"—although formerly they were used to be filled.

These instances not only justify the sense of *empty*, as descriptive of the now deserted part of Dagon; but they also confirm the derivation of the word *adir* from the Chaldee *ader*—inhabited;—since certainly, that only which has been inhabited—*filled*, can be said to be subsequently *emptied*; and since it appears clearly, that what had filled this now empty part, was the human upper part of Dagon: consequently, this upper part had come out of that which was now left empty by such desertion.

N. B. The Lexicons explain *Nuh*, the root from which *Noah* is derived, as signifying to *be settled*, to *reside*, as in a *habitation*; and the noun signifies a *residence* or *dwelling*; which contributes to confirm my conjecture respecting *ader*; as under this idea *Dag-nuh* would signify "the fish of habitation, or residence:" *i. e.* what was, during a certain period, the *residence* of mankind.

I have very unexpectedly found a farther confirmation of this conjecture, in the fourth volume of *Asiatic Researches*, page 395, in a paper by Lieutenant WILFORD: "*Devi* is called *Antargati*, because she *RESIDES WITHIN* the body, or *WITHIN* the heart, and thereby gives strength or courage." Mr. WILFORD is explaining the *Sanscrit* names of the *Chaldean* deities. *Antargati* is evidently *Atargatis*.

.....

Let us direct the application of these reasonings to what has hitherto been considered as the most difficult history of Holy Writ; a history confessedly so difficult, that the feeblest endeavours to illustrate it have claimed the indulgence of the Christian world; and have usually received commendation as endeavours, though imperfectly efficient, or satisfactory. To that indulgence I now appeal. I consider the story of Jonah

as a difficult lock to open, *i. e.* to ascertain its true import; and after acknowledging that I pretend not to have any key which will fit its wards, these humble labours shelter themselves under this frank confession of ignorance: only observing farther, that this history, as it stands, has given offence to considerate readers, and has been an occasion of ridicule among too many unadvised *half thinkers*; it has even been called by some “a mill-stone around the neck of Christianity.” The following hints are therefore submitted, not from vanity, but from duty, since every new idea on the subject is entitled to *some* attention;—and since this investigation may lead a more fortunate writer to the complete developement of the history. To resume the simile of the lock:—however these unskilful endeavours may stand *hammering* at it, yet, if the reader has any *master key* that will open it, the Religious Public will be extremely glad to see it employed; but if not, let him accept my *blank*; perhaps he may render it useful, by judicious *filing of the wards*.

The story stands thus: Jonah flying from Judea by sea, was overtaken by a storm—was cast into the sea—and the Lord prepared a great DAG (דג) *preserver*, to enclose and envelope him (לבלע LEBELO), and Jonah was in the inner parts of the *dag* three days and nights. Jonah says, he prayed from the hollow, the receptacle, of SHAUL—death—HADES: that he was cast into the heart of the sea; but that God heard, and delivered him. This relation is adverted to by our Lord, Matt. xii. 40. who says, “Jonah was in τε κοιλία του Κητος, in the hollow cavity of the KHTOS, three days and nights (in the heart of the sea, says Jonah); so shall the son of man be in the heart of the earth.” Observe how correctly this KOIΛΙΑ—cavity—of the *ketos* expresses the EMPTY of the fish part of the figure of Dagon; as explained above.

This article may bear a few queries: their result must be submitted to the reader.

Is the *dag* of the history of Jonah, and the *ketos* of our Lord, referring to it, the same thing? Our Lord might use the word *dag*, translated *ketos* in St. Matthew.

Is the *dag* of Jonah the same as we have been explaining in the beginning of this article, as making a part of the compound figure of *Dag-aun*? and,

Is the *ketos* of Matthew the same as we have shewn made a part of *Der-ketos*?

Do the words *ketos*, and *dag*, refer not only to a living and natural fish; but also, to *that* of which a fish, from its general nature and properties, might be the significative emblem?

Was the ark of *Nau* the true thing originally symbolized, under that figure of a fish, which formed part of the images of *Dag-aun*, and of *Der-ketos*?

Did this fish, forming part of their images, import PRESERVATION in the waters?

Does the *coming out* of the human figure of *Dagon* from the fish, import his happy delivery, after PRESERVATION, from his perilous situation?

Is the testimony of *Hesychius* decisive, that *ketos* means not merely a great sea fish, but also a great sea vessel,—a float,—a raft, &c. *i. e.* a PRESERVER on the waters?

Does our Lord use the word *ketos* in this sense?

Is the correspondent word *dag* capable of the same meaning?

If, in the instance of Noah, a (real) great ark, and a (symbolical) great fish, be correlative, may the same idea be annexed to the same terms, *vice versa*, in the instance of Jonah?

[It may here be observed, that, by whatever *agent* a miracle be produced, it is still a miracle: whether that agent be the element fire, or the element water; whether it be a meteor in the air, or a phenomenon in the earth, it is not the *agent* employed that constitutes the miracle, but the exertions of a *superior power*, directing that agent in a way *different* (often *contradictory*) from what, of its own nature, and, as one might say, of its own accord, it would have proceeded in. It is a matter of perfect indifference,

for instance, when our Lord walked on the water, whether he diminished the specific gravity of his own body, or whether he condensed the water beneath his feet into a kind of solidity approaching towards ice: I say, this is indifferent with respect to the miracle, because it required the same power to do one as to do the other; and either way is miraculous. On the same principle, in the case of Jonah, whether the agent used in his preservation be considered as a living, or as an artificial, PRESERVER in the waters; whether the supposition hitherto adopted be correct; or whether another supposition may not be preferable, while we look to the *Divine Power* which conducted the miracle (and which is precisely the same, whichever supposition be adopted), the miracle remains, as to matter of fact, exactly in the same state, and exactly as miraculous; though our opinion should suppose the employment of one agent rather than of another. But this by the bye: nevertheless, I take this opportunity of strongly insisting on the very important difference, between endeavouring to ascertain *how* (in what *mode*, or by what *power*) a miracle was performed; and endeavouring to acquire information in *what* a miracle consisted: *E. gr.* what were those events which an observing by-stander would notice; what *passages*, and *changes of appearance*, what *facts* he would behold, even with the closest attention: and then, a just appreciation of his language, how far natural and simple, or idiomatic, or figurative, in narrating those facts; which to us, who receive his testimony, is of no less importance than his own conviction of their truth.]

Did Jonah give himself up for dead, when he was thrown into the sea, and when he was in his *dag*;—when he cried out of the belly of *hades*?

Was his ejection into a place of safety a kind of *resurrection* from the dead?

Is this kind of resurrection alluded to by our Lord, as well as the duration of the allegorical death of Jonah? *q. d.* “the *resurrection* SIGN [the preservation] of the prophet Jonah to the Ninevites, shall prefigure the resurrection of the Son of Man to this generation. “This generation seeks after a *sign*; *this* [resurrection] is the *sign* which ought to convince them.” If this be correct, then our Lord referred the Jews, though in what, perhaps, appears covert language, to the very identical thing, or event, they required; an event which he foresaw would take place. In proportion as we suppose the Pharisees, &c. might truly understand the history of Jonah’s preservation, in such proportion was this reference more or less clear, or ambiguous, to them.

Was Noah, also, considered as in a kind of death, while enclosed in the ark?

Was his emission to light and day considered as a kind of restoration to a new life?

[Of this I am fully convinced, and many ancient heathen sacred ceremonies referred to it, under this idea; but the inquiry is too considerable for this place. See ADONIS, in the *Dictionary*; and other Articles.]

Is this the allusion of the apostle Peter, ii. 20.? “Eight persons were SAVED in the ark . . . the antitype to which doth now SAVE us, *i. e.* the resurrection of Jesus Christ, into which salvation we are initiated by baptism (not ritual merely, but moral, also), our profession of hope in Christ for salvation (our new life) dating from the reception of that rite.”

Is there any reference to this idea, Rom. vi. 4.? I say nothing of the allusion of Clemens Romanus to drawing children out of baptism, as fish are drawn out of water.

Should not this subject be a strong and striking admonition to *free-thinkers*, not to ridicule Scripture histories, though they may to us seem unnatural, or uncouth; since their perverted appearance arises from the effect of that medium through which they are seen (I mean our imperfect acquaintance with the terms used to describe them, and the relations to which they are allied); and not from any original misrepresentation in the histories themselves?

It

If the story of Jonah, hitherto explained on one set of principles only, may also be explained, on another set of principles, entirely distinct from, and independent of the former, should *any* Scripture subject be given up, as desperate?

But we must not dismiss this article without directing our attention to some of the terms used in the original history—"The Lord had prepared a great *DAG* to *swallow up* Jonah"—*i. e.* to receive, enclose, include, whelm, cover him up from view; for such appears to be the import of the word; as in Jer. li. 44. "I will visit upon Bel, in Babel, and will bring forth from his mouth what he hath *swallowed up*"—*i. e.* the treasures deposited in his temple; which have been accumulating there, for ages, secluded from the world, shall be brought forth again. Now, certainly, the idol Bel itself did not *swallow* any thing; but its temple might be said to swallow the riches devoted to it, enclosed in it. *Vide* PRIDEAUX'S *Connect.* vol. i. page 242. So, Numb. iv. 20, "But they shall not go in to see when the holy things are (כְּבֹד כֶּבֶלֹ) covered, included in the envelopement, in which they are surrounded, lest they die:"—but, these wrappings, or covers, did not *swallow up* the holy utensils. 2 Sam. xvii. 16, "Now tell David, Lodge not in the plains, but pass over, lest the king be *swallowed up*, and all the people with him." This *swallowing up* is, unquestionably, figurative; implying, to be *overwhelmed*, surrounded, enclosed by the enemy.

The only remaining difficulty that presents itself is in chap. ii. verse 11. "And the Lord *spake* to the *DAG*, and it *vomited* out Jonah on the land." As to the Lord's *speaking*, that is clearly put for a mode of expressing the Divine will; in like manner we read "God *said*—Let there be light," Gen. i. 3. which is well rendered by the Arabic version, 'God willed light to be;' but we are not obliged to accept it as importing any vocal command.

The word rendered to "vomit," (נָפַת יָקָא) signifies, in general, to *cast out*. So, Lev. xviii. 25, "The land *vomiteth out* its inhabitants," *i. e.* it casts them out;—but, strictly speaking, the inhabitants quitted the land. If the same metaphor be applied in the instance of Jonah, when the *DAG* *cast forth* Jonah, the action of vomiting, as an animal, will not necessarily follow from the use of this word. The same remark we make on the Hebrew name of the Pelican (תִּנְקָא קֵאֵאֵת), *the vomiter*: but the Pelican does not really *vomit*, *i. e.* from its stomach; it only ejects, *casts up*, or rather *CASTS FORTH*, the contents of the bag pendent to its throat. This, then, may be supported, as a fair acceptance of the term, so that, on the whole, there will be no action attributed to the *preserver*, which implies of necessity a living animal.

As to the expressions of Jonah, "that he went down to the bottom of the sea—that the weeds were wrapped about his head," &c. they are just as poetical in one translation, or, on one hypothesis, as on another. The same may be said of our Lord's allusion to the story. . . . I hope the reader will not think this subject prolonged beyond propriety, by the following addition:

Among the primitive Christians, the figure of a *fish* was adopted as a sign of Christianity; and it is sculptured among the inscriptions on their tomb-stones, as a *private* indication that the persons there interred were Christians. This hint was understood by brother Christians, while it was an *enigma* to the heathen; and it often succeeded in preserving such tombs from violation. We find also engraved on gems, and other stones, an anchor, and on each side of it a *fish*, with the letters which compose the name of *Jesus*, inscribed around them. This emblem is frequent among the gems attributed to the Basilidians, and other sectaries, whether of Egypt, or elsewhere; but it occurs also in other places; as in the cathedral at Ravenna, &c. and might originate with the Gnostics. What induced the adoption of this emblem?

1. It alluded very covertly to the Greek letters which form the word *Ixeros*, which signifies a FISH: these letters were symbolical of the following words, and of the sentiment expressed by them. [I quote by memory. *Vide* BINGHAM, *Eccl. Antiq.*]

I	—	Ἰησους	Jesus
X	—	Χριστος,	Christ,
Θ	—	Θεου	of God
Υ	—	Υιος	the Son:
Ο	—	Ο	the
Σ	—	Σωτηρ	Saviour.

2. But beside this, it alluded to the doctrine of the resurrection; *first*, in conformity to the principle of which we have been discoursing, that of a risen Saviour, preserved by Divine power, through death to a new life, (as Noah, or Jonah, was, in his allegorical *fish*, or) as a *fish* is in general in the mighty waters.

3. It implied the expectation of the person there deposited, that he also should experience a like preservation, and be restored to renovated life. It was equivalent to the “*resurgam*” of modern mottos; while yet it was a covert acknowledgment of this article of faith, understood only by those who were initiated into Christian mysteries: *q. d.* “I shall be PRESERVED through death to a renewed life.”

N. B. The expectation of a resurrection was ridiculed by the heathen; who called it “the hope of worms;” as appears by the extracts from Celsus, in Origen. [This subject is resumed in No. ccxxiv. and No. cccclxx.]

No. CXLVI. CONJECTURES ON THE WORD DAG.

AWARE of the danger of pushing etymological suggestions beyond what fact will warrant, yet I cannot resist my inclination to examine the word *Dag*, and its connections, somewhat farther than the preceding article has done.

1. May not this word *radically* include the idea of PRESERVATION *with plunging*; or of *preservation, notwithstanding plunging*? So fish are *preserved* when swimming. 2. So corn is *preserved*, when sown for sprouting: this idea is also applicable to corn, as it preserves the lives of those who use it for food. And, 3. so Divers are *preserved*, when they sink under water in order to rise again. 4. Have our words, a *duck*, from its plunging under water and rising again in safety: *to duck, i. e.* to pass under water, and bring up again safe: *to daggle, i. e.* to besprinkle with any fluid, yet so as to preserve, or not injure; whence in the North *dag* is used for *dew*, which besprinkles and *preserves*, by refreshing the grass, &c.—Have these words any relation to *Dag*?

The first and second of these conjectures is considered in the former *Fragment*: I wish to examine the third.

We have a derivative from *Dag*, in Jer. xvi. 16. “Behold, I will send for many (דוגים DUGIM) *fishers*, and they shall (דגום DIGUM) *fish* them; and after, I will send for many *hunters*, and they shall *hunt* them from every mountain, and from every hill, and out of the holes of the rocks.” Would not this be more correct, if understood thus—“I will send *divers*, who shall dive after them, or, take them by wading, diving, plunging, following them, among the holes and crannies of the rocks, and bringing them from thence?” For it should seem, that the *hunting* associated with this fishing being an *active* pursuit, demands more than mere angling, or fishing with nets, as its parallel; neither among holes of the rocks are nets of use; but *diving* is an *active* pursuit by water, as *hunting* is by land, and seems to maintain the requisite association of import in this passage. [Query, What *amphibious* animals, as seals, otters, &c. are chased in the East?]

Diving for pearls was (and is) practised in the East: and, that diving is practised as one way of taking fish, is strongly implied in the subsequent quotation from NIEBUHR.

Is this the allusion of the prophet Ezekiel, chap. xlvii. 10.? “And *fishers* shall stand upon it, from En-gedi to En-eglaim; they shall be a place to spread forth nets.” Such is our translation; but, reading with the *keri* (כֶּרִי OMERU) shall *gather*, instead of (כֶּרֶד OMERU) shall *stand*, the words may be rendered thus: “*And Divers shall gather upon its banks; and from the kids’ fountain to the calves’ fountain, shall be the extent of separations.*” Does this mean, “they shall gather into heaps (the word signifies to compress close together), as pearl oysters are gathered into distinct hillocks; and the ground appointed for such separate heaps shall be from *En-gedi*, the kids’ fountain, to *En-eglaim*, the calves’ fountain”? The prophet goes on to say, this river shall also have all other kinds of fish, in the same number and variety as the ocean itself. If this be the import of the place, then *diving* as one branch of fishing is uniformly included in the derivatives from the word *Dag*: and this idea increases the symbolical riches of these prophetic waters.

Attaching the idea of *diving* to this word, gives a decided import to a noun used, Amos iv. 2, “The Lord God hath sworn that the days come . . . that he will take you away with *hooks*, and your posterity with *fish-hooks*.” Mr. HARMER, *Obs.* vol. iv. p. 199, enters somewhat at large into the rendering of this passage; but Mr. PARKHURST (Heb. Dict. 4to. p. 564) denies his inference; and thinks the words (סִרֻט דֻּגָּה SIRUT DUGAH) signify fishing-BOATS.

I would render thus; “*The Lord shall take you (yourselves) away with, or among, or being beat forward by, prickles; but those whom you leave behind you shall be driven away by a diver’s weapon; an instrument equally sharp, and with points as numerous and piercing as those used by divers to strike at the fish which they pursue.—By this rendering, the idea of driving forward cattle is preserved throughout the passage: and the change of metaphor, by allusion to fishing, (i. e. angling) is avoided.*”

N. B. The general form of such an instrument, having several forks, or prongs, might resemble the trident usually appropriated to Neptune; but the forks more in number; and these forks might be moveable round the centre; this is one idea of the word used, which signifies to *decline*, to *turn aside*, to shoot irregularly; or they might *shoot off obliquely* (the exact import of the word) from the central stem; in which case they would resemble those used by the native New-Zealanders, as depicted in Governor PHILLIPS’S *Voyage to Botany Bay*. [But perhaps this word is best understood of “BOAT-HOOKS”—those poles with iron hooks at the end, which are used for pushing, and for pulling, boats on the water: as much greater severity toward (and sufferings also, of) the latter party than the former, is implied in the prophet’s threat: and this seems to be maintained by such an enlarged acceptation of the word.]

“Of all the creatures which live in the water, the Mahometans eat only fish, and not all sorts of them. Those which are considered as pure and edible, according to the books of the old Mahometan theologians, ought to have been taken in nets, or WITH THE HAND, *while alive*; when the water being ebbd away, leaves the shores dry. Nevertheless, they take them, at least in the Euphrates, with the hook, or with a grain which intoxicates them. The most learned *literati* among them are not always agreed on the qualities of the fish which are allowed: for *Schafei* and *Maleki* admit the eating of fishes found dead, but not corrupted: *Hanesi* and *Hanbali* forbid this. Some have questioned whether a piece of fish, which swims on the water, may be eat? and it is decided, that it is lawful when there appears *some mark that the fish was killed by a knife, or by a sabre*; because then, it is presumed, that the words *bism alla akbar* were

pronounced over it. I do not remember to have seen fishes alive among the Mahometan fishermen. Those of *Djidda* and *Loheia* only brought ashore such as were dead: without a doubt *they had cut their throats*, lest they should die of themselves, and so become impure." NIEBUHR, *Descrip. Arabie*, p. 150. *Fr. edit.*

We see in this extract that fish are taken by the hand; they are also killed by sharp weapons, as a knife, or a sabre; and therefore other sharp and piercing instruments, better adapted to the purpose than knives or sabres, could hardly fail of being employed by fishermen. Our translation mentions *fish-spears*, Job xli. 1. but that in the original is another word: also, we see in our Plate of BEHEMOTH, that those who chase him, strike at him with long (single) spears; but I rather guess that the word in Amos means a composition of spears, or points: several issuing from one handle.

These are the chief, if not the only places, where derivatives from *Dag* occur.

Query—Was there any similar ambiguity of allusion to *preservation*, as we have supposed the word *Dag* to include, in the Syriac words used by our Lord, when he called the fishermen Andrew and Peter to be his apostles? "I will make you *fishers of men*"—not for their destruction, but for their preservation. It seems as if such a reference might be intimated, Luke v. 10. "from henceforth thou shalt *catch*—*ἰσὺν ζωῶν*—thou shalt be the *taker alive*, *i. e.* for their preservation—of men.

No. CXLVII. EMBLEMS, VEGETABLE AND ANIMAL. (WITH PLATES).

WE have seen the figurative style of writing and speaking indulge itself in the use of hyperbolical expressions, the prototypes of which are not in Nature: but by the ingenuity of the human mind, by selection and association, they have been combined into significant phrases; phrases indeed so significant, that plain common speech is utterly inadequate to their import. By the same license, the figurative style of representation to the eye, *i. e.* of Emblems, and allegory, has ever claimed a prescriptive right, to combine forms and figures, of whose originals Nature is ignorant, but which art and genius have rendered expressive. We shall see this position strongly illustrated on the subject of the CHERUBIM; at present, we assume it as admitted. But the design of this article is, to suggest, that although the sacred writers, in using allegorical representations, have frequently availed themselves of this privilege, yet they have not always employed so great an extent of unnatural composition as we, in this country, have supposed. I mean to say, that their Emblems have originals in Nature, more frequently, and more nearly similar than we are aware of.

A remarkable Emblem, that appears to us an unusual and *monstrous* production, is the wheat in Pharaoh's dream, Gen. xli. 5. which had *seven ears*, full and good, on one stalk. This has always been considered as a liberty taken with nature, by way of furnishing a symbol; whereas, the fact is, that a species of wheat, which grows in Egypt, does actually bear, when perfect, this number of ears on one stalk, as its natural conformation. This wheat differs from our own, by having a *solid stem*, or at least a *stem full of pith*; in order to yield sufficient nourishment, and support, to so great a weight as the ears it bears; which demand a proportionate quantity of nutritive juices: whereas the stem of our own wheat is a mere hollow straw.

By the favour of a kind friend to this work, we are enabled to offer our readers the annexed engraving of this peculiar plant. The specimen here represented was grown in England, on the island of Foulness, in Essex, by Mr. HENRY FISHER, in the year 1797. Not being in its native soil, it has degenerated from its proper fulness; nevertheless, it has produced *spread* enough to justify the number of its ears of corn; and to demonstrate, that, when complete, it was a very expressive symbol of plenty.

“The produce of this wheat is still greater per acre than that of any other wheat, though much inferior to what it was some few years ago, when first imported, and before it had degenerated so far from the parent plant; in another year or two, there will probably be only one ear on a stalk, and then it will be no longer worth while to cultivate it; as the wheat, though fine of its sort, is of a particular species, called *Rivet Wheat*, which does not sell so well in the London market as the common sorts.”

Those parts of this specimen which were perfect are strongly shaded on the plate: those inserted by inference, and in conformity to the description of gentlemen who have seen the general body of it in a state nearer perfection, are lighter. To shew the number of ears distinctly, they are *spread* somewhat more than in nature.

A little indulgence of imagination might fancy that a thin blasted ear, not unlike to, or even smaller than the dimensions of our English degenerated specimen, was such a plant as Pharaoh saw in his dream: while the full ear, significant of plenty, surpassed the magnitude of the plant represented on our plate.

Query, Was this the kind of corn which Isaac sowed, and reaped in one year *a hundred fold*? Gen. xxvi. 12. If it was the *dorra*, which sometimes yields *three hundred for one* (*vide* FRAGMENT, No. v.) why is it recorded as extraordinary?

Having thus restored to its due station, as a production of nature, a *vegetable* which has hitherto been considered as an emanation of fancy, only; I shall attempt also to restore to their proper rank some of those *animal* Emblems, whose composition seems to disfigure the prophetic allusions.

Among the most remarkable conformations of symbolical animals, are those of the prophet Daniel, who, by describing creatures with horns to the number of ten, chap. vii. 7. seems to us to have imagined so many monsters: however, this is not altogether the fact; and it is well to know, that there are in the East races of goats, sheep, &c. which differ in the number of their horns from those of our own country. Our plate affords several examples. See the Plate of SYRIAN ANIMALS.

No. 1. Is copied from Mr. PENNANT'S Synopsis, who gives it under the name of “the Iceland sheep;” this has *three* horns: the middle one rising very strongly, those on each side of it depressed, curvated, &c.

No. 2. From the same work; has *four* horns: “a kind from Spain; with two upright and two lateral horns: body covered with wool: fore part of the neck with yellowish hairs, fourteen inches long: was alive in London about 1769: very mischievous, and pugnacious.”

The Persian sheep are, also, of the many-horned kinds; and I suppose, too, are “very mischievous and pugnacious;” so that in describing a goat, &c. with numerous horns, the prophet Daniel added little to his allegorical animal, beyond what was in daily observation around him, among the natural animals of the country where he wrote.—This applies, in part, to other allegorical beasts: as in the Revelations, &c.

No. 1. Shews a great horn, rising from between the eyes of this subject; and two horns, one on each side of it: this will remind the reader of the description, Daniel viii. 21. “The rough goat is the king of Grecia, and the GREAT HORN *between his eyes* is the first king. Now that being broken”—four others may easily be conceived of, as springing up from its roots, pretty much as the two horns do in our figure.

No. 2. May shew the two horns of the emblematical ram, of the same chapter of Daniel; which two horns were no match for the powerful single horn of the Grecian goat; while, at the same time, it confirms the conjecture, in what manner many minor horns might originate, around a great one (or several great ones) as a centre to them. See the Plates: MEDALS of MACEDONIA; and of PERSIA.

No. CXLVIII. SYRIAN SHEEP AND GOATS.

I HAVE taken the opportunity of the Plate which contains the many-horned Goats, to represent the broad-tailed Sheep, and the long-eared Goats; they being likewise subjects of Scripture Natural History, with which it is necessary to be acquainted.

As Mr. HARMER, *Obs.* cxlvi. vol. iv. p. 161, has already treated this subject, I shall not affect to decline his assistance: but hope it will be admitted, that these figures are a great addition to that learned author's observations.

No. 3. On the Plate of SYRIAN ANIMALS, shews a peculiar formation of Goat's horns; but is given principally to shew the length of the ears, which in this animal may be not less than ten or twelve inches.

No. 4. Shews ears of a prodigious length; two feet at least. By this, and the former number, we reconcile the accounts of travellers; some of which describe these ears as one foot long, others at two feet: *i. e.* different breeds have these different lengths.

No. 5. Is a representation of the broad-tailed Sheep.

No. 6. Is the same Sheep, seen behind, for the sake of shewing its tail. I have seen a tail of this kind, hanging up at a butcher's shop in London. It appeared to be a mass of hard fat, and might weigh, I suppose, ten or twelve pounds.

“Dr. RUSSELL observed two sorts of *Goats* about Aleppo: *one* that differed little from the common sort in *Britain*; the other remarkable for the length of its ears. *The size of the animal*, he tells us, *is somewhat larger than ours, but their ears are often a foot long, and broad in proportion. That they were kept chiefly for their milk, of which they yielded no inconsiderable quantity*, p. 52. The present race of Goats in the vicinity of Jerusalem are, it seems, of this *broad-eared* species, as I have been assured by a gentleman that lately visited the Holy Land (in 1774), who was struck with the difference between the Goats there, and those that he saw in countries *not far distant* from Jerusalem. *They are*, he says, *black, black-and-white, and some grey, with remarkable long ears, rather larger and longer than our Welch Goats. This kind of animal, he observed, in some neighbouring places, differed greatly from the above description, those of Balbec in particular, which were generally, if not always, so far as he observed, of the other species. These last, I presume, are of the sort common in Great Britain, as those about Jerusalem are mostly of the long-eared kind; and it should seem they were of the same long-eared kind that were kept anciently in Judea, from the words of the prophet, “As the shepherd taketh out of the mouth of the lion, two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria. and in Damascus.” Amos iii. 12.*

“Though it is indeed the intention of the prophet to express the *smallness* of that part of Israel that escaped from destruction, and were seated in foreign countries; yet it would have been hardly natural, to have supposed a shepherd would exert himself, to make a lion quit *a piece only of an ear* of a common Goat: it must be supposed, I should think, to refer to the large-eared kind.

“It is rather amusing to the *imagination*, and a subject of *speculation*, that the same species of Goats should chiefly prevail about Jerusalem, and the other at Balbec; and that what are now chiefly kept in the Holy Land, should have been the same species that were reared there two thousand five hundred years ago. Is it the nature of the country, or the quality of the feed of it, that is the occasion of the continuance of this breed, without deviation, from very remote times?

“RAUWOLFF observed Goats about *Jerusalem* with hanging ears, almost two feet long, p. 234; but he neither mentions their being all, or mostly, of that species, nor that it is another species that is most commonly kept in some of the neighbouring countries.

“Whether the *kids* of the two species are equally delicious, travellers have not informed us; but it appears from *Hariri*, a celebrated writer of *Mesopotamia*, that some kinds at least are considered as a delicacy; for, describing a person’s breaking in upon a great *pretender to mortification*, he found him with one of his disciples *enter-taining themselves in much satisfaction with bread made of the finest of flour, with a roasted kid, and a vessel of wine before them*. [*Hariri*, translated by Chappelow, Arabic Prof. at Cambridge, 1st Assembly, p. 7.] This last is an indulgence forbidden by the Mahometans, and with bread of the finest flour, proves that a *roasted kid* is looked upon as a very great delicacy.

“This shews in what light we are to consider the gratification proposed to be sent to Tamar, Gen. xxxviii. 16, 17.; the present made by Samson to his intended bride, Judg. xv. 1.; and what was the complaint made by the elder brother of the prodigal son, that his father had never given him *a kid* to entertain his friends with: he might have enabled him to give them some slight repast; but never qualified him to treat them with such a delicacy, Luke xv. 29.

“In the like manner, Dr. RUSSELL (p. 51, 52) observes, there are two kinds of Sheep about Aleppo: the Beduian Sheep, which differ in no respect from the larger kinds of Sheep in Britain, except that their tails are somewhat longer and thicker; the other a sort often mentioned by travellers on account of their extraordinary tails, which are very broad and large, terminating in a small appendix that turns back upon it. These tails, RUSSELL informs us, are of a substance between fat and marrow, and is not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. That a common Sheep of this kind (without the head, feet, skin, and entrails) weighs sixty or seventy English pounds, of which the tail usually weighs fifteen pounds, and upwards. This species, he observes, are by much the most numerous. But such, he tells us in the same paragraph, as are of the largest breed, and have been fattened, will sometimes weigh about one hundred and fifty pounds, and the tails of them fifty, a thing to some scarcely credible.

“It might then be thought very probable, that this species too may be most numerous about Jerusalem; we are not, however, left to conjecture: for the same ingenious and obliging gentleman, that gave me the account of the Goats in the vicinity of Jerusalem, informed me at the same time, *that the Sheep of that country are, in general, white, with large tails, resembling those of Syria, and the plain of Damascus*.

“After this account of the kinds of *Sheep* that are found near *Jerusalem*, and Dr. RUSSELL’s account of the *largeness and delicacy of their tails*, we shall not at all wonder, that, since fat was reserved as sacred to God, by the Mosaic law, Moses, among other things, should order, *that when a sacrifice of peace offerings should be made by fire to the Lord, the fat thereof, and particularly the whole rump, or tail taken off hard by the back-bone, &c. should be burnt on the altar*.

“Though the ordering in particular, and by express words, that the tail of a British Sheep should be presented in sacrifice to God might surprise us, the wonder ceases when we are told of these broad-tailed Eastern Sheep, and the extreme delicacy of that part, and withal are informed that the Sheep about Jerusalem are of that species.

[Though Nature furnishes instances of numerous parts which may be termed excrementitious, such as horns, yet we know of no animal having more than one head: the great *Dragon* in the Revelations, therefore, which is described as having *seven heads*, must continue placed among allegorical creatures of which we have no prototypes in Nature.]

No. CXLIX. VINDICATION OF DANIEL: THE FIERY FURNACE.

PROFESSOR EICHORN has manifested a strong inclination to expel the prophet Daniel from the sacred writings. As the difficulties which attend some representations in this prophet ["fires which do not burn; and an image strangely disproportioned," are especially selected], are among the Professor's principal reasons: I could wish, before sentence were passed on the delinquent, that not only what we have just noticed in relation to his animals, but also the following hints in relation to some of his other subjects, were duly weighed, and accurately understood.

The story of the three Hebrews in the fiery Furnace would be much more within our comprehension, if we knew the true form of what is denominated a *Furnace*; it is usually conceived of, as being somewhat like our tile-kilns, a solid, enclosed, brick building, with an aperture only for entrance, or, at most, with a door-way below, and a vent above, for the flame, smoke, &c. But the circumstances of the story do not warrant an edifice of this construction; for it appears, that Nebuchadnezzar, still seated on his throne, saw the persons in the fire. Now this he could not do, *through* the solid wall of such a building; neither could the flame, issuing from a narrow orifice, *easily* slay those men who threw in the Hebrews; the solid wall being *between* them and the fire. Either, then, the opening to this Furnace, if it were a solid edifice, was large enough to admit of full view into it; or we must seek some other construction for it. We may carry this idea somewhat farther, and infer the propriety of supposing Nebuchadnezzar to see *throughout* the structure; by consequence, the building had no covering; but was, at most, an enclosure of fire; or, an area surrounded by a wall, within which the fire raged. [Was this Furnace made on purpose, *in terrorem*? or was it already established for the purposes of burning brick, or pottery of any kind, or was it any part of the Furnace in which the image had been wrought? &c. These uncertainties greatly affect the history.]

I find no assistance from the nature or derivation of the Chaldee word (מִנְיָן ATUN) rendered *Furnace*: it seems to signify "a place of fire;" but without ascertaining the form, extent, or nature, of such place. Neither is any farther illustration derivable from the Apocryphal history of this miracle, which evidently labours to describe it in hyperbolical terms.

There is, however, a hint given by the Apocryphal writer, to this effect: "But the angel of the Lord descended, and smote the flame of fire out of the Furnace (χαμνον, *oven*, in our rendering), and made the middle *part* of the Furnace as if a *moist, dewy, whistling wind*" were passing over it. If there be any approximation to truth in this representation, then we must farther understand the construction of this Furnace to be such as might admit a passage of air over it; which idea contributes essentially to determine against a close and solid building.

The reader will now turn to FRAGMENT, No. LI. which explains the manner of passing over the fires to Moloch; and will consider, whether somewhat of a broad layer of fire, in what manner soever enclosed, will answer to this Furnace? also, whether the agency of a wind was not Divinely directed. so that, while it blew the flame strongly one way, to slay the soldiers of Nebuchadnezzar, it by consequence blew the flame from off the other part of the Furnace, and abated the fury of the devouring element in that part? This train of reasoning does not attempt to account for the miracle by natural means, but merely proposes to manifest our want of information, to guide us in determining accurately on some circumstances of the history: and this I suppose it accomplishes. See this subject resumed among the Plates; PLACE OF FIRE.

No. CL. VINDICATION OF DANIEL.
NEBUCHADNEZZAR'S GOLDEN IMAGE. (WITH A PLATE.)

CONNECTED with the foregoing article is Nebuchadnezzar's Golden Colossus: which has been considered as a stupid subject, because measured by false proportions: nevertheless, a proper understanding of the attitude and accompaniments of this Image, may solve the difficulties which have been collected out of the description given of it. "It was an Image of Gold: its height threescore cubits; its breadth six cubits." Daniel chap. iii. The learned PRIDEAUX felt very strongly the embarrassment which arises from these dimensions: he expresses himself in these words:

"This temple [of Belus] stood till the time of Xerxes; but he, on his return from the Grecian expedition (*Strabo, lib. xv. p. 738. Herodotus, lib. i. Arrianus, de Expeditione Alexandri*), demolished the whole of it, and laid it all in rubbish, having first plundered it of all its immense riches, among which were several Images or Statues of massy gold, and one which is said by *Diodorus Siculus (lib. ii.)* to have been *forty foot high*, which might perchance have been *that which Nebuchadnezzar consecrated in the plains of Dura*. Nebuchadnezzar's golden Image is said, indeed, in Scripture, to have been sixty cubits, *i. e.* ninety feet high; but that must be understood of the Image and pedestal both together. For that Image being stated to have been but *six cubits broad, or thick*, it is impossible, that the Image could have been *sixty* cubits high. For that makes its height to be *ten times its breadth*, or thickness, which exceeds all the proportions of a man; no man's height being above six times his thickness, measuring the slenderest man living at his waist. But where the breadth of this Image was measured, is not said; perchance it was from *shoulder to shoulder*; and then the proportion of six cubits breadth will bring down the height exactly to the measure which *Diodorus* hath mentioned. For the usual height of a man being four and a half of his breadth between the shoulders, if the Image were six cubits broad between the shoulders, it must, according to this proportion, have been twenty-seven cubits high, which is forty foot and an half. Besides, *Diodorus (lib. ii.)* tells us, that this Image, of *forty foot high*, contained a thousand Babylonish talents of gold; which, according to *Pollux*, who, in his *Onomasticon*, reckons a Babylonish talent to contain 7000 Attic drachmas, *i. e.* 875 ounces, this [according to the lowest computation, valuing an Attic drachm at no more than seven-pence halfpenny; whereas *Dr. Bernard* reckons it to be eight-pence farthing, which would mount the sum much higher] amounts to three millions and a half of our money. But if we advance the height of the statue to ninety foot without the pedestal, it will increase the value to a sum incredible, and therefore it is necessary to take the pedestal also into the height mentioned by Daniel. Other Images and sacred utensils were also in that temple, all of solid Gold." PRIDEAUX's Connect. p. 100, 101.

The reader will perceive, that our learned author supposes the Image itself to have been only *forty* feet high; while its pedestal was *fifty* feet high: a disproportion of parts, which, if not absolutely impossible, is utterly contradictory to every principle of art, even of the rudest art; and *à fortiori* of the more refined periods of art. We have no instance of such disproportion remaining. The arts had long been cultivated in India, and in Egypt; and doubtless in Babylon, also.

Let us hear the original authors. Herodotus, who saw the temple of Belus, is the best authority respecting it. "The temple of Jupiter Belus, whose huge gates of brass may still be seen, is a square building, each side of which is two furlongs. In the

midst rises a tower, of the solid depth and height of one furlong; upon which, resting as upon a base, seven other lesser towers are built in regular succession. The ascent is on the outside; which, winding from the ground, is continued to the highest tower; and in the middle of the whole structure there is a convenient resting place. In the last tower is a large chapel, in which is placed a couch, magnificently adorned; and near it a table of solid gold: but there is no statue in the place. In this temple there is also a small chapel, lower in the building, which contains a figure of Jupiter, *in a sitting posture*, with a large table before him: these, with the base of the table, and the seat of the throne, are all of the purest gold; and are estimated by the Chaldeans *to be worth* eight hundred talents. On the outside of this chapel are two altars; one is of gold, the other is of immense size, and appropriated to the sacrifice of full-grown animals; those, only, which have not yet left their dams, may be offered on the golden altar. On the larger altar, at the anniversary festival in honour of their god, the Chaldeans regularly consume incense to the amount of a thousand talents. There was formerly in this temple a statue of solid gold, twelve cubits high: this, however, I mention, from the information of the Chaldeans, not from my own knowledge." Clio. 183.

Diodorus Siculus, a much later writer, speaks to this effect, *lib. ii.* "Of the tower of Jupiter Belus, the historians who have spoken have given different descriptions; and *this temple being now entirely destroyed, we cannot speak accurately respecting it. . . .* It was excessively high; constructed throughout with great care; built of brick and bitumen. Semiramis placed on the top of it three statues of massy gold, of Jupiter, Juno, and Rhea. Jupiter was erect, in the attitude of a man walking: he was forty feet in height; and weighed a thousand Babylonian talents: Rhea, who sat in a chariot of gold, was of the same weight. Juno, who stood upright, weighed eight hundred talents." Diodorus proceeds to mention many more articles of gold; among others, "a vast urn, placed before the statue of Jupiter, which weighed twelve hundred talents."

The reader will judge for himself respecting this extract: to me, it seems, that the Babylonians, regretting exceedingly the loss of their sacred treasures from this temple, magnified both their value and their importance, when discoursing concerning them, to inquiring strangers. Diodorus acknowledges "he could not speak accurately respecting it." I rather adhere, generally, to the relation of Herodotus: at least in these particulars, (1) there was no statue in the highest chapel; but (2) in another chapel there was a statue of Jupiter [*Belus*] *SITTING*; (3) the *worth*, not the *weight*, was calculated at so many talents, *i. e.* including the labour, skill, preparation, and accompaniments of the statue; its throne, &c.; (4) the festival in honour of the god *Belus* was annual; and it was prodigious, since, no doubt, the other offerings corresponded to that of the incense; a thousand talents! (5) a statue of solid gold, of twelve cubits (eighteen feet), is mentioned by the historian as a thing barely credible; observe, of *solid* gold; yet a statue not solid, but an external shell of that metal, as statues are usually cast, might have been very much larger, at much less expense of gold. (6) I conclude, that Nebuchadnezzar consecrated his Image at an anniversary festival in honour of his deity.

After stating these variations and embarrassments of conception and description, it will be thought desirable to obtain an idea of this Image more accurately approaching its true appearance and dimensions.

In the first place, we assume, that the taste of sculpture in those ages was pretty much the same throughout the East, in Babylon and in Egypt: so that, by what figures of equal antiquity, now exist, in Egypt for instance, we may estimate what was then adopted in Babylon; whose works of art have perished. Secondly, that Nebuchadnezzar, having conquered and ravaged Egypt, but a few years before this period, had

undoubtedly seen there the colossal statues of that country, erected by its ancient monarchs: and as these were esteemed not only sacred objects, but also capital exertions of art, we infer, that he proposed to imitate these, as to their magnitude, and to surpass them, as to their materials. These assumptions being admitted, we proceed to examine some of those Colossuses which still continue to ornament Egypt.

Our Plate represents the two colossal figures which remain at the ancient Thebes; copied from NORDEN, plate cx. who thus describes them:—"This figure A seems to be that of a man; the figure B that of a woman. They are about fifty Danish feet in height, from the bases of the pedestals to the summit of the head: from the sole of the feet to the knees is fifteen feet; the pedestals are five feet in height, thirty-six and half long, nineteen and half broad."

Mr. NORDEN here speaks of perpendicular height: this idea of *perpendicular* height has contributed to embarrass Dr. PRIDEAUX; for it does not seem to have occurred to him, that the prophet Daniel rather means *proportional height*, when describing that of the golden Colossus. Suppose we understand the prophet's description thus:

"Nebuchadnezzar the king made an Image of gold, whose *proportional height*, if it had stood upright, was sixty cubits; but, being in a sitting posture, conformable to the style of Indian and of Egyptian art, in reference to their deities, it was little more than thirty cubits, or fifty feet, perpendicular height; and its *thickness*, or *depth*, measured from breast to back [not its *breadth*, measured from shoulder to shoulder; as has been hitherto understood, and as our translation renders], was one tenth part of its proportional height, i. e. six cubits."

Let us vindicate the version, and afterwards measure the figure. The general import of the word (רומה) RUMEH, is *elevation, height*: but it seems plainly to imply *full proportion of stature*; as, Isaiah xxiii. 4. "Be ashamed, O Zidon... saying, I travail not, nor bring forth children, neither do I nourish up (גדלתי GEDULETI), ENLARGE, increase in size—*young men*: i. e. to their maturity of stature, form, &c. nor bring up, rear up (רוממתי RUMEMETI), i. e. to their full proportion of figure and person, *young women*. So Isaiah i. 2. "I have nourished (גדלתי GEDULETI), ENLARGED, increased in size—*children*; even (רוממתי RUMEMETI) to full magnitude of figure, to the complete proportions of maturity, yet they have rebelled against me." This rendering agrees perfectly with the sense and construction of these places, and with the translation of the LXX. ὑψωσα: Vulgate, *ad incrementum perduxi*. "I have brought them up to their full increase." In both places *rumemeti* seems to be an advance in climax on *geduleti*.

As to the rendering of (פתי PETI) *thickness* instead of *breadth*, we should remember, that this word, as a noun, occurs only here, and Ezra vi. 3. where we read, "Let the full height [of the house] be sixty cubits; and the breadth—rather DEPTH, i. e. the measurement of it, on the plan, from front to back—be sixty cubits; whereby these measures agree with the former dimensions of Solomon's temple; excluding the porch; viz. the most holy place, twenty cubits; the holy place, forty cubits, in DEPTH. The breadth of all was twenty cubits. Now, as it is extremely improbable, that Cyrus should vary the former proportions, and direct the breadth of the new temple to be three times the extent adopted by Solomon, we may conclude, that this word, in this place, refers to the *depth*, and not to the *breadth* of the building; which delivers us from all the difficulties that perplexed LIGHTFOOT on the subject ("Of the Temple," chap. xi.), and agrees to matter of fact. It remains only to observe, that the proportion of a full-grown man, from breast to back, is one tenth part of his height.—Since, then, accepting this word in reference to *depth*, rather than to *breadth*, in the passages where it occurs, reduces its application to appropriate and accurate measurement, I apprehend no more need be said in vindication of the version proposed.

Certainly, it were a vain attempt to measure this Colossus to an inch; nor is it worth while to adjust the difference of feet—Greek, English, Danish, &c. Nevertheless, being willing to reconcile, to a certain degree, the measures of Daniel and of Diodorus, I shall state loosely a few additional hints on this subject. . . . The perpendicular height of fig. A is marked at fifty feet, on the line adjacent to it: this, divided into five parts, 1, 2, 3, 4, 5, each of these intervals is ten feet in length.

Sixty cubits being ninety feet, transfer one of these ten feet lengths nine times on the middle line, from 1 to 90; then measure the figure:—the head and neck, *a, b, c*;—the body, from the neck to the buttocks, *c to d*;—the thigh, from the buttocks to the knee, *d to e*;—the leg, from the knee to the heel, *e to f*; and—to the toes, if necessary: these measures make about eighty-four feet out of ninety: allow, therefore, six feet for the pedestal; or for the pedestal and the cap, hereafter to be mentioned. Also admit, or omit, the pedestal, in the forty feet Image of Diodorus; or, &c. Notwithstanding such supposable variations, we shall be convinced, that a figure of only *fifty feet perpendicular* height itself, restrictively, *may*, by its attitude and its accompaniments, be truly described as ninety feet, or *sixty cubits*, in full *proportional* measurement; which sufficiently reconciles the two authors; although, at first sight, ninety feet, and forty feet, seem to be irreconcilable.

N. B. Beside the coverings on the heads of these figures, other colossal figures have a tall cap or mitre, as represented in the subjects below: and this is more frequently used than omitted. It is impossible to determine whether Nebuchadnezzar's Image had such a cap; but it is probable he would not omit any thing that was thought to imply a dignity: this might add eight or ten feet to the height of his Image. The East-India colossal deities wear similar caps:—Was this an imitation of *them*? See on the Plates: BAAL SHALISHA, Nos. 7, 8, 12.

Notwithstanding so much attention paid to Diodorus, I think he has erred, not only in the situation where he has placed his figures, but, in describing “the attitude of Jupiter as *erect*,” because an erect attitude was not the fashion for deities, at that time. [See the Plate of INDIA; in which the deities on Mount *Meru*, the mountain of the gods, are all sitting: see also on the Plate of BETH SHEN, Nos. 4, 5, 12]. I think, also, there is little risk in saying, that the *action* of Jupiter could not be “that of a man *walking*,” because walking statues were first introduced by Dedalus among the Greeks, long after the time of Nebuchadnezzar; and would have been at this time, as they always were in Egypt, considered as impieties.

The reader will remark the immense magnitude of these Egyptian Colossuses on our plate, compared with the figures about them. There are others not far distant from these, of at least equal dimensions, lying on the sand; several of which were probably overturned by the frantic Cambyses, soon after Nebuchadnezzar's visitation. The existence of these demonstrates the prodigious taste of the times; and justifies the measures recorded of the Babylonian Image, to which they are so nearly commensurate. What shall we say of art and taste, when magnitude is preferred to merit?

[The British Museum has lately received several Egyptian figures, all sitting, analogous to those which still remain in their places, in Egypt, and are represented on our plate: among other fragments of figures are parts so colossal as to justify the most extraordinary dimensions assigned to statues, &c. in that country, by ancient writers. These are now open to the public.

Though NORDEN imagined the figures we have copied from him to be those of a man and a woman, yet DENON considers them as being that common Egyptian emblem, the human figure holding the key of the Nile in his hand, his head, or rather his countenance being that of a lion; and so allied to the cherub. See Plates: INDIA, No. 4.]

No. CLI. VINDICATION OF DANIEL: HIEROGLYPHIC ANIMALS.

AMONG the figures which LE BRUYN has copied from the ruins of Persepolis, in Persia, there are some which seem remarkably coincident with the purport of certain passages in the prophet Daniel. It is not easy to ascertain the æra of these ruins, which are universally considered as having formed a palace of the Persian kings. Probably it is assuming too much to attribute them to Cyrus; nevertheless, if, as conjecture states, they may date soon after that monarch, they will be sufficiently ancient to justify the use we propose to make of them.

The palace of Persepolis was destroyed by Alexander the Great; yet from its remaining ruins, we infer its former grandeur. Among its ornaments are several hundred figures, sculptured on the walls, in *basso relievo*. Some of them are certainly of a religious nature; others are emblematical; of these, several have greatly the appearance of being *political* emblems, commemorating past events, which, being flattering to the Persian kings, they wished to perpetuate the memory of them. Under this aspect they justify examination. Let us hear LE BRUYN's account of these figures. Nos. 8, 9, are the immediate subjects of our inquiry; but as No. 5 is intimately connected with them, I shall offer together the extracts which relate to them all. They are represented on CHERUBIM, Plate III. Compare Plate III, MISCELLANIES, No. 1, 2.

"These portals are twenty-two feet and four inches in depth, and thirteen feet and four inches in breadth. In the inside, and on each pilaster, is seen a large figure in low relief, and almost as long as the pilaster; with a distance of twenty-two feet from the fore to the hinder legs, and a height of fourteen feet and a half. The heads of these animals are entirely destroyed, and their breasts and fore feet project from the pilaster. Their bodies are likewise greatly damaged. Page 11.

"These animals are not cut out of one stone, but out of three, joined together, and which project without the portal. *ib.*

"With respect to the animals I have mentioned, it would be difficult to determine what they represent, unless it may be said that they have some similitude to a sphinx, with the body of a horse, and the paws thick and short, like those of a lion. But all this is rendered the more uncertain, because the heads are broken into shatters. Some persons have pretended, that they represented human heads, and, it must be owned, there is some appearance, on the hinder part of the neck of one of these monsters, which may seem to justify that conjecture. It is a kind of a contour, or crowned bonnet. One might even say, that they are covered with arms, [*armour!*] adorned with a good number of round studs. *ib.* Comp. FRAGMENTS, No. CCLXXXIII.

"The figures in the two first portals very much resemble a horse, both before and behind, only the head seems to be like that of an ape: and indeed the tail has no great similitude to that of a horse: but this may be imputed to the ornaments which are fastened to it, and were much used among the ancient Persians. Page 39.

N. B. The foregoing descriptions refer to No. 5. on CHERUBIM, Plate IV.

"Under a portal to the west, is the figure of a man hunting a bull, who has one horn in his forehead, which is grasped by the man's left hand, while his right plunges a large dagger into the belly of the bull. On the other side, the figure of another man clasps the horn with his right hand, and stabs the beast with his left. The second portal discovers the figure of a man carved in the same manner, with a deer that greatly resembles a lion, having a horn in his forehead, and wings on the body. The same representations are to be seen under the portal to the north, with this exception, that, instead of the deer, there is a great lion, whom a man holds by the mane. Page 15.

"There are also two other figures on each side, in the two niches to the south, one

of which grasps the horn of a goat with one hand, while the other rests on the neck of that animal. Page 18.

“In one of these portals, to the east, we observed the figure of a man encountering a lion; and in another compartment, a man fighting with a bull. We likewise beheld, under the two portals to the west, several figures of lions, one of which is represented with wings. Page 19.

“The Spanish ambassador was persuaded, that the animal attacked by the lion, on the stair-case, represents an ox, or a bull; but I rather think it intended for a horse or an ass. This particular piece of sculpture is no more than a hieroglyphic, representing *virtue* victorious over *force*; and every one knows, that the ancient Persians and Egyptians concealed their greatest mysteries under equivocal figures, as Heliodorus observes.

“As all these animals, therefore, are represented with horns, which are not natural to them, some mystery must certainly be intended by that sculpture; and this supposition seems the more reasonable, because it is well known that horns were anciently the emblem of strength, and even of majesty itself. Pages 38, 39.

“I take the other figure, which encounters a lion, and is habited like a Mede, to be an hieroglyphic; because the Egyptians, from whom the Persians borrowed several customs, represented strength and fortitude, by the figure of a lion. The reader may consult Clemens Alexandrinus with relation to this particular. It may likewise be intended for a real combat, the Medes and Persians having been very fond of encountering animals, as Xenophon observes in his ‘Institution of Cyrus.’ Those who are versed in antiquity may judge of these figures as they think proper.”

It is evident, from these extracts, that LE BRUYN had no fixed opinion, as to what these figures represent. Without controverting what he offers, I shall propose my own conceptions. For No. 5, see the following Fragment—*Thoughts on the Cherubim*.

No. 8. Represents a man who has seized a lion with one hand; in his other hand he holds a sword, as if drawn back, in order to plunge it the more forcibly, into the body of the lion; the lion is lifted up from the earth, and stands upright on his hind legs; he looks behind him, as if fearing harm from thence. This lion is partly clothed with feathers; and these, from their size, &c. have the appearance of being eagle's feathers: his feathers seem to be *diminishing*; at least he is by no means so full of feathers as No. 9. The man, from his cap, &c. is, doubtless, a person of distinction; in fact, a Persian king, victorious over a power denoted by a lion; but possessed of the additional strength and celerity of an eagle. The correspondence of events is thus:--

EMBLEMATICAL REPRESENTATION.

1. I saw a lion,
2. Having eagle's wings;
3. The wings were plucked;
4. It was raised from the ground,
5. Made to stand on its feet as a man,
6. A man's heart [*intellect*] was given to it.

Dan. chap. vii.

HISTORICAL NARRATION.

1. The Babylonian empire:
2. Nineveh added to it—but,
3. Nineveh almost destroyed at the fall of Sardanapalus:
4. Again raised, but by *artificial* means,
5. To stand in an *unnatural* posture,
6. Through the *policy* and good management of its king; perhaps Nebuchadnezzar.

Does not this sculpture represent the destruction of this metaphorical lion? at least, the ideas are remarkably coincident: they differ but as the language of sculpture necessarily differs from that of poetry.

No. 9. Also represents a man, certainly no less a personage than a king; who with one hand seizes the [single] horn of an animal, which he has attacked; while with the other hand he plunges a sword into its belly. This animal has the body, fore legs,

and head of a beast; he is also greatly clothed with feathers, has wings, and bird's legs, on which he stands upright. He seems to make a stout resistance.

It is not easy to determine what beast is represented in this number, but it seems to be clear that the king is breaking its [single] horn (power), and destroying it. It probably alludes to some province of the Persian empire, acquired by victory: and most likely, the other emblems in this palace have similar reference: for we learn from Diodorus, that military actions of the Egyptian monarchs were represented on the temples and palaces of Egypt: and we may fairly presume that the vanity of Persia would not be inferior to that of Egypt.

My opinion is, that these figures represent the king, [or the deity, under whose auspices the king conquered] by whom the neighbouring powers, allegorized by these figurative beasts, were subdued; and that these are allusions to such actions: but this opinion goes no farther, than to acknowledge their coincidence with the animals described by the prophet Daniel; whose emblems are not only justified by the comparison, but it proves, also, that such national allegories were in use at that time, and were then well known and publicly admitted. See the Plate of MACEDONIA.

N. B. It is remarkable, that Daniel does not determine the species of the fourth beast; perhaps because its *insignia* were then unknown in so distant a region as Persia.

That ancient opponent of Christianity, Porphyry, affirmed that the book of Daniel was a history written figuratively *after* the events it refers to had happened; even after Antiochus Epiphanes, and long after the empire of the Greeks; and Professor Eichorn seems to adopt his notion: now, as the emblems on this palace are, at all events, prior to Alexander, who destroyed them, and have no Greek allusions among them, their antiquity becomes a voucher for the antiquity of Daniel, with whom they coincide so remarkably; and if the antiquity of Daniel be established, his prophetic character follows, of course. The reader will reflect on the importance of establishing the antiquity of Daniel; since our calculations of the time of the Messiah's coming, &c. originate from this prophet, who remarkably, clearly, and *systematically*, calculates the periods and dates of following events.

N. B. The reason why Daniel calculates so *systematically*, perhaps was, because he dwelt in Babylon, &c. where a new *Æra* had lately been established, which we call that of Nabonassar: this formed a fixed point, of which his proficiency in Chaldean studies enabled him to avail himself. No such *Æra* was as yet adopted in Greece, Judea, Syria, &c.

No apology is necessary for supposing that the reader is now of the same opinion as myself, that the foregoing considerations, as instances (and many others might be selected), should be well understood, and maturely weighed, before we deprive Daniel of the station he occupies in our sacred books.

[For the miracle of the letters on the wall of Belshazzar's palace, vide No. ccx.]

No. CLII. THOUGHTS ON THE CHERUBIM.

IF the reader has ever had the misfortune to be engaged in a Chancery suit, he will well understand, that in proportion to the length of the *bill* must be that of the *answer*: and he will be disposed to pardon the extent of this dissertation, and that attention which has been thought necessary to those lesser circumstances, which, in many other cases, might have been assumed without risk of contravention. Mr. PARKHURST has employed no less than *sixty* articles in his *Dictionary*, on this subject; and it has furnished, to several learned writers, materials for considerable treatises; we do not mean to add another to their number, though we cannot avoid treating the matter with

some consideration: and while aware of the room it *will* occupy, we claim applause for condensing it within a reasonable compass.

The reader will previously peruse the article CHERUBIM in the *Dictionary*. By the description of those hieroglyphic animals, it appears that they were *compound* figures: in attempting to ascertain the nature of their composition, it is proper to direct our attention to their parts, *separately*.

I. Of their HEADS, or COUNTENANCES. Each cherub had four faces: 1. that of a man; 2. that of a lion; 3. that of an ox; 4. that of an eagle. In what manner were these placed? were they four heads attached to four necks, rising from the trunk of the body; or four faces attached to one head? I think they were four faces attached to one head, and seen by the beholder in union, being joined, each by its back part, to the others.

II. Of their BODIES; *i. e.* from the neck downwards. This was human; “the likeness of a man.” Certainly, this extended below the navel, and to the lower rim of the belly, which might answer in proportion of length and breadth, to the neck and upper part of the ox; or rather, to what those parts of the ox might have been, had the whole figure been that of an ox. This human part first meeting the spectator’s eye, had he seen nothing else, he might from thence have supposed the whole form to be human.

III. Of their WINGS. Ezekiel describes the cherub as having *four* wings:—Isaiah describes the seraph as having *six* wings: say, for the present, that each had *six* wings, *viz.* two on his head, two on his shoulders, two on his flanks.

IV. Of their ARMS. These are rendered in our translation *hands*; but certainly imply arms at length; their number was *four*, one on each side of the creature.

V. What was the remainder, or LOWER PART, of their figure? I conceive it was, from the rim of the belly, downwards, either, 1. human thighs, legs, and feet, to which were appended, at the posteriors, the body and hind legs of an ox: or, rather, 2. the body and the four legs of an ox, out of which the human part seemed to rise, so that all below the rim of the belly was ox-like, and all above that division was human. From which formation a spectator paying most attention to their lower parts, might have been inclined to think them oxen; or at least bestial.

VI. Their SERVICES; or, what they appeared to do. Was the vision seen by the prophet Ezekiel, as well as that seen by the prophet Isaiah, the resemblance of a moveable throne or chariot, of prodigious dimensions, on which the Sovereign was understood to sit: to which the wheels were annexed in much the same manner as to the royal travelling (or military) thrones of the Persian kings; while the four cherubim occupied the places of four horses to draw this magnificent machine?

As this idea is unusual, yet appears to me to open the true intent of the vision, I shall endeavour to illustrate and confirm it;

Gen. iii. 24. “He placed at the east of the garden of Eden, Cherubim, and a flaming sword [a sword *infolding itself*], which turned every way to keep the way of the tree of life.”

I suppose this *sole* of their feet means the whole *hoof*. As human feet are not mentioned, I conclude that all their feet were bestial.

The *arms*—rather than the *hands*—of a man were under their wings.

Ezekiel, chapter i. Behold a whirlwind came out of the north; a GREAT CLOUD, and a fire *infolding itself*; and a brightness about it; and out of the midst thereof the likeness of FOUR living creatures. They had the likeness of a man; each had four FACES; each had four wings. Their feet were straight feet, the *sole of their feet* was like that of a beast; they sparkled like burning brass. The hands of a man were under their wings, on their four sides; and they four had their faces, and their wings.—Their wings

Was this *joining* one to another of the wings, their being placed in *pairs*, two and two, united together?—or were the *four* wings on the same level, and all four, apparently, united at their roots?

The colour of amber; colour of burning coals of fire, [N. B. of wood coals, not sea coals] the flame of a lamp vibrating among them. Their motions were extremely swift: swift as lightning. Their wings made a noise, as do those of a great bird, when flying.

“*Behold one wheel*,” which the clouds, &c. had obscured, till I diligently looked for it; or, till the clouds dispersing permitted me to see it.

“*Wheel within wheel*,” crossing each other, probably at right angles: so that the wheel could roll any way, because it presented a globular form, on all sides: therefore, there was no need for the wheel to be turned, nor for the living creatures to turn, when directed to any particular point; because they looked all ways at once.

Is this implied in the expression “one wheel with its four faces? *i. e.* its superficial broad bands—*peripheries*.”

Query.—Was this firmament the celestial firmament? was it not an expanse between the creatures and the throne, proportionate to the dreadful height of the wheels? So that this expanse augmented the distance of the voice from the auditor.

Isaiah vi. 1. I saw the Lord sitting upon a throne HIGH, and LIFTED UP; and his train filled the temple. Above it stood the Seraphim; each one had SIX wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Rev. iv. 2. I was in the spirit... and behold a THRONE was set in heaven, and one sat on the throne: he was to look on like a jasper, and a sardine stone: and a rainbow round about the throne, like unto an emerald. And round about the throne, FOUR beasts [living creatures] full of eyes before and behind—1, like a lion; 2, a calf; 3, a man; 4, an eagle. Each of the four living creatures had SIX wings, full of eyes.

Certainly, these descriptions imply a king sitting on a throne, that throne composed of splendors—in the midst of a firmament of splendors:—but, these are not at present the subjects of our consideration.

SECOND HUNDRED. *Edit.* 4.

wings joined one to another; they turned not when they went, they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side... of an ox, on the left side... of an eagle. Whither the spirit was to go they went. Their appearance was like burning coals of fire—like lamps passing up and down among the living creatures. They ran and returned like a flash of lightning. They made a great noise, in flying, with their wings.

OF THE WHEELS.

Now as I beheld the living creatures, behold *one wheel* upon the earth by them—like the colour of a beryl... they FOUR had one likeness... their appearance that of a *wheel within a wheel*. When they went, they went upon their four sides; they returned (*turned*) not as they went. Their rings were so high they were dreadful; and their rings were full of EYES, round about them FOUR... *The wheels accompanied the living creatures in all their motions*, for the spirit of the living creatures was in the wheels.

THE FIRMAMENT.

The firmament over their heads was the colour of the terrible chrystal. There was a voice from the firmament. When the living creatures stood, and let down their wings—and consequently the noise made by their wings had ceased—all was silent.

THE THRONE.

ABOVE the firmament was the likeness of a throne as the appearance of a sapphire stone, and upon the throne the likeness of the appearance of a man above [sitting] on it. The colour of amber, and the appearance of fire was round about within it; and the same was the appearance of his loins, and downward. And as the appearance of the rainbow, was the splendour round about [the throne].

As much misapprehension respecting these appearances, has arisen from the idea of the wheels and the Cherubim being *full of eyes*, I shall in the first place endeavour to correct that mistake; which, I suppose, may be best done by considering the terms used in the adjacent verses. For it is surprising, that when the same Hebrew word (*ayin*) had been rendered *colour*, in verse 4, “the eye, or *colour*, of sparkling flame:”—in verse 7, “the eye, or *colour*, of polished brass:”—in verse 16, “the eye, or *colour*, of the precious stone called the beryl,” (in Hebrew, *tarshish*.)—in verse 22, “the eye, or *colour*, of the terrible chrysal:”—in verse 27, “the eye, or *colour*, of sparkling flame;”—yet, nevertheless, in this passage, verse 18, the same word should be rendered *eyes* instead of *colours*;—“*the wings were full of eyes*.” Whereas it means the glittering, splendid, hues—the fugitive reflected tints; not solid and firm colours, but those accidental corruscations of colours, such as we see vibrate in some precious stones, (as the opal: or in mother-of-pearl) which, seen in some lights, shew certain colours, but seen in other lights [strictly, under other angles of vision—or of reflected, or refracted light,] shew other colours; so does the neck of the peacock, and other birds; and this sense of the word is confirmed by the use of it, Numb. xi. 7, “the manna was like coriander seed, *itself*; but the *eye* of it—the reflected, glistening tint, which vibrated from it,—was like to the eye—the glistening tint—of the bdellium.”

Now let the reader turn to Plate I. “CHERUBIM, from CALMET,” and consider the upper figure, which is full of eyes; of what use are they, when the four faces already look every way? Where is the opportunity of their construction, as optical instruments of sense? Where are the places wherein should be contained the necessary accompaniments of the eye, its coats and humors, &c. the optic nerve, its connection with the sensorium, &c.? among a parcel of feathers!—or, on a feather!—several eyes on one feather!!!—and how distant from the head, the seat of sensation? Let any anatomist, who knows the courses of the nerves, and their nature, their motive agents, and their connections, especially of those subservient to the senses in the human body, decide this point:—such an one will *feel* the import of my reasoning. It would be a much nearer approach to ideas correspondent with natural objects, to say, that these eyes were of the nature of those we call *eyes* in a peacock’s feather: *i. e.* that they were spots peculiarly embellished with colours; or *streaks*, like those of the golden pheasant of China; or *speckles* like those (but brilliant with colours) of the common pintado, or Guinea fowl. In fact, this idea would agree with what I have suggested:—and indeed might confirm it; could any such use of the word be produced. Could the knobs on No. 5, Plate III. be meant by the word *eyes*? this is not impossible, if the *ananas* plant be of Arabic nomination, and described by the knobs on its surface—*ain-anas* “the human eye;” to which those knobs were fancifully likened: *a singular coincidence with our figure, if correct!* This Arabic etymology has been adopted by some.

Having thus corrected, as I suppose, beyond controversy, a part of the appearance usually attributed to the wheels, and the Cherubim, I proceed to examine that of their other parts.

OF THE HEAD.

Plate IV. No. 1, is from an Egyptian gem, of the nature of those called *abraxas*; it represents a man with *two* faces, united on one head. No. 2, is from MONTFARCON, Vol. i. Plate vi. 18. and represents *three* faces on one head. The image of JESUS, as a man with *two* faces, is so common, that I have not thought it worth while to order it to be engraved; but the reader may see figures to the same effect in the

Plate of HYPOCRITES, No. 3, is from an Indian picture, and represents *four faces on one head*. From all these examples I conclude, that the disposition of the heads of the Cherub, was not, four heads and four necks (the necks rising at length, as we see in the heraldic Emblem of the *spread eagle*); nor two heads above, and two below, as on the upper figure of Plate I. but, it was like No. 2, Plate IV, in which case the head of the eagle was not seen, being at the back of the head.—[To this agrees the kind of abruptness, Ezek. i. 10. “the face of a man and that of a lion were to the right—and the face of an ox to the left;”—but he does not say where the face of the eagle was; only, “and the face of an eagle, to those four” living creatures].—Or, if the face of each of these *persons*, the man, the lion, the ox, and the eagle, was seen at one time, then I suppose, by accepting one of each of the four faces in No. 3, Plate IV. as its representative, we may acquire a pretty good idea of their general distribution and appearance.

N. B. Though only three faces might be visible to the prophet on any single Cherub, yet as there were four Cherubim, the face, or faces, which he could not see on one Cherub, he might, and indeed must, have seen on others.

We have seen on the Plate of Diana of Ephesus, in what manner three figures may be united, so as to form but one: in that instance, the three heads are also united, but each head had its own neck, and the heads are only united behind: the possibility, therefore, that each head and neck of the Cherub might be separate, is apparent; though I have rather adopted the Indian conformation, in my own mind.

OF THEIR WINGS.

It is said of the Cherubim, or the Seraphim, Isaiah chap. vi. that they “*covered their faces with their wings*.” Now, it is evident, that had their faces been strictly speaking *covered*,—totally concealed, the prophet could not have seen any part of them; and certainly he could not have so particularly noticed and described their features, and the diversity between them, as he does. The reader is therefore desired to inspect No. 4, Plate IV. which offers an instance of wings, hanging down, not unlike some kinds of veils, on each side of the face; and these may be said to *cover* the face, or cheek, of the wearer; nevertheless, they do not conceal the whole face; nor the principal features of it. This figure is an Isis of Egypt: the wings on her head are a common dress of Isis, which goddess often has on her head, a bird, [usually the *pintado*, or Guinea fowl, so far as I recollect] whose wings, hanging down on each side, shade her cheeks: though seldom much more than we have seen the fashion of hair-dressing shade the faces of our ladies. [Query, Will this *pintado head-dress* support the idea of the *speckles* on this bird’s plumage being called *eyes*, as hinted?] I do not say that the wings of the Cherub hung down, like those of this figure; I rather think, otherwise; however, this figure shews, that the appendage of wings to the head, and those wings employed to shelter the face, whether from modesty, or from any other sentiment, was not unknown in antiquity: for this Isis appears by its workmanship to be a *very* ancient figure. This sets in a remarkable light the rendering which Jerom has adopted of this passage of Isaiah, as if the Cherubim sheltered the face and feet of the Lord with their wings: *i. e.* all the four Cherubim were so employed! And in this he finds a mystery. *Faciem enim et pedes ejus operiunt, quia & preterita ante mundum & futura post mundum scire non possumus, sed media tamen quæ in sex diebus facta sunt contemplanur.* Now how could this be, since the Cherubim changed their apparent and relative situations in going and returning?—to say nothing of their distance from the Supreme Power, sitting on the throne, at a dreadful height above the wheels; themselves dreadfully high!

The prophet says, "with two wings the Cherub sheltered his (the Cherub's) feet." We have elsewhere remarked (*Vide Dictionary, Foot*) that by the word *foot* or *feet*, we are not always to understand the foot, as the extreme member of the body; but parts much nearer to the center of it, and in fact, what modesty conceals. It is true we find in some figures, as on those of Mercury, and of Perseus, &c. among the Greeks, the appendage of wings to the feet; and No. 7, Plate iv. has on its feet, what might be taken for little wings, in which it is not singular: but all these appendages, if they be wings, which is sometimes doubtful, yet are so small, that they can by no means be said to *cover the feet*: I rather conclude, therefore, that the wings of the Cherub covered the centre of the body, like those of the Isis, No. 5, Plate iv. where we see, that over the rest of her dress, she has a pair of wings folded, which, covering pretty far down, may (I apprehend) be taken as sufficiently coincident with the Hebrew idea of covering the feet. Observe too, that No. 1, Plate iv. which has four wings, has two of them at his hips: so has No. 5, No. 6, and so has No. 7. Since, therefore, in all these instances, the wings capable of covering, are placed at the flanks of the figure, and not at the feet, I conclude, that modesty has influenced the prophet's description of this part of the Cherub; and that we may very easily imagine the duty to which these wings were applied: for it does not appear that clothing of any kind was worn by these hieroglyphical figures.

I ought to remark, that the Isis, No. 4, is clothed, with a thin robe, which entirely shews the figure: It is possible this kind of clothing became at length to be thought *insufficient*, and therefore to this was superadded the wings; as in No. 5.

OF THE ARMS.

It is not usually understood, that the prophet Ezekiel, in chap. i. 8. describes the Cherub as having four *arms*; but Mr. PARKHURST has so construed the passage, and I think the text supports him, "and the hand of a man [*i. e.* a human hand] beneath the wings of them [the four creatures] on the four sides of them:" *i. e.* the way which the faces looked: each face being taken as indicating one side of the living creature. If this be correct, then No. 8, Plate iv. is not far from coinciding with this description; as this figure has four wings, and four arms; but having only one face, these arms are not placed like those of the Cherub,—an arm to correspond to each face. I need make no apology for considering the word *hand* as signifying both *hand* and *arm*, since such is frequently its import, (much as we have seen the word *foot* implies the *leg* also). So the Hebrew speaks of the *hands* of a chair, *i. e.* an *arm-chair*; a lifted-up *hand*, a stretched-out *hand*, is equivalent to a lifted-up *arm*, a stretched-out *arm*, &c. In No. 3, also, we see that each of the four heads has an *hand* (or arm) which may perhaps incline us to think, that though the four *arms* of the Cherubim were under the wings, yet that they rather referred to the four faces, than to the wings: confirming the idea that the sides of the living creatures were understood to be correspondent to their faces. *Vide* for *four arms* the Plates: DERKETOS; BETH SHEN, No. 5; INDIA, No. 6.

OF THE LOWER PART OF THE BODY.

I presume that little need be added to what has been already said, on this article: it is clear that the ox bore a considerable share in this emblem; and that the hinder parts, from the human posteriors, were those of that animal. But, I find it not easy to determine, whether the whole inferior part was ox-like, including all the four legs; like what is commonly called the Minotaur, as No. 6, Plate III. (and which when the place of the ox is supplied by that of a horse, is called the Centaur; and this is the

common division of the figure); or whether it might not rather resemble the uncommonly proportioned Centaur in No. 7, Plate III. which shews the human figure completely, with the appendix only of the horse; whereby the chief of the composition appears to be human, with a smaller portion of the animal. The same idea, I presume is preserved in No. 1 and 7, Plate IV. where the figure is that of a man, but the appendix of a tail is added, as denoting the inferior part of the composition. If this be correct, and if we suppose No. 7, Plate IV. to be the human part of the Cherub, and instead of the horse in No. 7, Plate III. conceive of the ox, as appended to it, perhaps we approach pretty nearly to the true figure of that ancient compound emblem—the Cherub.

EXPLANATION OF THE PLATES.

PLATE I.

The uppermost representation, shews this symbolical compound figure according to the ideas copied in CALMET. It seems to have the following deficiencies: the heads are not uniform in their junctions with the neck; neither are they level, &c. whereby they seem to be of unequal importance, and relation to the body: it has only two arms; it has no legs; though legs are particularly mentioned, &c. The other figures are also deficient, as having only one head, one pair of arms, no attempts at eyes, &c. nor any (apparent,) possible reason, why they should be denominated oxen, calves, or heifers; as the Cherubim are, occasionally. The smaller figure is the design of the ingenious PICART: he has attended to some things, but has omitted others not less necessary. Since so much diversity appears in these figures, which are the result of the investigations of very learned men, an additional conjecture on the form of this emblematical creature, will incur no censure.

PLATE II.

No. 1. Mr. PARKHURST has paid peculiar attention to the form of his Cherubim: he has given them four heads; under the wings *hands* only; no (apparent) bodies; *one* leg only to each Cherub; consequently, nothing to fill up the hinder part of that side of the ark whereon they stood; and, evidently, they stand very awkwardly; no reason why they should be called calves, or heifers, apparent from their figure, &c. &c.

N. B. Beside this, his plate contains other errors: the high priest *stands up* sprinkling the blood, in an attitude which he certainly could not use; as he *crept* between the staves, and, kneeling on his knees, sprinkled the blood (2) *toward*, not strictly *upon*, the mercy-seat. (3) The staves of the ark, which should come *forward*, toward the holy place, are turned *side-ways*, so that the high priest could not creep between them, but must cross one of them; whereas the curtain rested upon their ends, and by the foldings they made in the curtain, their ends might be said to be seen through it. I forbear farther remarks: only observing, that if such difficulties attend this subject, and, if so learned and attentive a man as Mr. PARKHURST has failed in it, notwithstanding he has greatly laboured his article, with how much deference, in expectation of discriminating criticism also, should the present humble attempt at illustrating it, be submitted to the reader!

The second figure on this Plate is from Mons. SAUMY; it merely considers the Cherubim as angels. But I presume to think, that hereafter the reader will be little satisfied with this idea; or with that of a child's head, with wings under its neck, (whether smiling, or weeping) fluttering about in a church, or around the choir.

Representations of the CHERUBIM appear to me to have erred by two extremes: some authors have considered them as wholly human; and, accordingly, have delineated them as we usually see simple angels: others have drawn them as winged oxen, and have wholly excluded any portion of the human form: I rather suppose, that neither of those representations, separately, is correct; but that they must be combined, if we desire an approach toward the figure which anciently was esteemed so sacred, so sovereign, and so expressive.

Not being able to present, from adequate authority, a complete figure of the Cherub, this and the following plate attempts to shew, in the particulars taken *separately*, that the ideas included in this figure were not unknown to others beside the Hebrews: but that they were, more or less, adopted, either as sacred, or as royal, attendants. Some of these figures approach the perfect composition: particularly No. 7, Plate IV. for the human, and No. 5, Plate III. for the animal, distinction: and No. 6, or No. 7, Plate III. for the mode of their union into one compound figure. See the Plates: MEDALS OF MALTA, Nos. 3, 4, 5, in which the ox legs are combined in the human figure with wings at the hips.

PLATE III.

STUDIES FOR THE ANIMAL PART OF THE CHERUB.

The figures on this Plate are intended to elucidate the VARIATIONS which mythology introduced, in the BESTIAL PARTS of its animal emblems.

Whoever has paid any attention to the science of heraldry, as practised in modern times, has observed in the arms of some of our families, such monsters as spread eagles, griffons, centaurs, and human heads on animal bodies: these effigies had originally a certain allusion, though now that allusion is forgot. On the same principle, the emblems of antiquity originated in reference to certain persons, or to certain events, notwithstanding later times are often at a loss to ascertain their origin: I shall not, therefore, attempt to explain these figures, but merely to shew in what their peculiarities consist; and how they may subserve our present purpose.

No. 1. An ox with two heads, and two horns; over him is the winged globe, the symbol of divinity, in Egypt; he is carried in a boat, which a man is very respectfully rowing down the Nile, whose flowers, &c. ornament the subject. This is from that celebrated Egyptian antique the Isiac Table. [This is commonly called an *Apis*: yet surely *Apis* had only *one* head.]

No. 2. A very ancient Egyptian sphinx of bronze; with hieroglyphic writing on it: its figure is compounded of a lion, and a woman; but the projection of its arms and hands is what renders it applicable to our present subject; as we see, that though it has bestial hind legs, yet its fore legs are human *arms*: this is from the Abbe WINCKELMAN'S *History of Art*:—it was also a favourite figure of Count CAYLUS.

No. 3, 4. Are Andro-sphinxes, of which kind of sphinxes Herodotus speaks, *lib. ii. page 175*, they were placed at the entrance of the temple of Minerva Saitides, in Egypt: they were always understood to be symbolical animals. I have inserted them, to shew that, (as in the instance of Dagon, and Derketos) both the sexes were used in composition of emblems; and to provide against the remark, that we see only female sphinxes in common.

No. 5. A creature which ornaments a portal of the palace of Persepolis: the legs and the body of it resemble those of an ox; and it has the tail of an ox: on this body are grafted a large pair of wings,—no doubt, those of an eagle; moreover, its whole front and shoulders are studded, either with feathers, or with rising *knobs*: what its head was it is now impossible to determine; but by its form, by the cap upon it, and

by what seems to be drapery, attached to it, it is probable, the countenance was human; i.e. the remains appear to indicate a human *head-dress*. These statues are greatly damaged; partly by age and more by fire: still more, perhaps, by the barbarity of their possessors. But, if this subject represent an ox's body—eagle's wings—and a human countenance, then it closely approaches the ancient composition of the Cherub: and it is the more satisfactory, because, being extant in Persia, it proves that such emblems were not confined to Egypt; but might be of Chaldean, or, at least, of Asiatic origin. In fact, it is evident that they were adopted throughout a very extensive portion of the East; and Ezekiel being resident in Persia, his reference to them might be easily understood by his readers, to whom such symbols were familiar.

Notwithstanding LE BRUYN's uncertainty, I find no difficulty in determining this creature to be meant for an ox: the feet are clearly cloven, so it cannot be a horse; and, certainly, the sculptor of No. 8, could never mean No. 5, for a lion.—LE BRUYN's account of this and others, is already given.

No. 6. A representation of the Minotaur of Crete: in the original he stands in the midst of the labyrinth. This is from a gem in the Florentine Gallery. In one of the pictures of Herculaneum, the Minotaur is represented with the head only of an ox, the rest of his figure being human. On the medals of Sicily (ΓΕΛΛΕ) he is variously represented; but generally, with the human head, horned; all the rest of him being ox-like. See the Plates: MEDALS OF ATHENS, Nos. 13, 14. INDIA, Nos. 8, 9, 11.

No. 7. A Centaur who has been wounded in the head, desiring assistance from a companion warrior: the singularity of this figure is, that he shews the whole human form: and is, in fact, a man with the posteriors of a horse: so that seen in front, his human form would hide his bestial part, very nearly; and he might pass for a man: while seen on the flanks, he would shew the horse part of him, and might almost pass for a horse. This is from a gem in the Florentine Gallery.

No. 8 and 9. Are from the ruins of Persepolis, drawn by CORNEILLE LE BRUYN. They are placed here, to instance the mixture of creatures in ancient allegory. They are the subjects referred to, in the foregoing article.

PLATE IV.

STUDIES FOR THE HUMAN PART OF THE CHERUB.

This plate contains representations of the VARIATIONS OF THE HUMAN FORM, which ancient mythology adopted.

No. 1. An *abraxas* from MONTFAUCON, Vol. ii. Plate CLXXV. It represents a man with two faces; upon his head the sacred *calathus*, or bushel, at his shoulders two wings; on his hips two wings, with a scorpion's tail: in each hand a staff.

No. 2. From MONTFAUCON, Vol. i. Plate VI. No. 18. It is not properly a Janus, which deity had commonly only two faces; but it is closely allied to him.

No. 3. From an Indian picture: this is usually said to be *Brahma*, sitting on the lotos, after the Deluge: possibly the *original* idea included an allusion to NEAN and his three sons; as the governing powers of mankind after that event.—*Vide* DERKETO. This is copied from Mr. MAURICE's *History of India*.

No. 4. An ancient statue of Isis, from MONTFAUCON, Vol. ii. Plate CVII. No. 3.

No. 5. An Isis; part of a groupe representing Isis, Osiris, and Horus: from MONTFAUCON, Vol. ii. Plate CXX.

No. 6. A medal of the island of Malta, from the cabinet of the late Dr. WILLIAM HUNTER: this figure has wings at its shoulders, and wings at its hips.

No. 7. Another *abracas*, more emblemized than No. 1. This figure has on its head the lotos; it has four wings; and connected with each wing an arm: and in each of its four hands different emblems of destruction, or punishment: this figure has also on its feet, what might be taken for a third pair of wings; but these are very imperfect, if indeed, they be wings. MONTFAUCON, Vol. ii. Plate CLXII. [*Vide* the following FRAGMENT "of SATAN."]

No. 8. A human figure with a bull's head annexed; so that this figure classes with that of No. 9, in being wholly human, except the head. From *Antiq. Hercul.* *Vide* APIS, and GOLDEN CALF, in the *Dictionary*.

No. 9. From the *Antiquities of Herculaneum*. Vol. i. Plate L. page 263. The cock's head on this figure, shews a variation of the human form, which may be farther explained hereafter: I only hint at its resemblance to the *Nergal* of 2 Kings xvii. 30. See the Plate of NERGAL, No. CXXII.

.....

By this time, the reader is prepared to draw this intricate subject to a conclusion; which I wish to do by the following queries:

Was the Cherub a *compound* figure, including the form of a beast,—in the body and legs, and two of the heads;—of a bird, in the wings, and in one of the heads;—and of a man, in the body, *i. e.* the abdomen, the chest, neck, head, and arms; and perhaps in the legs?

Had the Cherub four legs, (two bestial, and two human);—four wings,—[sometimes six: or, were six wings peculiar to a seraph, and distinguished a seraph from a Cherub? for authors are perplexed to find a distinction]—four arms, and four heads?

Were the *places* of these wings,—on the upper part of the head, for one pair; whereby that pair might cover the face:—on the shoulders, for another pair, whereby that pair might be used for flying:—on the hips for the other pair, whereby this pair might conceal at pleasure the lower parts of the body?

Or, otherwise,—were the two uppermost pair of wings placed on the same level, *i. e.* on the shoulders, so that the arms seemed to come out from under them, at the same height, on the four sides of the figure?

Were the four sides of the figure correlative to the four faces of the head?

Were the *four* faces on *one* head; and, consequently, on the same level?

Were the *four* faces visible at one time? or, was only one face visible, in front, *viz.* that turned toward the spectator: and two profiles,—one looking to the right, the other to the left, on each side of the front face;—the face at the back of the head being unseen by the spectator.

Were these animals resplendent with glittering colours; or with highly coloured spots? or with knobs? and not full of *eyes* for the purpose of vision.

Were there *four* of these animals?

Were their stations analogous to those of horses in a royal chariot, *i. e.* four on a line, together: in which situation they obeyed the orders they received from the person seated on the throne? or, were they single, one on each of the four sides of the throne?

Are the wheels of Ezekiel's vision, analogous to the wheels of a royal chariot?

What was the situation of these wheels, in respect to the Cherubim?

Were these wheels two on each side of the throne, like those of our coaches? or, were they one on each side of the throne, supposing it square? or one at each corner?

Is their construction, as being *wheel within wheel*, for the purpose of their rolling every way with perfect readiness, and without any occasion of turning the whole machine?

Is

Is the disposition of the faces in the Cherub, for the purpose of their looking every way, so that there was no occasion for turning (as a horse must) in obedience to directions, to proceed to the right, or to the left, instead of going straight forward?

Was the vision, in a general view, that of the throne of Deity, moving with the most rapid velocity, to whatever point it was commanded by the Supreme Ruler?

Was the ark in the Temple, &c. and its accompaniments, considered as the THRONE of the God of Israel? so that, the Cherubim attached to it, were there as attendants and servants? *i. e.* as before observed, they were both *sacred* and *royal* attendants.

Was the offence given to Judah, by Israel, by the erection of the golden *calves* (which certainly were allied to the Cherubim, in figure and import, if they were not absolutely the same) because, this was a profession of having the THRONE of God among that division of the sons of Jacob? Was it also, because, in Judah, these emblems were kept private, in the temple; whereas, in Israel, they were exposed to public view, as objects of worship? Were the figures erected by Jeroboam truly *Cherubim*, but called *calves*, *i. e.* their name being taken from the *inferior* part of their composition by way of *indignity*: or, were they an imperfect association of emblems, some being omitted, and what remained being chiefly those parts which referred to the ox, or calf? or, as these are sometimes called *heifers*, was the sex *feminine* instead of *masculine*? or, had they compound parts of both sexes? as many Egyptian sphinxes had, as what remain fully demonstrate.

In 2 Kings xix. 15. Psalm lxxx. 1. Isaiah xxxvii. 16. God is spoken of as dwelling—residing—*between* the Cherubim: the word *between* is supplied by our translators: should they not rather have supplied the word *above* or *over* the Cherubim, or some similar expression?—since such is the relative situation of the Divine Majesty in these visions.

I say nothing of *Milton's* description of the throne of Deity, which seems to include ideas greatly similar to those proposed; nor of any hints which might be borrowed from *Philo*, &c. because, I would have this subject rest on its own merits.

So great obscurity has hitherto overwhelmed this allegorical representation, notwithstanding it has been the theme of many very learned men, that the most ingenious should not flatter himself with succeeding at once in explaining it. Nevertheless, this article opens a new way for acquiring some conception of proper form: and I feel some satisfaction in the idea that these symbols were not unknown in kingdoms and countries independant of Judea.

There appears to be two extremes of opinion on this subject;—as on similar subjects: 1. That it pleased God to compose the Jewish religious rites, ceremonies, and symbols, of materials as *unlike as possible* to those of the countries around them; especially those of Egypt, in order to establish a total dissimilarity; and to exclude idolatry. 2. That a close resemblance, especially to Egyptian manners, was established, in order to accommodate the services to the temper and habits of a people, which had been accustomed to such in Egypt. This was the hypothesis of the learned Spencer. The truth, I apprehend, lies between these opinions; and I refer the reader to the Addition to the article CEREMONIES, in the *Dictionary*, for what seems to me, after much enquiry, to combine most probabilities; and these, judiciously adopted, account most honourably for many particulars, which are otherwise extremely embarrassing.

The Jews considered the Cherubim as of the utmost importance under the Levitical priesthood; yet they have lost their true representation. If the flame placed to keep the way to the tree of life were a Cherub, then this emblem is extremely ancient. Mr. PARKHURST finds resemblances to this symbol—in the West Indies; in the Temple of Elephanta, in the East-Indies; in Diana, (*vide* the Plates: DIANA OF EPHEBUS): in Proserpine; in Rhadigast, an ancient German idol; in Mithras, a Persian deity; in

the Gryphon, or Griffin, in Cochin-China; in Yahuith and Nasr, Arabian idols, compounded of a lion and an eagle; and in many other parts of the world. The opinion of this writer, seems to be sufficiently established to warrant the inference, that this emblem was not borrowed by the Jewish ritual from Egypt, only; but was, in its principles, at least, known and adopted among various (especially, Oriental) nations.

It is true, that a number of worthy and learned persons feel great reluctance in admitting a similarity between the Hebrew Cherub and the compound figures of the Heathen: nevertheless, when we reflect, that properly speaking, in the earliest ages there were no Heathen; but, that all mankind had the same object, and the same instruments, of religious worship; and when the various tribes of mankind were separated, each preserved a part, though each also lost a part: we shall perceive the probability that this figure, *inter alia*, with sacrifice, &c. might be in some degree preserved, at least as to its form, if not as to its import: and this consideration may abate that hesitation, which is common to thinking minds.

No. CLIII. OF SATAN. (No. 7, PLATE IV.)

I AM almost ashamed of discovering SATAN among the CHERUBIM; nevertheless, the enquiry may be pardoned, whether No. 7, Plate IV. be meant as a symbolical representation of that mighty adversary? This figure holds, in his two upper arms, weapons of injury—a whip with two thongs, and a double battle-axe, in one hand; in the other, an axe, a poignard, or dagger, and another battle-axe: in his lower hands he holds a rod; and a pair of scales; to denote that he is not to exceed the just weight, and measure, of the evils he inflicts. Is not this the ANGEL OF PUNISHMENT?—the *agent of retributive Justice*? whose office it is to distribute “battle, and murder, and sudden death,” among the sons of men: who, for the greater rapidity in his office, is furnished with *four* wings; yet whose infliction is limited, and controlled, by the scales of impartial justice. *Vide* Ezekiel chap. ix. Rev. vi. 6. vii. 2, 3.

May the same be the import of No. 1, which holds in his hands two rods, about the length of five feet each, judging by the height of his figure? The scorpion's tail, appended to this figure, is an emblem of disaster; because the sting of the scorpion (often fatal in the East) is in his tail.

Allusions to *weighing* the characters of mankind, are frequent in Scripture; “Thou most upright dost *weigh* the paths of the just,” Isaiah xxvi. 7. “Let me be *weighed* in the balance of justice,” Job xxxi. 6. “Thou art *weighed* in the balance, and found wanting,” Dan. v. 27. “By the Lord actions are *weighed*,” 1 Sam. ii. 3. There is also a remarkably emphatic expression, which does not appear in our translation; Acts vii. 60.—the dying Stephen prays, “*Lord, weigh not out to them this sin*, (*ἰνα ἑκ τῆς αἰτίας αὐτοῦ τὴν ἀμάρτιαν ράβῃ*) meaning, a punishment proportioned to the guilt of it—“weigh not out to them a retribution adequate to this flagrant iniquity.”

Under the article ANGEL, in the *Dictionary*, we have hinted at the probability of *loyal* angels being, occasionally, agents of punishment: and have taken what seems to be a strong distinction, between *loyal* and *rebellious* angels—that *loyal* angels may punish for crimes committed; but may not tempt to the commission of crimes:—meaning to say, that punishment, simply in itself, may be perfectly free from malice, *malevolentia*, toward the party suffering under it; and may even consist with much sorrow on account of the necessity for inflicting punishment, and much sympathy with the sufferer: whereas, to propose temptations, to provoke, and stimulate to the commission of evil, by delusive representations of its pleasures, or its profits;—or by taking advantage of natural passions, propensities, bias, &c. or of accidental circumstances of time, place,

situation, character, opportunity, &c. I say, to heighten, by commendation, the supposed enjoyment arising from crime, or to provoke to the commission of crime, is utterly abhorrent from the character, station, duty, nature, and disposition, of a *holy* and *loyal* angel. We shall, therefore, *first*, examine the import of sundry passages, where the agent of punishment, simply taken, seems to be the *person* referred to, by the term *Satan*; which, probably, will set those passages in a light not only different from, but more distinct and clear than, what they are usually viewed in, [well aware, that over all allusions to spiritual existence, there is a veil of great obscurity; and, therefore, intent on preserving a becoming modesty in treating what relates to them]. Afterwards, we shall select a few passages, not only irreconcilable with the general maxims of piety, but with any good purpose which can possibly be combined in punishment; while nevertheless, such passages are referable to a *Satan*—consequently, to a character of a description very different from the former.

No. 1. Will this idea explain the passage, Eccl. v. 6. "Suffer not thy mouth to cause thy flesh to sin, [wanton discourse leads to impure actions]; neither say thou before the *angel* [of punishment, when he is commissioned to chastise thee], that it was an error, [a mere trifle, an inadvertence, a *peccadillo*] wherefore should God be angry at thy voice [the discourse above alluded to] and dissipate—waste—decay, the works of thine hands?"—thy labours in life: by that diminution which is the natural consequence of illicit gratifications, and which the angel of punishment inflicts for the "*wages of thy sin*," striking thee and thy works with a debilitating consumption. See No. 5.

No. 2. We read 2 Sam. xxiv. 16. "The Lord sent a pestilence upon Israel the angel [of punishment] stretched forth his hand, and smote the people:" compare this with 1 Chron. xxi. 16. "David saw the angel [of punishment] having a *drawn sword in his hand*,"—analogous to the axes, dagger, and rod of our figure.

No. 3. The same idea appears, in Numb. xxii. 23. "The angel [of punishment,] stood in the way for an adversary (*now* as a SATAN) against Balaam—with his *sword drawn in his hand*," see ver. 31. Will it also apply to Judg. v. 23. "Curse ye Meroz, saith the angel of the Lord"—whose office it is to punish:—also, to Psalm xxxv. 5. "Let the angel [of punishment] of the Lord CHASE them—[i. e. *drive them before him*, in a military manner—pursue them]; let their way be dark, and slippery, [so that they cannot see, or escape] and the angel of the Lord following them"—with vindictive energy. Strong language this!—strong eastern painting!

That this notion continued in later times, appears from the Apocryphal History of Susanna, verse 59. "The angel of God waiteth *with his sword*, that he may cut thee in two."

No. 4. The Prologue to the Book of Job, certainly supposes that the angel of punishment *by office*, appeared in the court of heaven; and, therefore, however this article might begin by being "almost ashamed of discovering Satan among the Cherubim,"—yet, if this Satan be simply the minister of punishment, under Divine direction, and sometimes,—as in the case of Job, the minister of *probation*, only, rather than of punishment, (though even Job deserved *some* punishment, as he acknowledges), there is no reason why he should be ashamed of his office, any more than Judges are, who, though frequently ministers of punishment, are not therefore excluded from the royal presence; but on the contrary, their office is considered as dignified and honourable: i. e. punishment without *malevolence* does not pollute the inflictor.

Consider the destruction of Sodom, Gen. xix.—of Egypt, Exod. xii.—of Sennacherib, 2 Kings xix. 35. also, Josh. v. 13. Job xxxiii. 22. Psalm vii. 12. Luke xii. 20. &c.

These passages are from the Old Testament; the following are from the New.

No. 5. Will this distinction explain 1 Cor. ch. v. 5. *q. d.* "As the design of punishment is reformation of the sufferer, *I command you*—not, yourselves, to molest the party, but—to *deliver such* a transgressor *unto Satan*, the proper angel of punishment; that he by his castigations and afflictions, may bring the criminal to a sense of his duty; even should those afflictions terminate in *the destruction* (of his person; perhaps, rather, of his fleshly powers, or appetite) *of the flesh*, in order that the more important part of the man, *the spirit*, may be saved in the day of the appearance of our Lord Jesus." This passage seems to include an allusion to the same principles as those of No. 1, because, 1, The criminal is he who had committed fornication; and such fornication as the gentiles abominated: 2, The sense of *ολιθρον* rendered *destruction*, is, loss, injury, *exitium*, *strages*; whatever is pernicious; and ultimately deadly; death:—so that it seems closely to correspond to the *consumption*, and *wasting* debility of person, of the former article, (though indeed, there, I conceive, the allusion is both to person and property) as it arises from the same cause, and (without repentance) would have the same fatal issue. 3, That *σαρκος*, *flesh*, has the meaning here intended needs no proof: and this affords a glimpse of the punishment inflicted on the Corinthian: he suffered defeat—impotence—in that very article whereby he had transgressed.

No. 6. Is this the import of 1 Tim. i. 20.? *Hymeneus and Alexander*, *I have delivered*—put into the hands of *Satan*, the angel of punishment, *that they may learn* the lesson (as we teach children at school, by the terror of the rod, *παιδευθωσι*) *not to blaspheme*.

No. 7. Is this what the Apostle had in view, in his own case—2 Cor. xii. 7. *Lest I should be exalted above measure, there was GIVEN*—favourably, kindly, *to me a thorn in the flesh* [a bodily infirmity] *an agent, a Satan*, (*ἄγγελος Σαταν*) of punishment, or rather of probation, and exercise of patience, faith, &c. to produce humility. *Upon this infirmity*, *i. e.* for its removal, or at least its moderation, that it might not appear to be, nor be prolonged as, a punishment, [nor operate as an impediment to the usefulness of my ministry] *I besought the Lord* repeatedly: if so, this case is analogous to the probation of Job, under the agency of Satan. Hence we see, as the pious Mr. HENRY might say, that *afflictions*, *i. e.* sufferings, are not always *inflictions*, *i. e.* punishments.

No. 8. There is an inference 1 Cor. xi. 10. which has perplexed, and continues to perplex, the learned, "a woman ought to have on her head a *subjection*—or token of being under modest restraint [*Vide FRAGMENTS, "Of Eastern Veils," No. CLIX. CLX.] BECAUSE OF THE ANGELS*," *ἄγγελοι*:—read *ἀγγελαιους*, *on account of the vulgar*, says one: *δια αγγελιας*, *at home*, says another; or, *δια τας ὄχλους*, *on account of the multitude*; or, because of SPIES: and this is rendered plausible by referring to James ii. 25. where the spies sent by Joshua are termed *angels*, *i. e.* *messengers*; and in the LXX. the men who escaped to tell Job are called *angels*—*relators*—of what they had seen: and, besides Homer in epic poetry, several of the Greek tragedians use the word *angels* in this sense. But, if it were allowable,—merely by reading the word in the singular, instead of the plural, ANGEL for ANGELS (*δια του αγγελου*, instead of *δια τας αγγελας*) and referring it to the angel of punishment, the scope of the passage would agree with those already adduced: "let her be veiled, lest the angel of punishment should chastise her want of decorum."

I conclude, from these instances, that we risk nothing in supposing that loyal angels may sometimes be employed in offices of punishment; punishment included in the kind purpose of reformation.

Let us now enquire whether some things are not said of a *Satan* of a different kind; or, at least, whether Scripture does not allude to circumstances, utterly irreconcilable with the character of holy and happy spirits, under any official capacity, or employment, whatever.

Mat. iv. 1. 3. &c. "Jesus was *tempted* of the Devil."—i.e. to sin: to despair, to pride, &c.

Mat. v. 37. "Let your discourse be simple and direct; for oaths and swearing, &c. come *from the Evil One*." So the words may signify as they stand; but some copies read explicitly, *from the Devil*.

Mat. xii. 26. "If Satan *cast out* Satan:"—this cannot signify two messengers of punishment sent from the same beneficent Deity: as it implies a contradiction, an opposition, in the purposes of these Satans.

Mat. xiii. 39. "The enemy that sowed the tares, which shall be burned, is the Devil."

Mark iv. 15. "Satan cometh and taketh away the word sown in their hearts," &c.

John viii. 44. "The Devil was a *murderer* from the beginning: he is a *liar*, and the father of it." Verse 41. "Ye do the deeds of your father; who prompts you to murder me." Verse 40.

Acts v. 3. "Why has Satan filled thine heart,—to *lie* to the Holy Ghost?"

Rom. xvi. 20. "The God of Peace shall shortly bruise Satan under your feet."—Not the holy angel of punishment, but, an adversary of the soul, &c.

1 Cor. vi. 3. "*We*—human persons—*shall judge*—condemn—*angels*:"—surely not holy angels;—but, "though we are but men, yet our piety shall condemn the impiety of our superiors by nature."

2 Cor. xi. 14. "False apostles transforming themselves into apostles of Christ, and no marvel; for Satan HIMSELF IS TRANSFORMED into an angel of light"—consequently he is no holy angel: for a holy angel can neither need, nor suffer, such *transformation*; which is, evidently, spoken of as contrary to nature.

2 Thess. ii. 9. "The working of Satan with all *lying* wonders, and deceivableness of *unrighteousness*."

James iv. 7 "Resist the Devil, and he will flee from you."

2 Peter ii. 4. "God spared not the angels that sinned, but cast them down to hell; and delivered them into chains of darkness, until the judgment."

Jude 6. "The angels which kept not their first estate, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day."

The passage Rev. xx. 2. (τον δρακοντα—τον ὄφιν—τον αρχαιον—ὃς ἐστι διαβολος—και ο σατανας—ὁπλων) might almost pass for a modern Old Bailey indictment, in which special care is taken to identify the culprit, by a sufficient number of *alias*'s. An angel from heaven, having the key of the prison of the abyss, and a great chain, to secure his prisoner, "apprehended—the Dragon—*alias*, the Serpent; the Old One—*alias*, the Devil—*alias* the Satan—*alias* the Seducer of the World"—who was sentenced to a thousand years imprisonment. Can this passage possibly be descriptive of a loyal and honest character? Throughout the *Revelations*, the same idea may be observed.

Now I think it follows demonstrably—no holy angel would tempt the Son of God—nor promote lies, murders, deceivableness, unrighteousness, cursing and swearing, hypocrisy, &c. &c. all which are attributed to a Satan: i.e. the Devil.

The importance of this article will repay the reader's attention: the writer is very far from wishing to obtrude his sentiments: let the candid and intelligent determine on this representation of the subject.

Perhaps, after we have well considered this double usage of the word Satan, we shall more readily attend to the probable history of it:—as follows:

Much has been said respecting the word *Satan*; and that the ideas connected with it are subsequent to the Babylonish captivity: in proof of the contrary, the [late] Bishop of LANDAFF has referred to Psal. cix. 6; "let *Satan* stand at his right hand;" as well as to the "*Satans* the sons of Zeruiah," 2 Sam. xix. 22. I add, that it appears by the story of Balaam, quoted above, that the word was used long before; and it answers

perfectly well to the sense of *adversary*. Nor is it clear on what principles, in the case of Balaam, it can be rendered *accuser*, unless it might be understood thus—"the angel of the Lord stood in the way, to remonstrate against his proceeding;" i. e. to *accuse* him of his criminal intention; for so we find he does; and indeed, he rather remonstrates and accuses, than punishes It may be queried, therefore,

1, Whether in early ages, *e. gr.* under the Hebrew republic, the word *Satan* signified much, if any thing, more, than simply an *adversary*—an *accuser*—a *remonstrant*; one who "takes to task," as our familiar expression is: but, 2, After the institution of monarchy, such an agent of punishment being a constant attendant on a court, the *capigi bacha*, *mercurar*, or chief executioner, [*vide* 1 Sam. xxii. 17; 2 Kings xxv. 8; Jer. xxxix. 11, 12; Jer. lii. 12; Dan. ii. 14.] often also the *accuser*, was an idea which became involved in the word *Satan*: then, 3, Because this *accuser* received a *profit* from the spoils of criminals condemned, the sense of rejoicing in the condemnation of those accused, became gradually connected with the word: and, 4, It being notorious that such an one who had exercised this office of *punisher*, had beheld with pleasure the commission of crimes, and had laid temptations in the way of culprits, whom he hoped afterwards to punish, and to turn their spoils to his profit; all these ideas at length united in the word *Satan*: an *adversary*—who *accuses*—and who takes such delight in accusation—that he tempts unwary souls to transgress, for the sake of enjoying the gratification attending their punishment.

Whoever had remarked the conduct of a *public accuser* in a neighbouring nation, and with what satisfaction, and self-gratulation, he sent great numbers to the *guillotine*, may form a pretty good idea of part of the character of *Satan*: a character which one should have hoped had not existed among men; yet, of which the instance referred to unhappily forbids our disavowal.

If this history of the word be admissible, we may perceive much stronger ideas attached to it in later ages than anciently: or, perhaps, a milder and a stronger sense, according to circumstances: and this statement not only refutes those who affirm that it was altogether a Babylonish term, and of Babylonish import; but it shews, *first*, how an *adversary*, a *Satan*, might "rise up against Israel, and prompt David to number the people;" how David might be "a *Satan* to the Philistines," 1 Sam. xxix. 4. how "*Hadad* and *Reron* might be *Satans* against Solomon," 1 Kings xi. 23. and in this simple original sense of the word, how Peter might be "a *Satan*" to Christ, Mat. xvi. 23: he might take him to task—remonstrate, &c. unseasonably. *Secondly*, It shews how a loyal angel might perform the office of a minister of punishment; and be honoured while so doing—[and this supposition cannot be relinquished:]—and, *thirdly*, since these are human ideas transferred to celestial and spiritual existences, and since we have found so great depravity among mankind as rejoicing in the sufferings of others, what forbids our transferring this idea also to a spiritual being? We should remember, that even in treating celestial subjects, we must conform to human ideas, as we must adopt human language: notwithstanding we are aware that whatever is human, is absolutely incompetent to the subject under discussion.

This sense of an *accuser*, seeking for materials and occasions of accusation, illustrates 2 Cor. ii. 11, "to whom ye forgive, I forgive; lest *Satan* should circumvent us:" should explore, and discover, a *some what* which he may form into an accusation, (should *libel* us, as the Scotch law-term is) and should find it in our want of harmony, and concord: "for we are not ignorant of his devices," his meditations and plots, which are always directed to the discovery of imperfections, and faults, among brethren; and to deriving advantage from them in the way of accusation.

The apostle seems to reason on the same principle, 1 Cor. vii. 6, 'If married persons

separate by consent for a time, yet let it not be for too long; lest before the expiration of that time, Satan should, in some unguarded moment, take advantage of natural passions, and tempt by soliciting to incontinency—either (1) of the parties with each other; who thereby might break the [vow, or] engagement, whereby they were separated, and so their consciences be wounded, as for a crime; or (2) either of the parties with another person.' But, perhaps, this passage should be read thus: '*Defraud not one the other (except with consent, &c.) lest Satan tempt you, and the issue of his temptation be incontinency; to the commission of which, over-prolonged, or enforced, continency might furnish him an advantage; though designed to the very contrary by the parties.*'"

Satan is also said "to go about seeking whom he may spoil, as a lion prowls around a habitation, or a fold, seeking whom he may devour." These ideas, with some others, the reader may perhaps discover in the following quotation: which seems to be pretty strongly descriptive of some parts, at least, of the character of Satan.

"The Bostandgi Bachi, who of all the exterior officers of the Seraglio is *most frequently in the presence of his master*, and whose duty it is *to give him an account of all irregularities, and disorders*; and who frequently goes his rounds to discover them, in one of his maritime excursions happened to come as far as Buyukdera. [Compare the prologue to the Book of Job].

"The moon began to appear, and a dead calm invited us to go upon the water; when the confused cries at a distance, of *persons beaten, and others beating them*, proclaimed the arrival of the Bostandgi Bachi. Mice are not more in haste to run away at the approach of a cat, than all the women now were to hide themselves. The dragoman's lady, and Madame du Tott, who had nothing to fear, alone dared to abide the coming of this great officer, who quickly made his appearance in a barge manned with four-and-twenty rowers. He had been to *chastise the irregularities of some drunken persons, and lay hold of some women*, a little too gay, who had fallen under his notice. . . . A fisherman, being interrogated which way the Bostandgi Bachi had taken, spread a still greater alarm, by informing us, that after *having landed, without noise*, at the kiosk of a Grecian lady, and *listened for some minutes to the conversation* which passed in it, that officer, accompanied by several of his attendants, had scaled the windows. . . Further intelligence relieved the company from the anxiety of impatient curiosity—'Lay aside your fears,' said the bringer of it, to one of the strangers of our party; 'your cousin and her friend have been let off, for *all the diamonds, trinkets, and money* they had about them: there was no room for hesitation; the Bostandgi Bachi surprised them; ordered them to be taken on board his barge, and conveyed to prison; his avarice at length rendered him tractable, but he has left them much less pleased with their evening's entertainment than they expected to have been.

"As we passed by the houses on the shore, we amused ourselves by making remarks on their possessors, who from their kiosks made the like remarks on us; and *I collected as we went along, a great deal of information, which had it been known to the Bostandgi Bachi, he would have derived from it a considerable advantage.*" Du Tott, Part I. 43, 101.

* * If we knew precisely how closely the assemblies of the first Christians were watched by the heathen, probably we might better understand the term *angels* in No. 8. Pliny's Letter to Trajan, A. D. 106, seems to hint at spies of more than one description; he mentions *libellus sine auctore*, an information without a name annexed:—*alii ab indice nominati*, Christians were not accused by name by a regular informer:—and Trajan's answer apparently alludes to secret agents *sent out*,—*Conquirendi non sunt*, they are not to be sought for. Were not these spies, whose object was cruel profit, derived from detected improprieties, *Satan's*? The vile reports afterwards raised of Christian worship; possibly, originated in neglect of the Apostle's caution.

No. CLIV. CONSIDERATIONS ON JOSHUA'S MIRACLE OF
STAYING THE SUN AND MOON. (WITH A PLATE.)

AMONG the services unintentionally rendered to Sacred Literature, by a late notorious attack on Christianity, we must reckon the able Answers to which it gave occasion. That by the [late] Bishop of LANDAFF was conspicuous both for matter and manner: nevertheless, if a statement more correct than occurred to that excellent writer, of any event of Holy Writ, might be laid before the public, all who are acquainted with his Lordship's candour will be persuaded of his gratification with the attempt, though it might proceed on principles different from what he had adopted. I must acknowledge, that on the subject of Joshua's miraculous Detention of the Sun and Moon, I have never been able to acquiesce in the reference made by his Lordship, as heretofore by others, to the report of Herodotus, respecting certain ambiguous expressions of the Egyptian priests; nor to the yet more distant annals of the Chinese empire; as alluding to that event. The latter are too little decisive, and of too indistinct authority to be relied on; the former, I conceive is capable of a very different explanation and application.

The miracle of the staying of the Sun and Moon by Joshua, being a *geographical* and an *astronomical* fact, must be examined and vindicated on *geographical* and *astronomical* principles: which is what this number humbly proposes to attempt.

I would willingly omit a *verbal* examination of the passage; but, as it is indispensable, the reader will pardon it. It stands thus, Josh. x. 9, &c. "Joshua went from Gilgal—attacked the enemy at Gibeon—drove them towards the *ascent* to Bethoron—to Azekah—to Makkedah; as they were *descending* from Bethoron, a violent hail-storm overtook them; and by *this* was the chief slaughter of them made. Then spake Joshua to the Lord, and he said, in the eyes of Israel, 'Sun (*שֶׁמֶשׁ* *shemesh*) in GIBEON continue; and Moon (*יָרֵחַ* *irech*) in the valley of AILUN.' And the *shemesh* continued, and the *irech* stayed.—Is not this recorded in the book of Jasher?—"and the *shemesh* stayed in the partition—division—of the heavens; and did not make haste to set: like unto a whole day:" *i. e.* it produced a whole *nucthemeron*, or day (what we should now call of twenty-four hours) of light. This seems to have been the opinion of the author of *Ecclesiasticus*, chap. xlv. "was not the Sun stopped by Joshua; and (*μία ἡμέρα ἕνεκεν πρὸς δύο*) *one hemera*—DAY-LIGHT—made equal to two? *i. e.* instead of being twelve hours long, it was twenty-four.

By way of shortening criticism, it is assumed, 1. that *shemesh* signifies the *light* issuing from the Sun; not the *body* of the Sun, itself: as Exod. xvi. 21. Deut. xxxiii. 14. 1 Sam. xi. 9. Eccles. xi. 7.

2. Also, that *irech* signifies the *light* reflected from the Moon; not the *body* of the Moon itself: as Deut. xxxiii. 14. Isa. lx. 20.

3. That *וְיָ חֵצִי* (the division) may be taken for the *horizon*; that being the natural *division* of the heavens, into (1) the upper heavens, those visible to the spectator—those above the horizon, as astronomers speak; and (2) the under heavens, those beneath the apparent horizon; those concealed from view: whereas, there is no natural division or distinction in the *zenith*, the center of the heavens, neither at noon-day, nor at any other time, wherefore that should be thus denoted: all such ideas are subsequent to the introduction and use of time-measurers, which are now become so common among us, that we find it difficult to conceive of their absence, or non-existence; and to make adequate allowance for the rough calculations of early ages.

4. That

4. That Gibeon was, as its name imports, a hill ; or, a town situated on a hill.

5. That Ajalon was a valley ; or, a town in a valley. There are not less than five or six Ajalons mentioned in Scripture. Opinions have fixed on different towns, as that referred to by Joshua. Reland selected the Ajalon in the tribe of Dan. Others refer to 2 Chron. xxviii. 18, and conclude it was west of the Dead Sea, and south of the tribe of Judah ; or, perhaps, the valley of AILEH, where David slew Goliath ; which is rendered by Aquila and Theodotion, Κολάδα δρυος, “ the valley of oaks.” Schulzius says, (*in loc.*)—*Ajalon Benaminitarum, Eusebio teste versus orientem tribus millaribus ab urbe Bethelis distabat ; et prope Gibeam Saulis, et Raman sita erat ; hæc igitur Ajalon, sita in regione ea quam penetraverat Joshua, nota ipsi erat : i. e.* “ Eusebius says, that Ajalon of the Benjaminites was three miles east of Bethel, and near to Gibeah of Saul, and Ramah.” “ This,” says he, “ is the Ajalon which was situated in that part of the country into which Joshua now penetrated,” and therefore was the Ajalon to which that warrior alluded. .

Perhaps, as the word is evidently derived from AIL, an oak, the “ valley of oaks” is all that is meant by Ajalon ; we shall see, that wherever we place it, is of little consequence to our following reasonings. It must have been a valley into which the moon shone ; but, what purpose could the moon shining into a *distant* valley, answer on this occasion ? Was is it not rather a valley *near at hand* (for valleys of oaks were common enough in Judea), wherein the enemies were posted, to dispute the passage, or, at least, wherein Joshua expected to find them, and desired the light of the moon, that he might distinguish, and attack them.

6. The Book of Jasher, we suppose, contained among other records, a metrical history of this event, from which the words quoted are appealed to as authority (*vide BIBLE, sub init.* in Dictionary), as our Saxon History of England, which, in like manner, is in verse, might be, to establish any particular fact. So that on the whole, the following lines, though a paraphrastic versification, may give a tolerable idea of the import of the passage quoted, and the nature of the original appealed to.

Thou Solar beam ! thy steady light prolong,
In level streams on hill-placed Gibeon :
And, in Ajalon's vale, thou Lunar ray,
(Yon oak-o'ershadowed vale) thy strongest light delay !

There are two words used to denote the *delay* of these lights : “ Solar rays upon Gibeon (דום דום) *stay* ;” the word expresses equability, evenness, being LEVEL : *i. e.* suppose, the sun being near the edge of the horizon, its rays shining on the hill of Gibeon, appeared level, and parallel to the plane of the earth, to the general extended country then within the spectator's view ; *q. d.* “ Solar rays *shoot level* upon Gibeon :” the use of this word strongly depicts the evening time of the day ; for the Solar rays can be *level* only morning and evening : and this miracle did not happen in the morning. And the Lunar ray remained level ; and the Lunar ray (עמד עמד) *stayed*—CONTINUED—subsisted—was sustained, or supported, in the same condition—*maintained itself*—*i. e.* stood equally bright and luminous during the whole time of the miracle : not in the same place ; but in the same power—effulgence. Shakespeare has caught,—from nature, doubtless,—the very image of what we conceive to be the precise meaning of this poetical phrase :

How sweet the Moon-light ~~sleeps~~ upon this bank !

Merchant of Venice, Act vi Sc. 1.

We hope no one will insist that the expression is to be taken strictly, and referred to the length of the day, "and there was no day like this;"—since in other parts of the world there are such days; but, rather, will connect, as our translation does, the notice of the day with "the Lord's hearkening to the voice of a man;" though, indeed, if the idea be restricted to Judea, there has been no day since, like that of Joshua; as there had been none such before it.

Thus we have stated the verbal history of this event; and to this agree the phenomena of Nature: for, When is the light of the Sun most noticeable, most resplendent, on *elevated objects*?—when the Sun is near to setting. When is the light of the Moon most likely to irradiate *a valley*?—when the Moon herself rises high in the heavens.

We suppose the reader begins to perceive the course intended in further considering this subject; at least, we hope he is prepared to grant, the only thing requested of him, that Joshua saw the objects respecting which he spake. *E. gr.* that looking toward the Sun, he beheld the place of that luminary; and its rays shining abroad: then turning towards the place of the Moon in the heavens, he beheld that luminary also; so that both luminaries were above the horizon (therefore visible) at the time when he uttered these words: "Thou Sun—thou Moon." This supposition is, surely, very reasonable; and, indeed, undeniable: but its consequences are important, and influence the whole history. It leads to several enquiries; *first*, at what period of the lunar course could such an address take place? *Secondly*, having ascertained the age of the Moon,—what time of the day does that imply? *Thirdly*, What was the time of the year?

On a history so ancient as the present, we must be content with *approximation*: we shall not even endeavour at precision; because we would not be thought to strain our principles; nevertheless, we shall approach near enough to accuracy to receive as great satisfaction as can reasonably be expected.

OF THE TIME OF THE MOON'S AGE.

1. It could not be *precisely* AT the FULL of the Moon; because, the Moon when at full, rising when the Sun sets, *i. e.* as one luminary comes up above the horizon, the other descends below the horizon, both luminaries could not be visible at the same time; so that a person first addressing one, might instantly afterwards address the other: *a fortiori*—it could not *possibly* be AFTER the full Moon.

2. It could not possibly be AT the NEW Moon; because, the Moon being then in conjunction with the Sun, and her dark side turned toward the earth, no light is deflected from her, to render her visible: neither is the Moon visible, immediately after her conjunction is passed, she requires a day or two to make her appearance; and when she does make her appearance, her light is not worth wishing for; it is but weak and feeble; and till the time of her first quarter, affords little benefit. Moreover, though the new Moon rises early in the evening, yet she sets so soon in the night, that long before she could have answered Joshua's purpose, long before morning, she would have disappeared. This reasoning applies, in proportion, to her following phases, till her first quarter, &c.

This statement restricts the time when the Moon could be thus addressed, to her second quarter;—the interval between the first quarter, and the full of the Moon: say therefore *nearly*, but not quite *full Moon*.

OF THE TIME OF THE DAY.

Secondly, At what time of the day could this address take place? 1. Not in the morning; because then the Moon was much under the horizon, consequently *invisible*. 2. Not at noon; because then she was only rising toward the horizon, consequently

she continued invisible: she even continued invisible till the after part of the day: and when the Sun was fast declining, and approached toward setting, she would shew herself above the horizon, and would continue rising, in her progress toward the meridian. In our climate she would become visible by her light, about five, six, or seven o'clock; say five o'clock; so that by seven o'clock she was considerably elevated in the heavens.

The position of the Moon being ascertained, we are enabled to infer that of the Sun; because, it being nearly full Moon, the Sun was *nearly* in the opposite point of the heavens, such being the *natural* position of these heavenly bodies. All these circumstances imply, that, the time of the day was neither morning, nor noon, but so near to evening, that Joshua, fearing he should not have day-light enough, ardently desired its prolongation: this had been absurd in the morning; and little better than absurd at noon; but, toward evening, when day-light was about to fail, it is very natural that its continuance should be desired by a general, who hoped, by an acquisition of time, to give his enemy an entire defeat. How many generals since Joshua, have wished for a few hours more day-light! but they would have been thought *mad*, had they thus expressed themselves in the early part of the day.

Observe, how accurately this statement agrees with the language used: "the Sun shine abode level upon the horizon—division—of the heavens:" *i. e.* almost, or quite touching the horizon; and passing over to Gibeon; as we have already hinted: but, here the light of the Sun stayed—delayed—waited.

OF THE TIME OF THE YEAR.

Thirdly, We enquire, at what time of the year did this occurrence happen? This appears to be not quite so demonstrable as the former particulars; nevertheless, we shall approximate pretty nearly to it, by the following considerations:

1. Joshua had marched all night (by moon-light, on the principles adduced above) it should seem, therefore, that it was not the winter season.

2. Joshua crossed the Jordan on the tenth day of the first month:—say (as we do not mean to be strict) the fifth day of April. The first passover was held the fifteenth day of the first month; April 10. Allow for the taking of Jericho, of Ai, the ceremonies at Ebal, &c. two months; which brings us to June 10; if this be thought not enough, add another month; as any time in June, or early in July, will answer our purpose. It is not to be supposed that the Gibeonites would delay till the autumn their league with Israel; but rather, that they contrived, and executed it directly: and the history shews that the confederate kings attacked them almost immediately. The time then was about Midsummer; perhaps a little later.

Now it is well known, that for some weeks before and after Midsummer, the Sun is in his highest northern station; where he seems to continue without variation, so that at this time many days together are of apparently equal length; and at this time he never sinks below the horizon sufficiently to suffer total darkness, or night, in our own climate; and the same effects follow, in proportion to difference of latitude, in Judea.

At London the length of the longest day, and those adjacent to it, is sixteen hours and a half; and the twilight (not night) is only seven hours and a half:—if we transfer this idea from the latitude of London, 52 deg. 30 min. to that of Judea, 35 deg. 30 min. we shall find, that the longest day at Jerusalem is about fifteen hours: to this add a twilight of an hour and a half; which doubled for evening and morning, makes three hours; in all *eighteen hours* of *natural* light:—so that, to maintain the solar light, during the remaining *six* hours, until it would *naturally* have risen again in the morning, would answer the nature and the purposes of this miracle.

Here we ought to consider (1) that, as at noon, the light of the Moon was not wanted, because that of the Sun was abundantly more brilliant, and quite sufficient of itself (as indeed it was during the whole afternoon, and evening) so, as the Moon was at, or near, the full, the lunar light was of considerable brightness in the absence of the Sun. And (2) that Joshua did not want, for his military operations, that intense vivacity of light which some arts require; but if he had light enough to distinguish his enemies from his own troops, at hand, and to perceive any body of them at a small distance, in their flight, he had enough *for his purpose*. If it be supposed, that the Moon did not yield light enough for this, or that the lunar rays did not enable him to see to a sufficient distance, nevertheless, it would be perfectly indifferent to him whether he received his light from one fixed point of the horizon, or whether the light kept moving on along the horizon, to the point where day-break would naturally begin. Certainly, also, it was not necessary, that the Moon, in order to bestow her light, should be fixed in one identical station during six hours, or even during one hour, the advantage of her light would be exactly the same, if she kept on her course; she might, in either case, shine with undiminished lustre, into the valley of Ajalon, or any other valley. And if we suppose her to have risen at five o'clock in the afternoon, she would be pretty bright by seven o'clock, (say sun-setting,) very bright at eight o'clock; and so would continue, in the mid-heaven, till three or four o'clock the next morning; when the Sun rising would amply supply her place.

These considerations lead to the conclusion, that there was no necessity that the Moon should be fixed and stationary in one point in the heavens, during the whole of this night; or, indeed, during any part of it.

Having adverted to the natural annual situation, and effect, of the Sun at Midsummer, in the latitude of London, we may now perceive, that what was a miracle of protracted light in Judea, would have been a much less (a shorter) miracle at London: since, had the solar light by any means been elevated ten or fifteen degrees, during an hour or two, it would have shone all night upon London. Advancing, therefore, toward the pole, if at the north of Scotland, or the Shetland Islands, the light had been elevated *half* that quantity, and during *half* that time, it would have shone all night there: as at Iceland, Norway, Sweden, &c. without *any* unusual elevation, it actually does shine all night, at the Midsummer time of the year. This fact does not rest on astronomical calculations only, there are hundreds of witnesses of it; any person who has been a Greenland voyage, is sufficient evidence, and will confirm it; he will describe the course of the Sun as circulating all around the horizon, but not sinking below it; not merely during one night, but during a whole month, or two months; making perpetual day, and being constantly visible.

It is well known that the chief, if not the only, objection, to this miracle, is, that it disturbed the whole progress of Nature: if it stopped the Sun in his course, it must have made a double day to a whole hemisphere; and a double night to the other hemisphere; with all their attendant effects. If it delayed the Moon in her course, it must have made this month (or lunar revolution) longer than any other; must have kept the *tides* stationary, or have increased them so exceedingly where it was high tide, that great inundations must have ensued; while the want of water would have been equally felt where it was low water. We think we have seen reason to conclude that the lunar orb was not stopped one moment, but kept on her course; yet maintaining her brightest beams on the valley of Ajalon, and the country adjacent, where the enemy were flying, (for the history itself expresses that they did not stay all night, in the valley of Ajalon, or on any other spot, but fled to a great distance: consequently, when they were gone, the Moon's light might be spared from this valley.) On the same principle

we have suggested the perfect indifference to Joshua, whether the solar light were fixed in one point, or whether it kept moving along the horizon ; provided it gave him light, that was all he minded ; and this it would equally do, in motion, as it rest.

This statement of the subject answers every objection respecting the injury done, by disturbing the progress of Nature, since it shews, that in fact, the progress of Nature was neither delayed, nor accelerated, but maintained its regular proceeding. And this becomes conclusive, if we adopt the idea, that as the Moon was not delayed in her course, so neither was the Sun : but, that his light kept moving along the horizon that night, in Judea, as it does now annually, in the Shetland Islands, or at Tornea, in Lapland : where the *body* of the Sun (which we have observed, is not necessary in this miracle) is visible at midnight, before and after the solstice ; and where it was seen by an inquisitive traveller, who not long since left England, in order to be able to say, that he had seen the Sun at midnight ; and who has given us a print of it in his Travels. [See also Skioldebrand's Journey to the North Cape, 41, 61. or Acerbi.]

We have dwelt on this principle, because our wish is to *insist*, in reply to objections which have been started, that the apprehended dreadful effects, accompanying the detention of the Sun and Moon, as usually understood, from this history, are wholly void of foundation ; and that the miracle *might* take place, without any such tremendous causes for alarm, and astonishment, as some not very kind friends to Revelation, have had the *goodness* to proclaim and lament.

The intelligent reader will suffer a repetition of these reasonings, in order to present the whole at one view, and to enforce their conclusion.

1. The time of the year was about Midsummer : because, it must have been *after* April ; and the quantity of business transacted seems proportionate to the quantity of time allowed for it. N. B. Hail-storms are frequent in summer, but are rare in winter, especially in the East.

2. It was at nearly full Moon, because, then the Moon would be visible in the heavens at the close of the day ; yet would shine all night till the next morning.

3. It was toward the close of the day, because the Sun's rays are *level* only at morning and evening, and the time could not possibly be morning : also, because before the evening of the day, there was no occasion for the desire of prolonged light."

4. If the *light* of the Moon was wanted, she could dispense *that* while pursuing her course ; so that there was no need for her standing still, in order to shine on any supposed spot, whether Ajalon, or elsewhere.

5. If the *light* of the Sun was wanted, his rays might be so inflected as to enlighten parts much more south than they otherwise would have done ; and their motion might accompany that of his orb along the horizon : consequently, there was no need for keeping him standing still, in order to his shining on any particular spot, whether Gibeon, or elsewhere.

6. If there were no necessity for absolute cessation of motion in those heavenly bodies, the Sun and the Moon, then the whole progress of Nature was not interrupted by this miracle ; but though miraculous, it did not extend beyond the atmosphere of this terrestrial globe : nor did it affect the globe, throughout, but only a small part of the northern hemisphere, *viz.* from the latitude of Sweden to that of Judea ; and only for a small portion of time, *viz.* during six hours, at the utmost.

We shall be excused for winding up this dissertation, by noticing the passages usually alluded to on the subject ; as we conceive, that improper stress has been laid on them : "There is a surprising fact recorded in the Chinese Annals, to have happened in the reign of Yau, the seventh monarch from Fohi—that the Sun did not go down during the space of ten days." Modern Universal History, Vol. viii. page 385. The learned

authors say, "the time of this Yau corresponded to that of Joshua; and seems to refer to the miraculous solstice at his command." But since Joshua wanted only *six hours* of additional day-light, this story of *ten days* cannot apply to his miracle.

The same answer may be given to the very ambiguous notice, and indeed "inextricable difficulties" (says PARKHURST) of Herodotus's account. We shall use Dr. BELON's translation. "During the above period [of the reigns of the kings] the Sun, *they told me* had *four* times deviated from his ordinary course, having *twice* risen where he uniformly goes down, and *twice gone down* where he uniformly rises. This, however, had produced no alteration in the climate of Egypt; the fruits of the earth, and the phenomena of the Nile, had always been the same, nor had any extraordinary or fatal diseases occurred." Surely this prodigy could not refer to a *six hours'* prolongation of day-light.

Waiving all reference to the precession of the equinoxes, &c. &c. and to astronomical calculations, which this passage has been (unadvisedly) brought to establish, and which, if admitted, would upset the whole Mosaic cosmogony and chronology; we shall remind the reader, that we have already explained in No. cxxii. a passage of Herodotus, which the very recorder tells us, he considered as inexplicable. Now, on the passage under present consideration, we should recollect, (1) that the Egyptian priests certainly did not speak in Greek to Herodotus; but, he *translated* what they said in their own way and language; (2) that their expressions were, in all probability, *hieroglyphical*; and, referring to past historical facts, they might express in words, the *symbols* which recorded those facts.

First, then, In the course of the Nile, (which the Egyptian priests would call Egypt) there are bendings of the river wherein the passengers are at a loss to pay their devotions, the Sun appearing to rise in the west, and to set in the east: this is noticed by Pliny, and Bruce; but we shall only subjoin the following translation from PAUL LUCAS:

"From Hou we passed to Cassar, which is a quarter of a mile from the Nile; and although this village *is to the left* [*i. e.* going south, going up the Nile] *yet it is to the west*: because the river bends (*turns back; détourne*) in this place, to run south, as if it would remount to its source." Consequently, here the Sun, though rising in the east, *i. e.* to the left hand of a person going south, would seem to rise in the west. This might be of use to explain the passage, could we suppose Herodotus had mistaken a geographical, for a chronological, fact.

But we prefer, by very much, the conjecture, that because the history did little honour to their country, the Egyptian priests related it to Herodotus, without explaining their symbolical expressions: and he has faithfully given them; but, as in the former case, without understanding them. Now, we know, that in Scripture, the Sun, and Moon, and other heavenly bodies, denote *superiors*; the *governing powers* of states and empires; [so the Sun, Moon, and stars, *i. e.* his father, mother, &c. made obeisance to Joseph: this is the earliest instance we recollect of this application. See also Joel ii. 10. compared with Matt. xxiv. 29; Mark xiii. 24; Luke xxiii. 45. "the Sun shall be turned into darkness," &c. Rev. vi. 12; viii. 12.] and our notion is, that the same symbol will apply to this passage of Herodotus; and explain it, to the following import—"During the period of time wherein our kings reigned, as above referred to, the government had been twice wrested from the hands of the lawful prince on the throne:—(whether by conquest; or rather, by insurrections of the people)—so that what had been due authority, was degraded, and rendered vile; and what had been vile, usurped authority by violence: twice has power and influence been assumed by those who had no right to it; and twice have the lawful representatives of our progenitor Mizraim, &c. been reduced to the lowest condition: *the Sun, of government, contrary to Nature, rose*

in the west, and set in the east: nevertheless, the climate of Egypt, and the course of the Nile continued the same." Thus, as Herodotus sometimes contributes to explain Scripture, may Scripture contribute to explain Herodotus; when the ideas of both refer to the same objects; or, to similar modes of figurative expression.

. In addition to what has been said on the uncertainty whether Herodotus correctly understood the Egyptian priests, we must consider the doubts which have been started by the learned, Whether these priests, in the days of Herodotus, were accurately acquainted with the import of their ancient hieroglyphics; and whether they possessed authentic histories of their country. For—to say nothing of the devastations committed by Nebuchadnezzar, who ransacked Egypt; as foretold by Ezekiel, chap. xxxix. 19; xxx. 10. it is certain, that Cambyses, about 525 years *ante* A. D. conquered Egypt, pillaged the temples, and proscribed the priests: this tyranny lasted forty years: then the Egyptians revolted; but were subdued by Xerxes. About 463 years *ante* A. D. they again revolted, and so continued during five years. It was in this interval of five years that *Herodotus* visited Egypt: and the question, whether amidst such distressing revolutions the priests had preserved their books with their true interpretations, is, to say the least, attended with considerable difficulties.

EXPLANATION OF THE PLATE, No. 98.

The reader will consider this Plate under *two* distinct ideas: *first*, the GEOGRAPHICAL situation of the places; shewing the distances of the towns, and their relative bearings; without any reference to the light, or shadow, but merely as a MAP of the country. *Secondly*, as a kind of DIAL, entirely distinct from the former conception of it, and without any reference to the Map, or Geography, shewing only the hours, and distinguishing those hours during which the day-light, and twilight, continued, from those of the night; thereby ascertaining what proportion of time was required to unite the *last* day-light of the preceding day, with the *first* day-light of the subsequent day: in order to unite the two days into one continuation of light; which interval between these two periods of lights (*i. e.* the foregoing evening and the following morning) is the time of the duration of this miracle.

In order to render this principle more sensible to the eye of the reader, the Plate represents the supposed horizon which might be visible to Joshua; and is thus divided: the Sun, rising toward the north-east part of the heavens, preserved a continued course till it arrived at nearly the north-west part of the heavens; where, at half-past seven o'clock, it is supposed to be (*naturally*) setting; and the twilight to be beginning, which would extend beyond nine o'clock; from which time to three o'clock in the morning, would be night; about three o'clock day would begin to break, and twilight would increase to perfect day, at Sun-rise, about half-past four o'clock. During all this time the Moon, being nearly full, would be above the horizon; having risen about five or six o'clock in the evening, and continuing above the horizon till about five o'clock the next morning. Her station is marked at Sun-setting.

The hours of the day according to our division of them, are marked on the circular outline.

The distances of the towns, &c. may be gathered by the scale.

The course of Joshua's army is marked on the Plate, by a white path, &c.

The Ajalon inserted is that in the tribe of Dan. The "Valley of Oaks" is conjectural.

The small distance from Gibeon to Bethhoron, shews that there had been much hard fighting round about Gibeon, which had consumed many hours of time; the march from Gilgal to Gibeon being performed during a night; whereas, from Gibeon to Bethhoron, and to the Valley of Oaks, a much shorter space, occupied nearly a whole day.

No. CLV. SALT USED IN SWEARING FOR JUDICIAL PURPOSES.

"THE hill word *deebeen* is an oath: there is no particular officer for administering oaths; any person may do it: the form in general use at these trials, is, for a mountaineer to put *a little Salt* on the blade of a *tulwar*, or scymetar, when he says, "If you decide contrary to your judgment, and falsely, may this Salt be your death:" the person swearing having repeated this imprecation, and applied it to himself, that part of the blade where the Salt is, is held to his mouth, which he opens, and the Salt is washed off into his mouth with some water, that he may swallow it." Asiatic Researches, Vol. iv. page 79.

Is this the remains of any *ancient* custom? Is any supposed sanctity herein attributed to Salt? May this oath, confirmed by Salt, be any ramification of *ancient* usages, or ideas, contained in the phrase "*covenant [q. oath] of Salt?*" The ancients certainly attached the idea of peculiar sanctity to Salt: it was used at all entertainments, all sacrifices, &c. [compare Lev. ii. 13.] hence Homer bestows on it the striking epithet of *Θειος αλς*, "*divine Salt.*" Vide FRAGMENTS, No. cxxx.

No. CLVI. MURDER IN TERROR TO ADVERSARIES.

IN a communication from Sir John Shore, now Lord Teignmouth, the Governor General, to the Society at Calcutta, he mentions a custom of the Brahmins, of sitting at a person's door, with some implement of suicide in their hands, and threatening to kill themselves, unless that which they demand be granted to them: this, when their demand is not excessive, is usually complied with, through fear of their Self-Murder. After which His Excellency relates the following history, as it appeared on a trial before the English court of justice.

POWER OVER THE LIFE OF ANOTHER.

"Beechuk and Adher were two Brahmins, and zemindars, or proprietors of landed estates, the extent of which did not exceed eight acres. The village in which they resided was the property of many other zemindars. A dispute which originated in a competition for the general superintendence of the revenues of the village, had long subsisted between the two brothers, and a person named Gowry. The officer of government, who had conferred this charge upon the latter, was intimidated into a revocation of it (by the threats of the mother of Beechuk and Adher to swallow poison), as well as to a transfer of the management to the two Brahmins. By the same means of intimidation, he was deterred from investigating the complaint of Gowry, which had been referred to his enquiry by his superior authority. But the immediate cause which instigated these two Brahmins to murder their mother, was, an act of violence, said to have been committed by the emissaries of Gowry (with or without his authority; and employed by him for a different purpose), in entering their house during their absence at night, and carrying off forty rupees, the property of Beechuk and Adher, from the apartments of their women.

"Beechuk first returned to his house; where his mother, his wife, and his sister-in-law, related what had happened. He immediately conducted his mother to an adjacent rivulet, where, being joined in the grey of the morning by his brother Adher, they called out aloud to the people of the village, that although they would overlook the assault, as an act that could not be remedied, yet the forty rupees must be re-

turned. To this exclamation no answer was received ; nor is there any certainty that it was even heard by any person ; nevertheless, Beechuk without any further hesitation drew his scymetar, and at one stroke severed his mother's head from her body ; with the professed view, as entertained and avowed both by parent and son, that the mother's spirit, excited by the beating of a large drum during forty days, might for ever haunt, torment, and pursue to death, Gowry and the others concerned with him. The last words which the mother pronounced were, that 'she would blast the said Gowry, and those concerned with him.'

"The violence asserted to have been committed by the emissaries of Gowry in forcibly entering the female apartments of Beechuk and Adher, might be deemed an indignity of high provocation [*vide* FRAGMENTS, No. xxv.]: but they appear to have considered this outrage as of less importance than the loss of the money, which might, and would, have been recovered with due satisfaction, by application to the court of justice at Benares. The act which they perpetrated had no other sanction than what was derived from the local prejudices of the place where they resided : it was a crime against their religion : and the two brothers themselves quoted an instance of a Brahmin, who six or seven years before had lost his caste, and all intercourse with the other Brahmins, for an act of the same nature. But in truth, Beechuk and Adher, although Brahmins, had no knowledge or education suitable to the high distinctions of their caste, of which they preserved the pride only ; being as grossly ignorant and prejudiced as the meanest peasants in any part of the world. They seemed surprised when they heard the doom of forfeiture of caste pronounced against them by a learned Pandit, and they openly avowed that so far from conceiving they had committed a barbarous crime, both they and their mother considered this act as a vindication of their honour, not liable to any religious penalty." Asiatic Researches, vol. iv.

Sir John Shore gives two other instances of a like nature ; one of which is, the Murder of a daughter by a Brahmin who was provoked by an adversary. These instances are all of Brahmins ; and probably are not general in India ; but if we guess rightly, the idea connected with them is of *ancient* date ; and we think we have an instance of it, 2 Kings iii. 27. The king of Moab made a desperate attempt, and risked his own person, to attack the king of Edom, then united with Jehoshaphat, king of Judah, against him : but failing in his attempt, "he took his eldest son, who should have reigned in his stead, and offered him up, a whole burnt offering [ascension-offering] upon the wall. And great was the foaming with rage upon Israel. And they (the kings of Edom and Judah) went away from off him, and returned to their own land."

Does our extract suggest a reason why the king of Moab offered his son *on the wall*—publicly ? *i. e.* that it might plainly appear to the attacking armies to what straits they had reduced him, *q. d.* "You see the whole process : the child brought out—the wood—the fire—the bloody knife—why will you force me to the slaughter ?—do you proceed ? let his embittered spirit haunt you, terrify you, blast you even to death." If these Brahmins thought they had such a right over the life of their mother, with her consent, might not the king of Moab think he had such a right over the life of his son ? who perhaps was hero enough voluntarily to suffer it (like the son of Idomeneus, in FENELON'S *Telemachus*.) Also, from whence was the "foaming rage" against Israel ? no doubt from Moab, thus deprived of her prince : but, probably, also from Edom, *q. d.* "These Israelites, not having such customs among themselves, despise our institutions ; they push this king to extremities, and call his behaviour superstitious, profane, impious ; whereas we, being aware of this custom, and indeed respecting it, sympathize with the distressed king, and hate those who abominate what he is doing." Is this a natural solution of the difficulty, whence was this rage ? and why ? and, wherefore Israel

returned disgusted, as it should seem, into their own land. Did Edom also suppose itself to be haunted by the spirit of this sacrifice, and feeling this terror flee to avoid it? at the same time cursing Israel who had brought it upon them. If this conjecture be applicable, the king of Moab did not merely by this sacrifice implore assistance from his gods; but he took this method of terrifying his adversaries, after his own personal valour had proved ineffectual to deliver himself and his country from them.

The reader will notice more particularly the ideas of the Brahmins, as related in the foregoing number, on the disposal of the life of another person; especially of a parent's power over the life of his child (which, in the instance given by Sir John, was without the child's consent, the daughter being an infant), as perhaps it may be found to bear pretty strongly on some circumstances noticed in Scripture. It is certain, that parental power extended even to the depriving a child of life, among the Romans, the Gauls, the Persians, and other ancient nations.

As instances of this power, either directly or indirectly, asserted, might be mentioned that of Virginia, stabbed by her father, before the very tribunal: but that was a case of violation, which the sturdy Roman feared more than the death either of his child, or himself. To the same principle might be referred, the sacrifice of Iphigenia by her father, rather as her parent, than as a magistrate; but that was understood to be from public motives, to deliver his army: so we read in Sanchoniatho, that "*Cronus in a time of pestilence, made his only son a whole burnt offering [as did the king of Moab] in compliance with an ancient custom of princes so to do: such sacrifices being offered as REDEMPTION-OFFERINGS, to appease avenging demons, and drive off general destruction.*" This history shews that the principle is *ancient*, and the instances given above shew its continuance; to which we add from NIEBUHR, p. 34. French edit. "The husband has not the right to kill his wife, even for adultery; but the *father*, the brother, or other near relation, *may deprive her of life, with impunity*; or, at least, on paying a trifling fine; justifying himself by the principle that by her bad conduct she had dishonoured the family, and that after this satisfaction, nobody would dare to reproach them with it at all." [This, however, implies guilt in the sufferer.]

May this principle of parental power over children connect with the instances of Abraham's offering up his son Isaac; no doubt with Isaac's consent?—of Judah's ordering his daughter-in-law Tamar to be burnt, for the supposed crime of adultery, Gen. xxxviii. 24?—of the law which restrained the parents from slaying their son till the magistrates had cognizance of the facts, Deut. xxi. 18?—of Jephthah's power over his daughter, whether she were actually slain, or only consecrated; to which she expressed her consent?—of Saul's ordering his son Jonathan to be slain, for supposed disobedience of orders?—of the expression, Micah vi. 7, though "I should give my first born for the sin of my person?"—And, to crown the whole,—of the great Son OF GOD, who suffered under his Father's commands, in profound obedience, yet perfectly with his own consent, "the Just for the unjust, as a redemption-offering, that he might bring us to God?"

.....

THE reader may see in No. XLIX. some description of an Eastern Marriage Procession: it was not our design to have enlarged on that subject; but, in consequence of further reflecting on it, certain additional circumstances seem to have become clearer than they were before; and we take this opportunity of submitting them to the reader's determination. [Compare also the PLATE, No. 117.]

No. CLVII. MARRIAGE PROCESSIONS. (WITH A PLATE. No. 116.)

OUR Plate represents two kinds of Processions: in the upper print the bride, on HORSEBACK, under a canopy, is proceeding to her husband's house: in the lower print, the bride WALKS on foot, with her company. We shall attend first to the upper subject, the Bridal Cavalcade.

We begin, by observing, that the critics are not thoroughly satisfied with the rendering Cant. i. 9. "I have compared thee, O my love, to a company of horses in Pharaoh's chariots"—notwithstanding the expression of *Theocritus*, who has complimented Helen in somewhat a like manner, in his Epithalamium; *Idyl.* xviii. line 30. where he first praises her person as *πλερὴ, μεγάλη, plump and lusty*; and afterwards compares her to ἄρματι Θεσσαλός ἵππος, a *Thessalian chariot horse*. But, it is open to remark, (1) that if *Theocritus*, a writer of rustic poetry, might adopt this simile, yet, it might be expected, that the refined taste of the royal Jewish bridegroom, would have studied a more elegant comparison: because, (2) the idea of horses harnessed to a chariot (or chariots) and dragging it along, seems to present rather an uncouth, uncourtly, and unpolite, as well as a distant resemblance: because (3) a number of horses (or a body of horse) seems to be a comparison not suited to a single person; and if we include in the comparison the virgins her attendants, we abate the personality of the compliment intended to be paid to the bride. (4) Because, if this body of horse be a military term, as it is usually taken to be, it seems to imply a greater number of horses than a single chariot required. And, (5) because, as the Hebrews were forbidden to use cavalry in war, the comparison seems little likely to occur to a Hebrew writer.

Let us see whether the words of the original will not bear a different version; and how far that version may be justified by our print.

"To a company of horses (לְסוּסֵי Le suseti): this is a collective noun; which is understood as meaning—horse—cavalry: not horses unconnected, but arranged, embodied, in union: (בְּרֵכָבִי Be recabi) among the riders [not chariots, as in our translation: that *recab* means a rider, as well as a vehicle for riding in, needs no proof: but if any be wanting, vide *Exod.* xv. 1; *2 Kings* ix. 17; *Ezek.* xxiii. 6.] of Pharaoh, have I likened thee, my consort."

It were desirable to know whether the Egyptians did not (as well as the Hebrews) denominate the officers in their armies from the number and nature of the troops they commanded: we know that the Hebrews named the commander of a thousand men, a *thousand-er* (*aluph* from *aleph*;) as the Romans called *centurion*, the officer who commanded a hundred men, *q. a hundred-er*: and *decurion*, one who commanded ten men, *q. a ten-er*: so in Greek *χιλιαρχος*, a *chiliarch*, or *thousander*, &c.

Admitting for a moment that the Egyptians did the same, the sense of the passage will assume the following appearance: "When I saw thee on horseback, my consort—my love, I compared thee to a superior officer—to an officer commanding a company of Pharaoh's cavalry: I say, to a leading officer of horse, heading his troop among the riders of Pharaoh: noble as are his horses, and graceful as are his riders, [*Theoc. Idyll.* xv.] I compared thee to the chief, to the principal cavalier of his whole army."

If we turn now to our Print, we shall find no great resemblance between the lady under the canopy, and a horse, or horses, in a chariot; but, to address a lady, now perhaps on horseback for the first time in her life, "You ride with as much spirit and gracefulness, as the most finished and practised horseman; you appear at the head of your train of virgins, like a superior officer of cavalry preceding his noble corps;" may

surely pass for a compliment, neither unpolite, nor inexpressive; and such seems to be the true import of the passage.—This suggestion is submitted with modesty: it arose wholly from the Print now offered to inspection.

Are the next words, by allusion, military also?

Thy cheeks are comely with rows;—i. e. of jewels,
Thy neck with chains;—i. e. of gold.

That such ornaments were worn by soldiers, see the Midianites' spoils, Numb. xxxi. 50. "jewels of gold, chains, bracelets, rings, ear-rings," &c. Judges viii. 26. ornaments, collars, &c. the ear-rings of the prey—golden ear-rings," &c. verse 24.

The second subject of remark is, the young man who seems to be the leader, or conductor of this Procession: this is, probably, the brother of the bride: it being customary for the brother to take a principal part in Marriage Solemnities: so we find Laban concerned in the instance of Rebekah, Gen. xxiv. 55. But whether this be the natural brother of the bride, or not, we may consider him as a young man, commissioned to bring the bride safe to her husband's house, answering to the *paranymp* among the Greeks; and to the "godfather or sagois to the bride, who conducted the moveables:" as Knolles reports. *Vide* No. XLIX.

The nature of this canopy, and its decorations, cannot escape the reader's notice: this represents the canopy of the bride; but the bridegroom also used a similar vehicle of honour, on some occasions: as when he went in Procession to meet the Procession of the bride; or, when he went to her father's house to demand her, &c. Such an instance is alluded to Cant. iii. 9. "King Solomon made himself a nuptial palanquin—canopy, —richly ornamented with gold and silver, &c. in order to do his bride the greater honour.

The Procession in this print greatly *accommodates* the circumstances recorded of the behaviour of Achsah, who had moved her husband [or rather, perhaps, she had been moved by her husband] to request of her father Caleb, a certain field, Judges i. 14. During the Procession, as she was going home to her husband's house, [not as our translation "she alighted off her ass."—the LXX say, "she *cried*"—the Vulgate, "she *sighed*":—but the probability is, that] she *stopped* the ass on which she rode, under the canopy, [the original word is used only once more, to express Jael's *fastening* one of the pins of her tent into the ground, after its passing through the temples of Sisera: Judges iv. 21.] remaining *fixed*, as it were, to the spot. This stoppage of the bride naturally brought her father toward her, to enquire the reason of such interruption of the Procession; and Achsah took that opportunity to solicit the donation of a field, which she desired, but which her husband having declined to petition for, himself, as he paid no dowry but his valour (*vide* DOWRY) she took this method of obtaining. Observe, Caleb not only was taken by surprise; but in the midst of the Marriage Procession could hardly have refused his daughter any thing.

The reverend figure in our print who is talking to one of the young women, may be the father of the bride. It is not unlikely that Caleb might in the same manner accompany his daughter Achsah's Marriage Procession; and consequently, might be within observation of whatever occurred.

The figures at a distance represent an Armenian woman with her attendants, going to church, to be married; she is veiled from head to foot; but her companions wear much smaller veils; the peculiar shape of her head-dress deserves notice. The bride is so closely veiled that she can hardly see her way; and on these occasions she moves with the most deliberate slowness.

We turn now from the cavalcade above to the WALKING PROCESSION below, in our print: this shews the bride, at full length, under her canopy, with her attendant nymphs: a man is employed in throwing sweet scented waters on her; and another is shewing

his dexterity, by balancing on his nose, a pot, in which perfumes, (benzoin, &c.) are burning. What the woman is doing, with the branch in her hand, we cannot very clearly ascertain; but there are two other attendant women, each having a tympanum; and behind are two men riding on one horse; one playing on a pipe, the other beating a large drum; thus music and perfumes have an ample share in this bridal equipage.

The canopy of this Procession differs from that above; and no doubt, the forms, or the constructions of this processionary vehicle vary, either occasionally, or in different countries. The number of women is greater in proportion to that of men in this representation than in the other: whether this be owing to its being a *walking* Procession, may be matter of conjecture.

We see music enough in these prints, to justify the idea, that, the phrase “voice of the bridegroom,” and “voice of the bride,” does not refer to any *voice*, uttered by either of them, personally, but to the general voice of hilarity attendant on them: this appears from the following passages, to which it will also afford illustration.

Jer. vii. 34. “Then will I cause to cease from the streets of Jerusalem, and from the cities of Judah, the voice of mirth and the voice of gladness; the voice of the bridegroom, and the voice of the bride:”—So chap. xvi. 9; xxv. 10; xxxiii. 11. where the very same expressions are strongly connected together; see also Rev. xviii. 23.

May not this band of music in Nuptial Processions illustrate the comparison which John Baptist uses (John iii. 28, 29?) “I am not the Christ; but am *sent* BEFORE him: he that hath the bride, to his wife, is the bridegroom, but the friend of the bridegroom, *standing*, and *listening* to the sound of the music which accompanies him, and which denotes his approach, rejoiceth, joyfully, because of the voice of the bridegroom: so, I, John, listening attentively to the indications of the Messiah’s approach, am sure he is not far off: for I hear, as it were, his music, and the harmonious accompaniments of the Procession which attends him; and I rejoice accordingly with very great joy.”

How different is this, from the notion of the learned Drs. DODDRIDGE, HAMMOND, SELDEN, &c. who suppose this joy of the bridegroom’s friend might refer to his hearing the bridegroom express his joy and complacency in the bride!—but, to say nothing of the privacy such joy and complacency implies,—how did John resemble such a friend, whose bridegroom was *already* come, and had *already* possessed his bride?—how could such a friend *wait* the approach of his bridegroom, which John’s comparison evidently implies? since the bridegroom’s expression of such complacency, &c. is understood to be *after* the completion of the nuptial union? whereas John says, “*I am sent* BEFORE him.”

That the term *voice* expresses something beside the human voice, is evident (Job xxxvii. 2—5.) “God thundereth marvellously with his voice”: see also, Ps. lxxvii. 18. “the voice of thy thunderings was in the heavens.” And still more to our purpose, Exod. xix. 19. “The voice of the trumpet exceeding loud:” also Rev. viii. 13. “Woe to the earth; because of the *voice of the trumpet*”—where the term *voice* is expressly applied to a musical instrument: as it is ch. xviii. 22. “and the *voice* (not voices) of harpers and musicians, and of pipers, and trumpeters, shall be heard no more.”

Precisely the same sentiment, as this interpretation attributes to John Baptist, seems to be that of Cant. ii. 8. “The voice of my beloved! on the mountains, on the hills.” i. e. “I hear his music at a distance, and thereby discover his approach.” This seems to be much more likely than, that while traversing hills and mountains, the bridegroom should exalt his voice, to such a pitch, as to be distinctly heard from thence afar off: and if it be correct, this acceptation of the expression leads to a just understanding of the following verse also; behold “he standeth behind his car—the enclosure of the palanquin in which he is carried—he looketh forth at the openings of it, and shews himself through the interstices, looking out affectionately towards me, even from a very

considerable distance." This is surely much in character, for the *morning* opening of the second day's scene of the poem: *q. d.* "Hark! the music attending my beloved! I hear it: He is coming! How hastily he advances! swift as a bounding roe, or a young hart, he rapidly leaps over (or on) the mountains, and bounds along the hills. Now, he rises and overlooks the palanquin, or the curtains by which he is skreened and inclosed; now he shews himself through the openings, the windows, the lattices of his conveyance:—and now, being arrived at my residence, he affectionately addresses me, "Rise my love, and come away." We are greatly mistaken if the gradation, the climax, of this passage be not in the true spirit of poetry. Compare No. ccclxix.

In fact this statement and version appear so plausible, that we shall not stay to vindicate it:—it differs from the public translation, in reading, *his* wall,—instead of *our*; but this *may* be understood of that which is to be *ours* conjointly. As to the rendering of (כַּתֵּל) *cerel*, *inclosure*, it signifies a separation, a division; a partition. Mr. HARMER thinks it means here, "a latticed wall, thick set with evergreens, &c. belonging to a *kiosk* (or summer-house) in a garden;" but, from the use of it, Ezra v. 8. where we think it means *divisions*—partitions—in the courts of the temple, &c. and Dan. v. 5. where it means an inclosure; or the *skreen*, &c. running round the court of the king's palace, rather than a solid brick, or stone wall (for it is expressly said to be *plastered*) *i. e.* a division or partition, also, we imagine it may be taken here for the sides of the vehicle in which the person is riding, who afterwards opens, by drawing up, or drawing aside, the curtain coverings in front of his vehicle, that he may the better look out of it. In the Arabic this term signifies *restraint*, *confinement*. The same vehicle is, we suppose, further described, in the opening of the next day's scene, in the following chapter; as being king Solomon's royal *carriage*. Compare Nos. ccclxxi. ccccxlvi.

To enlarge on other incidents in these subjects is superfluous: the burning of perfumes has always been held to be an honour in the East; and it still maintains that character; the other attendants are easily understood by inspection.

.....

EASTERN VEILS.

AS the following subject extends to considerable length, and is new, it may be presumed, at least in some of its parts, to most readers, the article is divided into several numbers, for the sake of distinctness; and will close by referring to proper authorities; to the foregoing Plate of the MARRIAGE PROCESSIONS; and to the Plate which properly belongs to itself: that of—EASTERN VEILS—No. 174.

Veils may be considered as PERSONAL, and IMPERSONAL:—the latter idea being the least common, will occupy the first place. Our public translation uses but one word "Veil" to express, what the original expresses by different words: in order to convey to the reader some conception of this variety, we shall instance and describe several of them particularly.

No. CLVIII. OF IMPERSONAL VEILS.

BY Impersonal Veils are intended coverings, not worn by persons, but appended to, and, as it were worn by, dwellings: serving the purpose of covering—concealing—or preventing approach to dwellings. Moreover, the nature and offices of this description of Veils, may illustrate those of *Personal Veils*, *i. e.* coverings, &c. secluding the wearer from notice, intrusion, or inspection by others.

(1) The Veil of a Tent, or dwelling, hanging at a door-way, to close up the entrance; and to be rolled up, or thrown back, or drawn aside, when any one wished to pass,—the *mesek*,—*MISEK*,—OR *MUSAK*.

(2) The Veil of the Temple, hanging at the door-way between the Holy and Most Holy apartment ; and consequently closing up the entrance, like the former ; and, like the former, to be drawn aside when passage was desired—the **PEREKUT**.

(3) The Veil which was extended over a considerable space, to form a shelter from the beams of the Sun : the **COURT VEIL** ; of this kind of Veil we have an instance in the magnificence of Ahasuerus, Esther i. 6. and this was not singular ; for at Rome, to this day, are extant, the places where the masts stood which supported such a Veil, in order to shelter the internal part of that immense amphitheatre, the *Coliseo*. In what manner the cords, &c. were conducted, and applied, we do not know ; but the fact of their application is certain.

We shall hint at some places in Scripture, where these different kinds of Veils seem to be implied ; for the sake of establishing that distinction, which appears desirable.

OF THE MESEK, MISEK, MUSAK, OR TENT VEIL.

Mesek, מִסַּךְ, is a covering, answering the purpose of concealment : and so a Veil, Exod. xxvi. 36, 37 ; xxxv. 15. “Thou shalt make a **HANGING** (*mesek*) for the door of the tent ; of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.” 2 Sam. xvii. 19. “The woman took and spread the *mesek*—covering—the door-way hanging-curtain, which, having nothing larger or fitter at hand, she had taken down—upon the face of the well ; and for still greater concealment spread over that a heap of bruised corn. Isaiah xxii. 8. “And he rolled up—turned back—the covering—*mesek*—of Judah,” as the covering Veils, hanging at the door of a house, or tent, are rolled up, for more convenient passage : “and did look—examine, inspect carefully, *pry* into—the arms, weapons, &c. of the house of the forest.”

If this be, as we suppose, the true application of this word, then Mr. PARKHURST has erred (Heb. Lex. *sub* מִסַּךְ) inapplying this passage to the *person* of Judah ; which error has arisen from his not distinguishing between Personal, and Impersonal, Veils ; for though it be true, as we shall presently see, that, “to tear the Veil” of a female, expresses “to dishonour her :” yet the application of that phraseology is not to this word. In this passage Judah is compared to a tent ; and the violence done to the state is compared to a forcible entrance into a dwelling, apartment, or tent, by rolling back the hanging-curtain at the door-way : thus understood, this line maintains a complete parallelism with the other member of the sentence, the “prying into the house of armory.”

Our ideas on the above passage are aptly expressed in the following extract from FRAZER’S “History of Kouli Khan :” “Nadir Shah [having taken Delhi] ordered Sirbullind Khan to attend the Towpchi Bashi [the master of the ordnance] and the Nissikchi Bachi [head regulator, commissary of seizures] who had each 200 horse, to **SEIZE** all the King’s, and the Omra’s ordnance, the treasury, jewels, Toishik-Khanna [the arsenal] and all the other implements, and arms, that belonged to the Emperor, and the deceased Omras : and to send to Mahommed Shah [the captive Emperor] his son Sultan Ahmed, and Malika al Zumani [the Queen of the times] the Empress.” “Nadir Shah **TOOK AWAY** the ordnance, effects, and treasure.” pp. 173, 175. May not such a conduct in a conqueror, justify the allusion which we suppose to be intended in this representation of the prophet Isaiah ; for what is this, but “rolling back what covered the privacy of the conquered state, and prying into the house of its armory.”

It should appear that the **EXTERNAL** Veil of the Temple was of pretty much the same nature as a tent curtain : We read 2 Kings xvi. 18, “And the **MISEK**, or **MUSAK** [מִסַּךְ or מוֹסַךְ] for the sabbath, which they had built in the house”—was turned from the house of the Lord. Was this a grand Veil, or entrance-curtain, put up on sabbath days, or special holy days, only ? or, as it is connected with the brazen works of the

temple, which Ahaz cut off, does this removal of a something which seems to have been erected in a solid manner, ["built in the house" English Transl.] imply the door-case, or frame around the *mesek* or Veil, from which it hung; which door-case might be ornamented with brassen works, for beauty, and dignity? and this when thus displaced, Ahaz might send as a present to the king of Assyria. [If the root be, as it is usually understood, נָסַךְ *nasak*—to cover, the Veil might be said to cover the entrance; or the door-case might be said to cover—surround—the Veil.] Or, had this Veil embroidered ornaments of gold or silver, belonging to it, of which Ahaz deprived it? say, for example, gold fringes, &c. or, was it the canopy *over* [much rather the curtain *around*, or at the entrance of,] the king's throne, in the Temple court? *Vide* MUSACH in Dict.

OF THE PEREKUT, OR TEMPLE VEIL.

PEREKET, פֶּרֶכֶת, is the Hebrew name of the INNER Veil of the Temple (2 Chr. iii. 14.) which divided (as the word radically imports) between the Holy Place, and the Most Holy Place; *q.* the *divider*: the *separator*: the LXX constantly render it Καταπετάσμα. This Veil was made very strong, and of the richest materials: and this was the Veil which was rent at the instant of Christ's death, Matth. xxvii. 51. "The Καταπετάσμα of the Temple was rent." Now, it ought to be remarked, that a curtain, hanging at a door-way, would be most naturally rent, from the bottom *upwards* toward the top: the rending of this Veil therefore "from the top to the bottom," was a circumstance not overlooked by the evangelist—because it strongly implied an agency, on this occasion, which could not be human; and which even as the consequence of an earthquake, was *extraordinary*.

It is curious to remark how nearly the office of this inner Veil corresponded to that of the *mesek*, the outer Veil, or door-closer: and that it was necessary to withdraw this Veil in part, before passage could be obtained through the door-way. To this the Apostle alludes, Heb. ix. 8; x. 20.

Beyond question the *Parapetasma* was closely allied to the *Katapetasma*: it differed, we presume, chiefly, in that the former, as well as hanging down on the sides, served the purpose of a *canopy*, or kind of *awning*, over a space beneath it. In order therefore to afford some idea of the rich texture of this Veil, we shall select some hints on the nature and qualities of the *Parapetasma* as given by ancient authors.

Euripides, in his *Ion*, Act iv. Sc. 1. thus describes it:

On this rich produce of the loom are wrought
The Heav'ns, within whose spacious azure round
The num'rous host of stars collective shine:
His coursers there, down to his western goal
The sun has driven;—
————Night urges on amain
With slackened reins her steeds and dusky car, &c.

Pausanias informs us, *Eliacs*, chap. xii. "In the Temple of Olympian Jupiter, king Antiochus dedicated a WOOLLEN VEIL; adorned with *Assyrian weaving*, and with the purple of Phœnicia." [*i. e.* as thick and strong as a Turkey carpet.] The purple *Velarium*, which Nero spread over the theatre, is called *Parapetasma* by Xiphilin: "on it," he says, "Nero represented a heaven spangled with stars; in the middle of it was his own portrait, under the character of Apollo driving his chariot," &c. Of equal strength and of equal richness, *i. e.* equally embroidered, but not with the same subjects, we may suppose the *Katapetasma* of the Jewish Temple to have been. The inference of the strength necessary to rend it, we leave to the reader. *Query*, Was it rent not *quite* throughout, but only pretty close to the bottom? (*εἰς δύο*, literally, "towards two" pieces).

OF THE COURT VEIL.

I understand that it is customary at Calcutta, and, no doubt in other cities of India, at an anniversary in honour of certain deities, for the court-yard of a great house to be covered over with a kind of awning, or canopy, to keep out the beams of the sun, whose heat would otherwise be too intense. This awning is *made* of strong canvas; and is supported by ropes, &c. from the roof of the house; it is *lined* with calico, usually adorned with stripes, by which the under part of it (which we may call the ceiling) is rendered gay and ornamental, the green colour usually predominating among these stripes. The reader is desired to bear this in mind, as probably, it may again come under his notice, when we consider the structure of such courts, &c.

No. CLIX. OF PERSONAL VEILS.

VEILS worn upon the Person, are also expressed in the original by several words, which no doubt are the names proper to each kind.

VEIL OF SARAH.

In the history of Abimelech and Sarah (Gen. xx. 16.) the Veil is described by the circumlocution of “a covering to the eyes:”—for so we understand the passage; *q. d.* “Sarah, you have not been used to wear the Veil, constantly, when at home [*vide* FRAGMENTS, No. xli.] as a person of your beauty and accomplishments should do, and by that circumstance we have been tempted: but, now, I insist that you wear a covering, which, by concealing your beautiful countenance, may prevent such desires; and henceforward be *correct*,” as the word may be rendered, *i. e. circumspect*, and do not shew yourself: or, as in our translation, thus she was *corrected, reprovèd*,—by a very handsome compliment paid to her beauty, and a very handsome present paid to her *brother*, as Abraham is *sarcastically* termed by Abimelech.

It ought not to be forgotten, that the word (כסות *casut*) “covering” used in this passage, implies to *wrap up close*—to conceal totally: so Tamar concealed her face from Judah: so Jael concealed Sisera—covered him up close—with a mantle: and this gives to the attitude of Ahijah the prophet, when he went into the field to meet Jeroboam, a spirit that does not appear in our version, which renders the word “clad.” “*And Ahijah, the Silonite, the prophet, went and took a fit station in the way, and, in order that he might not be known, he wrapped himself up, so as closely to conceal himself, in a new garment*”—a *surtout*—which he afterwards tore in twelve pieces, 1 Kings xi. 29. But, notwithstanding this privacy, the story, and the prediction connected with it, probably reached the ears of Solomon, and Jeroboam found it necessary to flee into Egypt.

VEIL OF MOSES.

It is related of Moses (Exod. xxxiv. 33.) that after coming down from the mount, “the skin of his face shone;” so that, in order to quiet the minds of the people, “he put a Veil over his face.” This Veil is called (מסכה) *mesueh*. Of what particular kind was it? was it of a loose texture, a kind of net-work, like the curriclè Veil lately worn by our ladies? [מסך *mesuc*, signifies to *intermix*—an intertexture, in the instance of a thing woven, I suppose, with meshes: in the instance of a thorn hedge, (Micah vii. 4.) an implexity of thorny branches:—yet, as all branches have some openings between them, not a solid but a loosely woven hedge. It is used to denote the web to which Dalilah wove the hair of Samson; consequently, it could not be very compact, as that

web was not finished.] If so, the application of a like word deserves notice, Isaiah xxv. 7. "The Lord shall take away, in this mountain, the superficial *wrapper*—*covering close up*, which is upon all nations, whereby they are *totally* precluded from correct knowledge of God; as well as, the Veil of a looser texture, *mesueh henesueh*, the spreading spread over all people; which permits some small glimpse (by natural conscience, Rom. ii. 14. 17.) of the divine excellencies to pass through it: affording, not a clear view, but a confused perception, to those who wish to examine, &c. beyond it.

This seems to be the very idea of the apostle, 2 Cor. iii. 12, 13.—"we use great openness, and plainness of speech, in discovering the Gospel to you: not as Moses did, who put a net-work Veil over his face, so that Israel could not look steadfastly—to the end—fully—thoroughly, *entirely*, into that which was to be abolished: they could see a part, but not the whole; they saw as it were through the meshes of the net-work, but not clearly, distinctly; they discerned *ill-definedly*, not as you may do *punctually*, for we do not use the slightest prevention of sight;—and this Veil, which admits but such imperfect views of things, continues still upon their heart, but shall be removed: so that they shall see all things clearly, when that heart shall turn to the Lord."

[The import of this remark will be much the same, if this kind of Veil were made of gauze, or any other partly transparent material; as we shall see hereafter.]

[*Query*, If the *musac* were a kind of hanging curtain to a tent, was this *mesueh*: and of hanging-curtain to a person?]

It strikes me, that, the prophet Isaiah, in the passage referred to, designs an antithesis between this more loosely-textured covering, and the wrapper (לִוְת לִוְת) wrapped over the face of the nations, in the foregoing member of the sentence; which, he hints, *luth*, was more dense, more compact, a closer covering, than the latter. So the sword of Goliath was very safely preserved, very closely wrapt up, in a cloth, 1 Sam. xxi. 9. So Elijah (1 Kings xix. 13.) very closely wrapt up—secured—his face in his mantle:—that he might not appear so much as to pretend to see the Divinity. It might be thought that *luth*, signified only the act, or fact, of wrapping: but, the prophet seems to use it as a noun,—“a wrapper”: and if over the face, then answering the purpose of a Veil, though perhaps not usually worn as such a part of dress: or, was it used by inferior persons, only? and so is here applied to the Gentile nations, as inferior to, because aliens from, the commonwealth of Israel.

VEIL OF RUTH.

There is a kind of Veil mentioned Ruth iii. 15. named (מִטְפֶּחַחַט) *metphecchut*; which, by the expression of Boaz, it should seem, Ruth wore upon her person: it appears also, not to have been very large; as Ruth *held it open*, to receive six measures of barley: besides, as Ruth *carried* this quantity, it could not have been extremely heavy; by consequence—as most likely Boaz nearly or altogether filled it—it was not a Veil of the largest kind. A word, very closely allied to this, if not the very same, with a Chaldee variation, is used Ezek. xiii. 18. to denote a Veil [Eng. transl. “*kerchief*” from the French *couvre-chef*] which is expressly said to be worn *on the head*: consequently, it is not the *neck couvre-chef* of our females; as otherwise might have been thought.—“Wo to the women who adapt cushions to all reclining arms, [*vide* FRAGMENTS, No. xii.] and who compose Veils (מִטְפֶּחַחַט, *mesphecchut*) to be worn upon the head of females of all statures, in order to render them more alluring, for purposes of voluptuousness, to hunt souls—persons:.....I will tear away the pillows from your lolling arms; your *kerchiefs* also will I tear, that they may no longer adorn you; and will let go the (male) souls—persons, whom you have hunted, and caught in your toils.”—*q. d.* “Some of my people you worry and seduce by voluptuous attractions, and

solicitations; others you chase and pursue, till they are terrified, to answer your criminal purposes: but from both these methods of attack will I deliver them; and I will punish you." From this use of this kind of Veil, it appears, that it was esteemed a very ornamental part of the head dress: and herein it agrees with the directions of Naomi to Ruth, to dress herself to advantage. It was not, therefore, a Veil to be taken off and put on, but was constantly worn on the head, and has, no doubt, its representatives, in the gauze caps, &c. of our young women: some of which, I dare say, the reader has acknowledged at some period of his life, and when worn by a party not impartially regarded, to be, at least, "very becoming."

THE MARRIAGE VEIL,

Radid, רדד. The radical meaning of the word רד *rad*, is, to descend; from thence to descend; to render SUBMISSIVE; to render subject to another; *i. e.* descend; whence *radid* denotes a kind of Veil, worn as a token of dependance: it descended, apparently, pretty low down on the person. It may be thought, that this was a kind of Veil principally, or especially, worn by married women: implying their dependance on their husbands, and their *submission* to them. So the spouse complains in the Canticles (v. 7.), "They took away, from off me, my *radid*:" which distinguished and dignified me as a married woman; that which I valued as betokening my alliance to my spouse, and my dependance on him. We find the prophet Isaiah describing this, among the dresses in which the Jewish women prided themselves; foretelling that the Lord would take away their ornamental dresses, including the *radidim*; the low-descending Veils. Isaiah iii. 21. 23.

We should at once conclude that this word described the low descending Bridal Veil, which entirely surrounded the person: if we did not recollect (1) the possibility that the Apostle alluded to it, 1 Cor. xi. 10. yet it could not be *constantly* worn after marriage; but only at, and about, the time of marriage. And, (2) the Veil in which Rebekah dressed herself, in order to her being presented to Isaac in a matrimonial manner (Gen. xxiv. 65), is called by another name.

As to the Apostle's allusion, he certainly means by his expression, that a token of submission, of dependancy, should be worn by the woman; for reasons to be given presently; and he seems in that passage to use a Greek word in a Hebrew sense, which is nothing uncommon, either with St. Paul, or other Apostolic writers.

REBEKAH'S MARRIAGE VEIL.

We read Gen. xxiv. 65, that Rebekah, seeing Isaac advancing toward her, covered herself with a Veil, or rather with the Veil (הַצֵּיִף הַנָּשִׂימָה) either (1) that which it was customary for brides to wear, or (2) that which had been provided for her at home: if these ideas may coalesce into one, then, this was provided at home, for Rebekah to wear as a Bridal Veil. That it was used to that purpose in her intention, is certain; but was it adopted on account of haste? or was it *that* Veil which due formality required?

This question is rendered somewhat perplexing, by the same word being used in the history of Tamar, who "put away the garments of her widowhood, and covered up herself in a *tjoiph*": whence, it seems, this was not a widow-like dress, or dress of grief, but of joy; yet it could hardly be the regular Bridal Veil (notwithstanding Mr. HARMER thinks it was) for what could any observer, or by-stander, think might induce a BRIDE to sit as Tamar sat, "like a harlot, by the way side"?—moreover, could Judah think her a bride, yet make such proposals, as he did, to her? How came she to be *alone*, solitary, unattended? &c. this was not the custom of brides. We therefore think it *likely*, that this Veil was worn by Chaldean women, or stranger women—foreigners to the

country of Canaan : hence it seems to be certain, that Rebekah brought with her, that kind of Veil which in her own country would have been esteemed honourable, on any occasion : and Tamar (a Canaanitess) by wearing such a Veil, appeared to Judah to be a foreigner—a stranger-woman—who had strayed from her associates ; or, whose living depended on the disposal of her person : and this supposition seems to elude the difficulty.

It should be observed, that there are two words used respecting Tamar—she assumed the character of (זונה *ZUNEH*) *meretricem* ;—but the men of the place deny any knowledge of *prostituta*, (קדשה *KODESHEH*) in that place.

If this conjecture be accepted, *radid* may be taken, generally, for the Bridal Veil ; as seems to be implied, determinately, in the passage in Canticles ; and the prophet Isaiah may be understood to say, “ The Lord shall take away even your favourite, and honourably esteemed Bridal Veil : ” which sense will agree with similar threatenings respecting the voice of the bridegroom and the voice of the bride : and the Apostle may be understood as meaning—those women who *have worn* the *radid*, on occasion of their marriage, whereby they came under subjection to a man, let them not throw off that Veil, of whatever kind, which they now usually wear.—The reasons for this direction we proceed to investigate, by a free translation, and paraphrastic representation, of that heretofore embarrassing passage of Scripture.

No. CLX. ST. PAUL'S DIRECTIONS FOR WOMEN TO RETAIN THE VEIL AT WORSHIP, 1 Cor. xi. 3—16

IT should be recollected, that the Apostle is writing in answer to questions which had been proposed to him by the Corinthians ; among others, there seems to have been one to this effect ;—“ Whether, when a woman is engaged in guiding the worship of others, since she then performs an authoritative part, she ought not to lay aside her Veil, which is a token of inferiority ? Ought she who presides to retain a token of subjection ? Ought she who speaks by the Spirit (as occasionally some women did) to appear under control ? to wear a badge of dependance, even while she is displaying talents, and graces, which are employed in edifying others ? &c. is she not *then* the head of the assembly ? and is not the head dishonoured by its *ordinary* attire ? ” &c. In answer to these propositions the Apostle reasons from various considerations—not strictly in reference to the Jewish law, or the Mosaic ritual ; but from those more general principles of which all mankind could judge, and which, consequently, were well adapted to the apprehension and acceptance of his Corinthian converts, whether Gentiles or Jews. Let us now hear his arguments :

“ *I will also, that you should know, that of all mankind, persons of both sexes, the head, the principal, the chief, the noblest, the supreme, is THE CHRIST ; (so the head, the principal, of the female sex is the male sex ;) and the head, the supreme, of the Christ, is the DEITY.*

“ *Now any of the male sex worshipping, prostrating himself in divine worship, or prophesying, leading, or directing, the worship of others, having bound around his head a covering, or bandage, in ADDITION to his usual dress, and to his customary, open, manly, appearance, disgraces his head : as if he were ashamed of his countenance : whereas, any of the female sex worshipping, prostrating herself in divine worship, or prophesying, leading, or directing, the worship of others, her head being unveiled, having TAKEN AWAY part of her usual dress, and her customary, decent, modest, attire, disgraces her head : as if she were desirous of exhibiting her countenance, by exposing it very openly. It is*

one and the same thing, as if she were deprived of her hair—shaven—razor'd: And if the female will not be veiled on such occasions, but strips off her Veil, also, let her be stripped of [i. e. her hair.] Now, if it disgrace a female, to be stripped of her hair, or to be shaven, such being a punishment inflicted on abandoned women criminals, let her veil herself.

“ Moreover, a male ought not to veil his head, he appearing as (1) the image of God, his representative in this world, and, in the absence of his principal, the superior of the creation, in station, dignity, &c. and (2) as the glory of God; as the prime and most excellent production which derives existence from God: but, the female appears as the glory of the male; as the prime and most excellent production which derives existence from man. [Observe, we do not say, the female appears as the image of the male; because, the male being present, acting in his own person, needs no representative of himself.] Now, for the party who is derived, to appear in the presence of her principal, as if underived, independent, as if she were the chief in station, and dignity, or without any token of submission, how assuming would that be! This arrangement of the sexes becomes demonstrative, if we refer to their original history: for (1) the male sex was not derived from the female, but the female from the male: and (2) the male sex was not created on account of the female; but the female sex on account of the male: so that, on this train of reasoning, the female should bear on her head, though the noblest part of her person, a dependency-token, i. e. the symbol of subjection to power; because of the angel of punishment, who would not fail to chastise such an irregularity, and breach of decorum, as stripping herself of her Veil would be. [Vide FRAGMENTS, No. CLIII. of SATAN, No. 8.] Certainly, however, neither does the male sex exclude the female, nor the female sex exclude the male, from interest in the Lord.

“ And also, this consideration,—the female sex was originally derived, produced, from the male sex, alone: but now, the male sex also, is derived, produced, from the female; for indeed all sexes, stations, persons, and things, are from God; whose creative power formerly made woman from man separately, but whose preserving Providence now appoints the union of the sexes, as the means of continuing the human race.

“ Determine in yourselves; is an unveiled female prostrate in divine worship, a decorous sight? and does not Nature, the common sentiments of mankind, instruct you, that if any man be long haired it is infamous in him? such being the custom of certain most unnatural men; whereas, if a woman be long haired, it is a glory to her, and is not only honourable, but beautiful: for, before artificial Veils were, or could be, introduced, long hair was given to the sex for a natural Veil, an envelope, a PENDENT covering around the head, and spreading around the person, as a Veil at the present time: importing and maintaining the modesty and submission of the wearer.

“ If after these reasonings any person should be contentious on this subject, and say that a woman engaged in devotion should take off her Veil: we, as Jews, have no such custom; nor, as Christians, have the churches of God.”

Thus then (1) the station of the sex, (2) the instinctive affection of the sex for its natural ornament, the hair, (3) the derivation of the sex, (4) natural sentiment, (5) general custom, (6) the maintenance of a dissimilarity from those guilty of abominable crime, and (7) the practice of the churches, all concur in the propriety of a woman's retaining her Veil when at worship.

A question has been started, (and the practice of a respectable sect among us shews its importance)—Does not the Apostle here permit women to speak in the church; whereas in chap. xiv. 35. he forbids it? The following thoughts may be suggested, in answer—(1) Where no man is present, as in the case of a widow, who after her husband's death, conducts the devotions of her family: (2) In the case of midwives; who

usually pray, and return thanks, after the delivery of their patients: and in the church of Rome, may confer baptism: (3) In the case of school-mistresses; who, somewhat more publicly still, may conduct the devotions of the school; by praying, &c. before the children committed to their care: (4) In the case of the singing virgins, in the temple, (as CALMET always supposes there were such) and perhaps the four virgin-daughters of Philip the evangelist, should be thus esteemed [*query*, also, Jephthah's daughter?]
—we say, to all these cases (and to other half public situations) the term worshipping or prophetizing, leading or directing the worship of others, seems to apply:—and on these occasions, the Apostle insists, that if the duty of the time leads a woman to act as principal in the worship, yet nevertheless, she shall not lay aside her Veil; but, shall conduct herself with scrupulous propriety, and decorum, actuated by and evidencing the most modest reserve: in compliance with which modest reserve, when in the public assembly where there are men, of course men capable of conducting divine worship, of giving instruction, and enforcing it, there the woman should learn in silence, with all subjection; and if any thing appear difficult to her, she should request explanation of it from her husband, at home: who, by the bye, should endeavour to acquire sufficient information himself; or how should he be able to give satisfactory answers to such questions (perhaps on very important subjects) as may be put to him in private? This digression entreats the reader's pardon.

No. CLXI. EASTERN IDEAS ATTACHED TO THE VEIL.

IN the first place, it is proper to notice the affront committed against a female in the East, by *lifting up her Veil*. We might quote from Schultens, who, as Mr. Parkhurst observes, shews from Arabian writers, that the image of *tearing*, or *taking away the Veil*, expresses the unhappy state of Eastern virgins, when affronted, violated, and insulted. [*Vide* FRAGMENTS, No. LXI. the instance of Tamar.] So Cabihah, the mother of Khalife Motaz, complained of Saleh, the Turkish chief, “he has torn my Veil,” to express with decency, “he has dishonoured me:” but, we rather choose to appeal to the story of Susanna, in the Apocrypha, as best adapted to the following illustration. The writer notices as an act of ill treatment, “Now Susanna was a very delicate woman, and beauteous to behold: and these wicked men commanded to UNCOVER HER FACE, (*for she was covered*) *that they might be filled with her beauty*. Therefore her friends, and all that saw her, wept.” *i. e.* the elders unveiled her from impure motives.

Many have been the enquiries to which the precept of our Lord, Matth. v. 28. has given occasion: “Whosoever looketh on a woman, to lust after her, hath committed adultery with her, already, in his heart.” Great stress has usually been laid on the motive; and very justly. But Dr. LARDNER, and others, insist, that *γυναικα* *must* be taken for a married woman; as is common enough: nevertheless, the true import of the passage, in our opinion, can only be understood, by considering the closely covered state of the eastern women, under their Veils; wherein being totally concealed, they offer no occasion of being LOOKED UPON: but would take it as the greatest insolence, —as nothing short of the greatest insolence could dictate the offence,—should their Veils be drawn aside. Understand, therefore, the passage thus: “You have heard that it was said in ancient times, Thou shalt not COMMIT adultery: but, I say to you, that my purer principles forbid the most remote advance toward that crime, any commencement of what may lead to it; whoever removes the Veil *to look on* any woman, (whether married or unmarried, whether of rigid. or of easy virtue) if he violate modesty

by such a liberty for *excitative* purposes, he has sullied his spiritual purity, and is guilty." Is not this the true import of the term to LOOK ON, on which the question turns? We are persuaded, that had this sentiment been expressed in modern English, since our females do not wear Veils for the purpose of concealment, a much lower garment would have been alluded to, as analogous to the spirit of the precept. If we abhor liberties taken with *that*, liberties taken with the Veil are not less offensive in the East.

Dr. Hodson, in his Translation of Solomon's Song, criticises the English version of Cant. iv. 9. "Thou hast ravished my heart, my spouse, with *one of thine eyes*"—as if the lady had but one eye! and he renders "with one *glimpse* of thine eyes"—but had the Dr. recollected the idea of the Veil partially, or slightly only, withdrawn, he would have perceived the compliment intended—"The gentle gale has wafted aside thy Veil—so far only, my consort, as suffers a small part of thy fair countenance to be seen; yet that small part, though but a cheek, or an eye, ravishes my heart: yea, when the still slenderer opening of thy Veil suffers but a single link of thy necklace to appear, that single link attracts my kindest regard," *sub intelligitur*, on account of the beauteous neck which it adorns." How arduous is the task of translating Scripture! This division might be much enlarged, but the subject extends already to too great length. The present is but a specimen.

No. CLXII. TRAVELLERS' ACCOUNTS OF EASTERN VEIL

"THE women wear, in all, FOUR kinds of Veils: two kinds of which they wear when at home; and two, which they wear when they go abroad. The first kind of these Veils is made as a KERCHIEF [*en couvre chef*] falling on the back of the wearer by way of an ornament. The second kind passes under the chin, and covers the bosom. The third, is the *white Veil*, which covers the whole of their persons. And the fourth, is a kind of handkerchief, which they wear [round, or] over the face, and at the temples. This handkerchief, or Veil, has a NETWORK at the place of the eyes, like point, or thread lace; in order that it may be seen through.

KEI
Ezel

T.
REBEK
and AR'S.
MESUEH,
MOSES'S VEIL.

"The Armenian women, contrary from the Mahometan women, have, even when in the house, the lower part of the face veiled, even including the nose, if they are married. This is in order that their nearest relations, and their priests, which have the liberty of visiting them, may see only a part of their face; but the girls wear this Veil only to the mouth, for the contrary reason, in order, that they may be seen enough to judge of their beauty, and to cause a talk of it. No gloves are worn in the East.

RADID,
MARRIED VEIL.

"The head-dress of the women is simple: their hair is drawn behind the head, and divided into several tresses: the beauty of this head-dress consists in the thickness, and in the length, of these tresses; which should fall even down to the heels, in default of which they lengthen them with tresses of silk. The ends of these tresses they decorate with pearls, and jewels, or ornaments of gold, or silver. The head is covered under the Veil, or kerchief (*couvre chef*), only by the end of a small *bandeau*, shaped into a triangle: this *bandeau*, which is of various colours, is thin, and light. The *bandelette* is embroidered by the needle, or covered with jewellery, according to the quality of the wearer. This is, in my opinion, the

RADID,
MARRIED VEIL.
Comp. No. CLX.

ancient *tiara*, or *diadem*, of the queens of Persia; ONLY MARRIED WOMEN WEAR IT: AND IT IS THE MARK BY WHICH IT IS KNOWN THAT THEY ARE UNDER SUBJECTION, (*c'est là la marque à laquelle on reconnoît qu'elles sont sous PUISSANCE—power.*) The girls have little *caps*, instead of this kerchief, or *tiara*; they wear no Veil at home, but let two tresses of their hair fall under their cheeks. The cap of girls of superior rank, is tied with a row of pearls. Girls are not shut up in Persia till they attain the age of six, or seven years; before that age they go out of the seraglio, sometimes with their father, so that they may then be seen. I have seen some wonderfully pretty. They shew the neck and bosom; and more beautiful cannot be seen." CHARDIN'S *Voyage en Perse*, tome ii. p. 50.

HEAD
ORNAMENTS

"The dress of the women seems to me to be still more agreeable; the wives of the men of the robe wear a forehead-band adorned all over with pearls and precious stones; it is four fingers broad, and goes but half way round the head; but the wives of the counsellors of state, wear it all round the head, in the nature of a crown, and call it *borshiboroe*; and upon it they have several plumes of black herons' feathers, aigrettes, and bunches of flowers with golden leaves. To this band, or diadem, they have a jewel which falls upon the forehead, and they fasten it on with a string of pearls which comes under the chin, and their hair falls down in several tresses.

KERCHIEF.

Prov. xxvii. 9.
Cant. iii. 6.
Isaiah lvii. 9.

They wear also a *white Veil*; *embroidered with gold*, which falls over their shoulders; necklaces of precious stones and pearls, and golden chains which fall down to their girdle: with a box of perfume. Their upper garment is of brocade of gold or silver, it is also sometimes quite plain, and, under it they wear a vest which falls down beneath the girdle; their shifts are of taffaty, or some other fine silk embroidered with gold. They wear also drawers and under-petticoats made in the loom: buskins which come up four fingers above the ankle, which are of embroidery, velvet, or some richer stuff. Their slippers are of green, or red, shagreen, pointed, and with a heel raised of the same colour, lined, and adorned with little flowers. Their girdle, which is two or three inches broad, is adorned with pearls and precious stones; and upon the breast they wear certain ribbons which fall down to the girdle.

* * *

* * * *

TJOIPH.

"When they go abroad they are from the head to the foot covered with a *white Veil*, which shews nothing but their eyes; this Veil is commonly all of one piece; they wear also bracelets of precious stones, and have their fingers loaded with rings.

MESUEH.

"The wives of the nobility and men of the sword wear over their clothes a *silk net*, or *something of the kind*, which has a very pretty effect." LE BRUYN'S *Travels in Persia*, vol. i. p. 214.

* * * * *

"The women in Ghilan are fair, their eyes and hair BLACK: but here, as in other places, they often use a drug with which they blacken their eyes: they appear at least to have received a tincture from it, but it leaves a blackness on the eye-LIDS: they esteem large eyes; insomuch that, as a figure to express the highest idea of the beauty of a woman, the females of paradise are represented with prodigious large eyes. In this province their features are small:

those, as well as their stature partaking much of the delicate. But in general the Georgians are most esteemed for the charms of their persons. Their children are bred up in the HARAM, and like the Portuguese and Jews, are very handsome when young; but the males soon change their countenance. The females who do not labour in the field, are seldom seen abroad, except in a morning before the sun rises, and then they are *covered with Veils, which reach down to their feet*. When they travel on horseback, every lady of distinction is not only veiled, but has, generally, a servant, who runs, or rides, before her, to clear the way; and on such occasions *the men, even in the market places, always turn their backs till the women are past*, it being thought the *highest ill manners* to LOOK AT THEM: but this *awful respect* is a proof of the slavery in which they are doomed to live. The care which they take to conceal their faces, to avoid the imputation of acting indelicately, and contrary to custom, has made so strong an impression on them, that I was told of a woman, who being accidentally surprized when bathing, shewed her whole person except her face: to hide which, all her solicitude was employed." DENON confirms this.

TJOIPH.

Matt. v. 28.

"The women of Ghilan are very industrious: the common sort are often seen abroad without Veils—performing offices of agriculture."

"When Nadir travelled with his women, the army was kept at almost a mile distance. The Shah's women, and indeed others of distinction, *rode on white horses, in the manner as men ride*: but when they did not go in his company, they were usually carried on camels, seated in machines resembling a covered waggon, and hung like panniers over a pack-saddle... one on each side... entirely concealed under a covering of crimson cloth. Other women rode on horses, or mules;—a *linen Veil over their faces*, and wore great coats resembling those of the men; but the poorer sort had a *white Veil which covered the whole body*." HANWAY'S Travels in Persia, vol. i. page 185.

TJOIPH.

DANDINI says (*Voyage au Mont Liban*. page 53.): "When the women go out of their houses, they wrap themselves so closely in a great cloth, of white linen, or of cotton, that those who look at them cannot even see their hands, still less their face; for they are so exact in covering *that*, as to leave only a small opening before the eyes. Sometimes they cover the face with a *black CRAPE VERY TRANSPARENT* [d'un crespé noir fort clair] *through which they can see, without being seen*."

MESUEH.

VOLNEY has the following remarkable expressions (vol. ii. p. 481.): "In Asia the women are rigorously secluded from the society of men. Constantly shut up in their houses, they have no communication but with their husband, their father, their brother, or at most their cousin-german. CAREFULLY VEILED IN THE STREETS, *they dare hardly speak to a man, even on business*. EVERY BODY MUST BE STRANGERS TO THEM: *it would be indecent to FIX YOUR EYES ON THEM*; and you must let them pass you, as if there were something contagious in their nature.... The situation of the women among the orientals, occasions a great contrast between their

Job xxxi. 1.
Matt. v. 28.

Vide manners and ours. Such is their delicacy on this head, *that they*
ABRAHAM VII. *never speak of them*: and it would be esteemed highly indecent to
in Dictionary. make any enquiries of the men respecting the women of their
 family. . . . They are unable to conceive how our women go with
 their faces *uncovered*, when, in their country, *an uplifted Veil* is the
 mark of a prostitute; or the signal of a love adventure."

Prov. vii. 13. *Pirrs'* account perfectly agrees with the above (p. 99.): In Egypt,
ix. 14. "The whores used to sit at the door, or walk in the streets, *unveiled*."
 So Norden, vol. ii. p. 47. A courtesan was come thither like-
 wise, to embellish the festival with her presence: she had her face
unveiled. At Algiers, "If there are two, three, or four families in
 one house, as many times there happens to be, yet they may live
 there many years, and never see one another's wife," p. 63.—"It
 is not esteemed civil, or decent, for one married man to enquire for
 another at his house. Nay, what is more, it is thought a rude thing
 to ask of any person, *Sir, where is your house?* or, *where do you*
live? I myself once spake innocently to one when in Egypt, saying,
Where is your house in Algiers? and he took me up somewhat
 roughly, and said, *Why do you ask that question? my shop is in*
such a place of the town," p. 65.—"The women wear Veils so that
 a man's own wife may pass by him in the street, and he not have the
 least knowledge of her. They will not stop to speak with men, or
 even with their own husbands, in the street," p. 67.

Sandys' expressions are—"their heads and faces so mabled in fine
 linen, that no more is to be seen of them than their eyes: nor that
 of some, who look as through the sight of a beaver"—beaver-helmet:
 the beaver of a helmet.

Niebuhr says (p. 44. *French edit.*): "A man never salutes women
 in public, he would even commit an indecency, if HE LOOKED AT
 THEM STEADILY [*s'il les regardoit fixement.*] An Arab lady who met
 us in a wide valley of the desert of Mount Sinai, went *out of the*
way, gave her camel to be led by her servant, and walked on foot
Gen. xxiv. 64. till we were passed: another, who met us in a narrow way, and who
 was on foot, sat down, and *turned her back toward us.*"

Vide also Dr. Shaw, p. 293. folio edit. The same remarks occur
 in many other travellers: as being the established usage in the East.

By this time, the reader is convinced, with me, of the importance attached to this
 article of female dress in the East: These particulars have been somewhat extended,
 (and might be more so) under a feeling of necessity to produce authorities, for what
 might otherwise be considered as being viewed by myself, in a *peculiar* manner; and
 for the satisfaction of those who are little versed in such enquiries. The reader's con-
 fidence *must* be exercised *occasionally*, since to insert evidence for *every thing* would
 fill up space to no advantage: my authorities may at any time be known, if called for.
 Those who have done me the honour to suggest "a lively fancy," will understand, and
 it is hoped, will accept, this hint.

The citations adduced, afford sufficient justification of the reasonings, and repre-
 sentations, presented in the former numbers: and, as this subject is already of a con-
 siderable length, we shall conclude it by adverting to the plates by which it is illustrated.

The marginal names which the reader has noticed above, he will please to bear in his
 mind: comparing them as well with what has preceded them, as with what follows.

No. CLXIII. VEILS WORN IN THE EAST.

ILLUSTRATED BY THE PLATE OF MARRIAGE PROCESSIONS. No. 174.

IT is difficult to name the different kinds of Veils which occur on this and the following Plate, in such a manner as entirely to distinguish them: although without some attempt of the kind, the subject would justly be thought deficient. Perhaps we ought to beg pardon of the English language for making somewhat free with its *nominatives*, on this occasion; and, it is hoped, also, that the fair wearers of these Veils will take no offence, if our English appellations bear but a slight resemblance to those by which they are pleased to call them, in Arabic, or in Persian.

No. 1. The WRAPPING VEIL: that which wholly covers the head and shoulders, &c. as in the young women at the right extremity of the upper representation, or cavalcade, on the Plate.

No. 2. The PEEPING VEIL: which is worn by the two women in the back ground of the same print; this Veil covers the head and shoulders, but leaves an opening for the eyes. We should like to adopt the phraseology of SANDYS, and call this Veil the BEAVER [*beau-voir*, Fr.] of our ancient armourists, but that term being exclusively appropriate to military accoutrements, will not readily coincide with female habiliments. *Vide* EASTERN VEILS, B. C.

No. 3. The BIB VEIL: which is worn by the woman and the child, in the right extremity of the lower procession. See this at large in the Plate of EASTERN VEILS, K.

No. 4. The HALF-WRAP: which is worn by the women who are playing on the tambourines, and by the immediate attendants on the bride, in this subject; and which, as it leaves the eyes unveiled, is closely allied to No. 2.

No. 5. The BRIDAL VEIL; or long Veil: which covers the whole person of the wearer. The reader is desired to consider this as being in colour RED [of a *red gauze*, at Aleppo, says Dr. RUSSELL. The Bridal Veil among the Romans, and Greeks, will be recollected by the classical scholar; but we purposely pass that by, having already occupied the full limits of this article.] Of this, the Bridal Veil, our subject offers a full and distinct view. A Veil of the same nature is also worn by the lady on horseback, in the upper subject: it is an indispensable part of the dress on this important occasion. There are little breathing-holes cut in this Veil, opposite to the face; but they are hardly perceptible in the print.

In the canopy under which the bride on horseback rides, there are also openings made for the more free passage of the air to the advantage of the lady enclosed.

The reader will please to turn to the Plate of ARABIAN DRESSES, No. 60. where he will see a Veil of another kind, which might be called the *half-long* Veil: it is adorned with stripes of various colours, &c. and, no doubt, is often rendered highly ornamental.

The reader will remember, that the upper subject in this Print is taken from a representation of a Marriage Procession at Constantinople; and the lower subject is from a Marriage Procession in Egypt. No doubt, the general ideas of both countries are alike, while many particulars vary, and similar variations, in a slight degree, we may easily suppose might take place in Judea anciently; or might be adopted in early ages, &c. which, nevertheless, do not contradict the general and leading ideas of such customs and ceremonies.

No. CLXIV. EASTERN VEILS. (WITH A PLATE. No. 174.)

THIS Plate is divided into several compartments: the central compartment, includes a group of Albanian females, consisting of—a mother A: with her two marriageable daughters, B, C: a younger child, D: and a servant, E. These are from STUART'S "Ruins of Athens," where they are represented in a part of that city near the Tower of the Winds.

Whoever was acquainted with the late Mr. STUART, must have known his extreme accuracy: on the strength of which, though it may not be safe to affirm positively that these figures are portraits, which is nevertheless very credible, yet we venture to say that he saw such persons, in such dresses, and probably, in the place where he has represented them, and with every particular introduced. Under this persuasion we proceed to remark on them,—that the mother, though she *wears* a Veil, which covers her head, yet is not strictly *veiled*, i. e. her face: but, being arrived at a certain time of life, and past her prime, she veils herself, or not, as she pleases. This, at least, is the idea which we have conceived on this figure: supposing, that the mother, as being too old, and her daughter, D, as being too young, though she, also, has a kind of Veil on her head, have no need to conceal their beauties [this, in reference to the child, the reader has seen confirmed by CHARDIN, &c. above] while the grown-up young women B, and C, would depart from the modesty of the sex, if they should venture abroad without assuming the protection understood to be annexed to such a covering.

It is very possible that ideas connected with the principle hinted at, might contribute to explain the conduct of Sarah, Gen. xii. 20. (Vide ABRAHAM III. *ad fin.* in *Dict.*) At least we may reflect, 1. That some tribes of Asiatics, some of the Arabs, and, also, the Tartar women, are not extremely scrupulous in respect to wearing the Veil, at all times. 2. That on some occasions, as, for instance, at the watering places, women often go *unveiled* [*vide* Plate of ARABIAN DRESSES, No. 60. where the young woman going for water, has no Veil]. Hence it should seem, that Abraham's servant, by going to a well, had his choice among the young women who came for water (Gen. xxiv.), and he saw that "the damsel was very fair to look upon," i. e. he wished to have a personable, comely, wife for Isaac: and not choosing to trust to report, he took the best method, by a mode very *natural*, yet seemingly *casual*, to obtain satisfaction on this particular. 3. That women later in life dispense with rigid observance of the custom of veiling, and hereby Sarah might be seen by the servants of Pharaoh, and by those of Abimelech, who, noticing her remaining beauty, acted accordingly. That Sarah in the decline of life thought thus of herself, or something not unlike it, appears credible, if we consider her intention in giving Hagar to Abraham,—her expression, Gen. xviii. 12. in *Heb.*—also, the remark in the foregoing verse: compared with Rom. iv. 19. From these premises the present made to her by Abimelech, for "a covering to the eyes," appears in its true light, as we apprehend: though great names have understood this, as if HE, *Abraham*, were to be to her for a covering to the eyes:—the accurate propriety of which is not very apparent.

The Veils of the young women B and C may be referred to our half-wrap Veil, on the former plate: they seem to consist of two pieces; one, which goes over the head and shoulders, the other which covers the lower part of the face.

The servant E shews more of her face than B, and C; perhaps as a mark of inferiority.

F is a woman of Persia; from Le Bruyn. She is veiled all over; except her eyes, as already described. On this figure, we remark, that this Veil is not *quite* so complete a covering of the person, as the bridal Veil of the marriage processions, because, a part

of the face, though a small part is left unconcealed: but, we think it clear, that the wearer might ~~so~~ adjust this Veil as to cover her eyes also; thereby rendering this kind of Veil quite as effectual as the true bridal Veil for the purpose of enveloping her whole person,—enclosing herself. We hesitate very little, therefore, in accepting this as the *tjoiph* of Rebekah, which she wore when presented to Isaac: and which she managed, without difficulty, to answer all the purposes of a bridal Veil [the *radid*], which it does not appear that the servant of Abraham gave her family time to procure. The country where this Veil is still used, is sufficiently near Chaldea to warrant the inference: which this representation of it may confirm. If this be fact, we say nothing to Mr. Daines Barrington's notion that Rebekah Veiled herself—for smartness—to appear more agreeable in the eyes of Isaac, &c. &c. nor to many other errors; including the pardonable mistake of Mr. HARMER, in relation to Tamar, who also wore the *tjoiph*, when she sat by the way side; and of whom it is expressly noticed, that she wrapped herself closely up in it: which coincides with our idea, that this kind of Veil might be so arranged as to conceal the person entirely. And perhaps this action was meant to be expressed by the phrase—she wrapped—*i. e.* she took some pains, wholly to seclude herself in her Veil.

Connected with this subject, and a foregoing, is the following extract from Braithwaite's Journey to Morocco (page 55.): “The tops of all the houses by which we passed, were crowded with women; but they were so *disguised by their dress*, that they looked more like apparitions and ghosts, than objects of love and pleasure; *nothing being to be seen but ONE EYE*; [*vide* foregoing remarks] *their bodies were covered by a white woollen mantle, and their faces with a linen cloth*. Our Moorish cavaliers diverted themselves by firing at the women, and scaring them away.”

G is a woman of Athens, apparently neither young, nor noble, with her two sons; from Stuart: the Veil she wears, seems pretty much to resemble the handkerchief which our women sometimes wrap round their faces: it differs, however, in some things, from any Veil we have yet seen; by shewing the whole face, &c. as appears on inspection.

H is a group, composed of a young girl, who walks about *unveiled*, *i. e.* her countenance entirely open, leading a lamb, which is in a course of fattening, in order to be slain on the approaching Mahometan festival of the Beiram. These figures are selected partly, because the child, on account of her youth, is so entirely unveiled; and, partly, as they occasion a question; whether the Israelitish children did thus *familiarize* the lambs for the passover, before that festival? did they fondle, and caress, their young charge, &c.? Is there any hint of this in the expression *ye shall keep up—keep shut up—the paschal lamb—from the tenth day of the month to the fourteenth?*

The negress which accompanies this child is *unveiled*: we suppose, in conformity to ideas already suggested.

These two groups are from Stuart: but from different plates of his work.

The Veil I. appears clearly to be composed of two pieces: *first*, an outer one, which covers the head (and the *head dress*) and falls down on the shoulders, *secondly*, a wrap, which conceals the lower part of the face, the chin, the neck, &c. In all probability, this is independent of the bands around the forehead, &c. or of any other covering for the head. This figure is from De la Motraye, Plate XXI. His explanation of the plate informs us that, “It represents a Janizary, who pierces his arm, as a sign of his love to a girl, [*vide* FRAGMENTS, No. CVII.] *who shews him her face*, WHICH IS A SUFFICIENT DECLARATION, ON HER SIDE, OF HER INCLINATION TOWARDS HIM. The woman with a bundle, is a Jewess broker, by whom he sends secret messages.” This Jewess wears the Veil of the present article.

K is a delineation at large of a kind of Veil worn in Egypt, of which the reader has

a smaller representation in the *bib-veil* of the marriage procession. This woman seems to be considerably decorated: she has, *first*, a Veil, thrown over all her head, &c. *secondly*, a bib-veil, hanging from level with her eye-brows: *thirdly*, a neck-lace; *fourthly*, ear-rings, large enough; *fifthly*, a band over her eye-brows, from which the bib hangs, and with which it is connected; *sixthly*, a cap on the top of the head, adorned with sundry strings, having little balls at the ends of them. The proverb says, *de gustibus non est disputandum*: the Egyptians are perfectly welcome to monopolise this taste of personal decoration.

The foregoing subjects have given a pretty good idea of the nature, and of some of the distinctions of the Veil, as worn by women in the East: we proceed now to consider the interior Veil, or Kerchief.

No. CLXV. OF THE KERCHIEF.

ON the plate of EASTERN VEILS (No. 174) the bottom row of subjects, marked L, M, N, O, P, shews the nature of some of the head dresses worn in the East. Probably, we may distinguish these from veils, by saying, that veils may be put on, and taken off, occasionally; that they are worn when abroad, but laid aside at home, &c. pretty much like the *cloaks* of our own ladies: whereas the Kerchiefs were worn both at home and abroad; and after being adjusted, &c. in the morning, were continued during the whole day, *i. e.* as hinted before, like the *caps* of our females.

L is the head dress of a young woman of one of the Greek Islands in the Archipelago: it is light and flowing, and is adorned with ample ribbands, &c. a veil, and a forehead-band.

M is a head dress of another island in the Archipelago: the forehead-band may be considered as studded with jewels, &c.

N, O, P. These three head dresses are from Chardin; and represent Persian women. The reader has already seen the account he gives of them. We shall merely apply them by a hint or two to illustrations of Scripture.

The Kerchief of L, M, or N, if taken off, and opened, would, we may perceive, contain a good deal of corn, poured into it.—Something like one of these (probably N) was the Kerchief of Ruth, which held six measures of barley. Ruth iii. 15.

The elegance attached to these Kerchiefs in the esteem of the orientals, gives us the true import of that heretofore perplexing passage of Ezekiel, xiii. 18. as hinted. These figures, N, O, P, being derived from the very country (Persia) where that prophet dwelt, may be presumed to be likenesses of what he describes: *i. e.* the Kerchiefs worn, when the veil was off, by the seductresses of his time; and thus, we obtain a complete illustration of this passage of his writings, so far as the persons are concerned:—In FRAGMENTS, No. XII. we have shewn the nature of the cushions voluptuously adapted to all arms;—and in the present dissertation, we see the nature of the veils, worn by females of every stature, to heighten their personal charms, to enable them to hunt souls, &c. with greater success.

The stars which are placed in the margin of the quotations in the foregoing pages refer to articles which have been already treated; or which, being parts of dress, are alluded to in sundry passages of Scripture: the crown, the string of pearls, the box of perfume, the vest, the girdle, &c.—It should be understood, also, that the eyes of these females are blackened with powder of Antimony: which gives them a *largeness* of appearance, closely allied to what among ourselves would be called *staring*.

Here these remarks might close: but the engraver insists that justice to his art demands we should notice its utility: for how, he asks, could verbal description, if alone, be thus particular:

No. CLXVI. OF STONES USED FOR SEATS.

MR. HARMER has some remarks (Vol. iii. Observ. 60.) on the justness of our translation, which renders, that Jacob and Laban, at a solemn covenant festival, “sat on a heap of Stones;” [N. B. our translation does not say they *sat* on these Stones, but they *did eat* on the heap; which *may* refer to the place of the food: as we may rather be said to eat on a table, than to sit on a table to eat;] and he produces a passage from NIEBUHR, of an officer, who resigned his Seat to that traveller; and applied himself to draw together Stones into a heap, in order to build himself a new Seat. Without following his reasonings farther, we submit this extract from CHARDIN (p. 371.): “Upon the left hand of the road are to be seen LARGE CIRCLES of hewn Stones: which the Persians affirm, to be a great sign that the *Caous* making war in Media, held a council in that place: it being the custom of those people, that every officer that came to the council, brought with him a Stone to serve him instead of a chair: these *Caous* were a sort of giants. What is most to be admired, after observation of these Stones, is this, that they are so big that eight men can hardly move one; and yet there is no place from whence they can be imagined to have been fetched, but from the next mountains, which are six leagues off.”

This extract deserves notice, on two accounts: (1) The Persian notion of Stones being used instead of chairs, at a council: this must have had some origin; and must also have been customary at some time in that country:—the sitting *upon* Stones, then, could not have been always totally unknown in Mesopotamia; where Laban resided, and Jacob with him: and what was customary at a council, *might* be practised at a covenant agreement. (2) The resemblance of these CIRCLES of large Stones to the Druidical monuments of our own country, Stonehenge, Abury, &c. is striking: and the finding structures so similar, in regions so distant, demonstrates the extensive spread and influence (we suppose too, in some degree, the identity) of that religion, the exercise of which had occasioned their erection. If the reader has looked into Druidical history, this inference will strike him as equally cogent and just. *Vide* Plate, No. 79.

We think these *cromlechs*—[the reader of English antiquities understands us: see the Plate of GILGAL] of Persia, and the Druids, give a very clear comment on the form, as well as application, of the monument compiled by the united efforts of Jacob and Laban; and their respective companies. We are not obliged to suppose that their gathering of Stones was completed in an instant; it might occupy some time. Nor could they be small Stones that were “gathered:” for then, the whole power of “Jacob’s brethren” need not to have been employed; as the history observes it was: nor was it likely that small Stones would long preserve the form of heaps,—memorial heaps.

CHARDIN describes what he saw, as large *circles* of Stones, one stone of which might require eight men to move it. Precisely such are sundry of the Druidical monuments still extant in Britain: circles of large Stones, with, usually, one principal in the midst to serve the purposes of an altar. With this idea in our minds let us examine the monument of Jacob and Laban (Gen. xxxi. 45.): *And Jacob took a Stone, and set it up for a pillar*, (מצבה *metzebeh*) an elevation—a rising—a rounding—a protuberance—say, for a central Stone, the highest he could find, within a convenient distance: *and Jacob said to his brethren, Gather Stones together; and they took Stones and made* (גל *gal*; or *galal*, as the *keri* reads, still stronger) *a ring of Stones*—i. e. a circle of Stones with intervals between them, *and did eat there upon* (or at) *the circle*; *and Laban called it IGAR SAHADUTA* (״ *IGAR*, Chaldee, we suppose, for ״ *EGAL*:) “*the circle of testimony*,” but Jacob called it *GAL-OD*; (ג, ״ *EGAL-OD*) “*the circle of witness*,” and Laban said, *This circle—ring—of Stones witness* (*od*) *between me and thee, &c.*

Is not the similarity sufficient to justify our regarding this monument as closely allied to those of the Druids remaining among us?

Observe (1): this kind of monument was esteemed *sacred* at that time, and long after; so that popular belief would contribute to its permanence; for nobody would molest it. (2) That it was of a very durable nature, as appears by those in Persia; and by the many still standing in England: hence its fitness for bearing testimony to succeeding ages.—Dr. CLARKE found on Mount Ida, Druidical circles. Travels, ii. 132.

Query, As our monuments in England are universally allowed to be sacred, and are generally supposed to have been erected on occasion of councils held in the places where they stand, may they also, or, at least, may some of them, have been, covenant witnesses? testimonies of agreements there made, of peace confirmed, limits, boundaries, settled, &c. &c. in Druidical times?

As sacrifices were usual at covenant agreements, were not sacrifices slain, and offered, on these Stones (probably on the centre one) by Jacob and Laban; and is not this implied, not to say expressed, in the “*eating*” to which the historian alludes? He has carefully recorded the import of this circle of Stones, for the information of succeeding ages; and it may be conjectured that though the kings of Israel extended their kingdom to the Euphrates, yet as they did not pass that river, the posterities of Jacob and Laban were never involved in war against each other.

Was *Gilgal* a double circle (*gal-gal*) of Stones?

No. CLXVII. OF STONES LAID FOR A CAUSEWAY.

MR. HARMER has farther remarks on the use of Stones, which he applies to Isaiah lxii. 10. “Go through, go through the gates; prepare ye the way of the people: cast up, cast up the highway, gather out the Stones, lift up a standard for the people.” Which we would thus render:

Pass, pass, the gates;
Level [*EVEN*] the way for the people;
Throw up, throw up, the Causeway—lit. *raise, raise, the raised way*:
Clear it from every Stone:
Display a standard to the people.

That intelligent writer would refer the fourth member of this sentence, to the heaping up Stones by way of land-marks, to direct travellers in their way. Without impugning his instances, we shall merely hint that where a Causeway had already levelled, and fixed the road, *that* farther labour of raising mounts was unnecessary.

As to the nature of these Causeways (called in this place מַסְלֵה *meselah*) let George Herbert inform us (p. 170): “A word of our last night’s journey, [in Hyrcania, i. e. Persia: the country to which Isaiah alludes.] The most part of the night we rode upon a paved Cawsey, broad enough for ten horses to go a-breast; built by extraordinary labour, and expence, over a part of a great desert; which is so even that it affords a large horizon: howbeit being of a boggy loose ground upon the surface, it is covered with white salt, in some places a yard deep, a miserable passage! for, if either the wind drive the loose salt abroad, which is like dust; or that by accident the horse or camel forsake the Cawsey, the bog is not strong enough to uphold them, but suffers them to sink past all recovery”—he then compares this to the Roman *viæ militares*; whose foundations were laid with huge piles, or stakes, pitched into a bog, and fastened together with branches, or withes, of wood: upon which rubbish was spread, and gravel, or Stones, afterwards laid, to make the ground more firm and solid.

Observe, if the prophet Isaiah meant such a Causeway as Herbert describes,—passing over a bog—the nature of the passage afforded no stones to be gathered into a

heap for the purpose of forming land-marks ; but, if it passed where Stones, gravel, dust, &c. might take the place of the loose salt in Herbert's narration, then we see the import of the prophet's expressions : " Sweep away every impediment ; whatever may render travelling incommodious ; to the very Stones and dust which may occasionally accumulate, even on a solidly constructed Causeway."

Thevenot also, occasionally, mentions Causeways in Persia, going to Schiras, as p. 134. " Being over the bridge, we went along a Causey, above two fathom broad ; and all paved, about a thousand paces in length, which had a good parapet or breast-wall about a foot and a half high."—And the like in other places of his journey.

" The most important and most useful monument of antiquity in this country, is the Causeway built by Shah Abbas the Great, about the beginning of the last century, which runs from Keskar in the south-west corner of the Caspian, by Astrabad, in the south-east corner, and several leagues yet farther, being in all near three hundred English miles. During this period it has hardly ever been repaired ; it must, however, be observed, that few or no wheel carriages are in use in this country, so that the pavement is yet preserved in many places very perfect : in some parts it is above twenty yards broad, being raised in the middle with ditches on each side ; there are many bridges upon it, under which water is conveyed to the rice fields ; but these are made level, and do not interrupt the prospect. From Allahabad to Sari there are some perspectives from south-west to north-east, for above a league together, bordered on each side by a thick wood, whose luxuriant branches afford delightful shelter to travellers. There are also many avenues into meadows and fields which variegate the prospect, and delight the imagination." Hanway's Travels in Persia, vol. i. p. 198.

These Causeways are described as being constructed over a moist, boggy, watery, ground. This Fragment will originate two or three others.

No. CLXVIII. EMPHATIC REDUPLICATION OF WORDS.

THE reader cannot but have observed the *Reduplication* of the commanding Words, " Pass, pass ; throw up, throw up" : *i. e.* continue passing till all be passed ; continue throwing up, for a considerable distance ; a long way. So Sir John Chardin, translating a Persian letter, renders thus, " To whom I wish that all the world may pay homage ;" but he says, " In the Persian it is, That all souls may serve his name, his name. Repetition is a figure very frequent in the Oriental languages, and questionless is borrowed from the sacred language ; of which there are a thousand examples in the original Bible ; as in Psalm lxviii. 12. ' They are fled, they are fled ;' that is, they are absolutely fled : Psalm lxxxvii. 5. ' the man, the man ;' that is, the perfect man."

(1) The exactness of Sir John's second instance, is not quite so certain as the general justice of his remark, that the Duplicate form of Words is very frequent in Scripture ; because, it will be observed that in the Psalm quoted, there is a *vau* placed between the words ; a man, *and* a man. " Of Sion it shall be said, ' A man *AND* a man' (*i. e.* a great many men) was born in her." But, in Isaiah xxvi. 3. we have, " Thou wilt keep in peace, peace, because he trusteth in thee ; *i. e.* in perfect peace : and so elsewhere, often. (2) Whether Duplication of Words be borrowed from the sacred language, admits of doubt : more probably it is an eastern phraseology entirely independent : and the approaches to it, even when the Words are not precisely repeated, and the duplicate forms of verbs, becoming nouns, &c. are always esteemed of the same emphatic nature, importing intensity, continuance, &c. (3) The writer wishes that all souls may serve the *name* of the king of Persia : this will remind the reader of the great attention paid to the *name* of God in Scripture ; of the commands

to venerate, glorify, honour, &c. the divine *name* : but, it seems here to imply majesty, power, dignity. Are not the Words of our Lord to be taken in the same import ; “ Father, keep through thine own *name* ”—power—dignity : “ Father, glorify thy *name* ”—power—dignity : “ I have manifested thy *name* ”—power—dignity : so the passages, “ that in the *name*—power—dignity—of Jesus, every knee should bow : God set Christ at his own right hand, far above all principality, and power, and dominion, and every *name* that is named, &c. Hence it should appear that the word *name* includes not merely the person, but the acknowledged and well-known dignity, honour, glory, sovereignty, &c. of the person to whom it is referred.

No. CLXIX. CAUSEWAY FOR TRAVELLING.

THE second article to which the foregoing description of a Causeway may give occasion, is, an attempt to illustrate that very obscure passage, Ps. lxxxiv. 6. which with whatever attention the reader will peruse it, either in the original, or in the English version, he may fail in his endeavours to make clear sense of it. We have already said somewhat respecting the birds around the altars, in the foregoing verses (*vide* FRAGMENTS, No. CXXVIII.), and shall now analyse verses 6, 7. “ *Happy the man whose source of exertion, strength, and ability for perseverance in the journey of life, and duty, is in thee [God] : he esteems it more, and it more strengthens his heart than meeting with a raised Causeway in a difficult, boggy moor, rejoices and accommodates the traveller : it invigorates his mind more than travellers are invigorated who pass through the valley of Bekaa, even at the very time when they find overflowing water for their refreshment, in the numerous pools with which that valley abounds.* ”

It is very natural that the Psalmist envying, as it were, the inmates in the tabernacle of God, should direct his thoughts to those who were travelling towards that Holy Place, and almost envy them, also, their happy privilege. If this be admitted ; the pathos of this ode will appear very forcible, and the progressive climax of ideas very happy, as directed to, 1. the birds who may build at the altar : 2. the residents in the Holy Place : 3. those pious persons who were travelling towards it, though at present far from it.

How lovely are thy Tabernacles, O LORD of hosts !
 My soul longeth, and desireth even to fainting, towards the courts of the LORD ;
 Whereas, the Bird hath found a dwelling, and the Dove a nest for herself,
 Where she may lay her young ; in thy sacrificial, O LORD of hosts !
 Happy the resident-dwellers in thy house ! they are ever praising thee !
 Happy the men, whose ability-power is in thee ! it exceeds in their hearts the *smoothest* Causeway :
 They travel, as if in the valley of Bakaa ;
 Where also the rains overflow the reservoirs.
 They advance from one place of refreshment to another place of refreshment,
 To appear before the GOD of gods in Sion !

How travellers might be accommodated by a Causeway we have seen above ; and Causeways being constructed in boggy, wet places, the transition of thought to the valley abundant in springs is easy. The value of springs in the East, may be gathered from many expressions in Scripture ; also, from FRAGMENTS, Nos. LXX. CXVII. *et al.*

It remains only to hint, that the Valley of Bekaa is among the mountains of Lebanon ; that two or three rivers run through it, or rise in it ; and that the sides of mountains and hills are the natural places where to expect springs. It is among the *farthest* districts north from whence travellers toward Zion might be supposed to be journeying.

Was the Psalmist at this time in a dry and thirsty land where no water was ? and farther from Zion than even Bekaa itself ; though in a different direction ?

No. CLXX. BIRDS RESIDENT IN SACRED PLACES.

THE Plate (No. 3.) annexed to No. cxxviii. has shewn, that the Ibis, a kind of STORK, was so venerated in Egypt, as to be an allowed inmate in sacred structures: something of the same principle occurs also in Persia, for Thevenot tells us (p. 122.), "Within a mosque, at *Oudjioun*, lyes interred the son of a king, called Schah-Zadeh-Imam-Dgiafer, whom they reckon a saint; the dome is rough cast over: before the mosque there is a court, well planted with many high Plane trees, on which we saw A GREAT MANY STORKS, THAT HAUNT THEREABOUT ALL THE YEAR ROUND."

Compare this account with the reasoning at the close of the Fragment referred to: and for companions to these Plane trees, consider Psalm xcii. 13. "Those that be planted in the house of the Lord, shall flourish in the courts of our God." [This custom is forbidden, Deut. xvi. 21. yet it continued: see Josh. xxiv. 26; 1 Sam. xxii. 6. *margin*, and many places in the history of the kings. How is this to be reconciled?] This planting of sacred groves, which appears to have been the general custom of antiquity, and was practised by Abraham [who dwelt at the oaks—rather than plains—of Mamre; see also Gen. xxi. 33. where the inference that he connected a grove with his altar, seems clear] is another resemblance of the ancient patriarchal rites, to those of our long venerated race of priests and princes, the Druids. Thus it should seem, that if we hesitate to admit the supposition, that Birds might build their nests at the altar of the Lord, or in buildings which formed the court around that altar (and which probably had no existence at this time, if the altar were *now* in the tabernacle). we may acquiesce in the conjecture, that as trees were planted in the court around the altar (the sacrificatory) such trees might be inhabited by Birds, which "might haunt thereabout all the year round:" whereby they became subjects of the Psalmist's holy envy.

No. CLXXI. PREPARING THE WAY FOR A PRINCE.

IT is usually understood that the prophet Isaiah (chap. xl. 3.) alludes to the custom of sending persons, as we might say, labourers, pioneers, before a great Prince, to clear the Way for his passage: as the thought therefore is not new, we content ourselves with transcribing the passage, and the following extract; which affords, we think, a happy comment on it: and indeed, almost a parallelism to it.

The voice of him that crieth in the wilderness,

"Prepare ye the way of the LORD:

(Smoother the superficies of a Way for the LORD; the very word which we have before rendered—level (EVEN) the Way for the people, No. CXLVII.

Make straight IN THE DESERT a Causeway for our GOD;

(The word for causeway is, as before, MESELEH.)

Every valley shall be raised;

And every mountain and hill shall be lowered.

And the winding paths shall be made straight;

And the broken—rough—places into a continued level.

The following is from Sir Thomas Roe's Chaplain (p. 468.): "I, waiting upon my lord Ambassador two years, and part of a third, and travelling with him in progress with that king [the Mogol], in the most temperate months there, 'twixt September and April, were in one of our progresses 'twixt Mandoa and Amadavar, nineteen days, making but short journeys IN A WILDERNESS, where (*by a very great company sent*

before us, to make those passages and places fit to receive us) A WAY WAS CUT OUT, AND MADE EVEN, broad enough for our convenient passage; and in the place where we pitched our tents, a great compass of ground was rid, and made plain for them, by grubbing a number of trees and bushes; yet there we went as readily to our tents, as we did, when they were set up in the plains."

No. CLXXII. RAIN OF DUST.

IN Deuteronomy xxviii. 24. God threatens to punish Israel severely;—"the heaven over thy head shall be brass; and the earth under thee iron: the Lord shall make the Rain of thy land *powder and Dust*; from heaven shall it come down upon thee, until thou be destroyed." It may be of use to enquire a little into the nature and properties of such a kind of Rain; in which the following extracts may assist us.

"Sometimes there [in India] the wind blows very high in those hot and dry seasons—raising up into the air a very great height, thick clouds of Dust and Sand.... These dry showers most grievously annoy all those among whom they fall; enough to smite them all with a present blindness; filling their eyes, ears, nostrils; and their mouths are not free, if they be not also well guarded: searching every place, as well within, as without, our tents or houses; so that, there is not a little keyhole of any trunk, or cabinet, if it be not covered, but receives some of that Dust into it: the Dust forced to find a lodging any where, every where, being so driven and forced as it is by the extreme violence of the wind." Sir T. Roe's Embassy, p. 373.

To the same purpose speaks Herbert (page 167.): "And now the danger is past, let me tell you, most part of the last night we crossed over an inhospitable sandy desert, where here and there, we beheld the ground covered with a loose and flying Sand, which by the fury of the winter weather is accumulated into such heaps, as upon any great wind the track is lost; and passengers (too oft) overwhelmed and stifled: yea, camels, horses, mules, and other beasts, though strong, swift, and steady in their going, are not able to shift for themselves, but perish without recovery: those rowling Sands, when agitated by the winds, move and remove more like sea than land, and render the way very dreadful to passengers. Indeed in this place I thought that curse fulfilled (Deut. xxviii. 24.), where the Lord, by Moses, threatens instead of rain to give them Showers of Dust."

These instances are in Persia: but such storms might be known to the Israelites: as, no doubt, they occur also on the Sandy Deserts of Arabia, east of Judea: and to this agrees Tournefort, who mentions the same thing—"at Ghetsci there arose a tempest of Sand; *in the same manner as it happens sometimes in Arabia, and in Egypt: especially in the spring.* It was raised by a very hot south wind, which drove so much Sand, that one of the gates of the Kervanseray was half stopped up with it; and the way could not be found, being covered over, above a foot deep; the Sand lying on all hands. This Sand was extremely fine, and salt; and was very troublesome to our eyes, even in the Kervanseray, where all our baggage was covered over with it. The storm lasted from noon to sunset; and it was so very hot the night following, without any wind, that one could hardly fetch breath: which in my opinion was partly occasioned by the reflection of the hot Sand. Next day I felt a great pain in one eye, which made it smart, as if salt had been melted into it," &c. Pt. ii. p. 139

This may give us a lively idea of the penetrating powers of the Dust of the land of Egypt; which (Exod. viii. 16.) was converted into lice:—also, chap. ix. 8. of the effect of the ashes of the furnace, which Moses took, and sprinkled "up toward heaven, and

[being driven by the wind to all parts, and entering "any where, and every where,"] it became a boil breaking forth in blains upon man, and upon beast...the boil was even on the magicians, and on all the Egyptians."

2. The phraseology "from heaven shall it come down upon thee," deserves notice: since we see that *heaven*, in this instance, signifies the air only: why may it not be so taken where other things are said to come down from thence? as rain, fire, lightning, hail, &c. so Gen. vii. 11; xix. 24; xlix. 25; Josh. x. 11. &c.

Lord Valentia gives a still more particular account of this phenomenon, in India. "At Shiraz," says Mr. Morier (Second Journey, p. 97), "when there was a calm, partial and strong currents of air would rise and form whirlwinds, which produced high columns of Sand all over the plain—formed and dissipated in a few minutes.

No. CLXXIII. PILLARS OF SAND.

THERE is a remarkable figurative representation in Job (chap. xxx. 22.), thus rendered in our translation. "Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance." Possibly after we have examined the phraseology of this passage, its force may be farther evident; and it may receive additional illustration.

"Thou dost raise me up on high, into the air, by the agency—of—upon—the wind; thou dost make me to ride on it, as on a chariot, or other vehicle; and dost dissolve—disperse—dissipate—my whole—intire—MY ALL: all that I ever was: all that I ever possessed." Such is the power of the original.

This might perhaps be referred to a vapour, raised by the wind, which, after being borne about among the clouds, is dissolved, and falls in dew: but (1) the wind which raises it, seems rather to describe a storm, and during storms dew does not perceptibly rise. (2) The current of wind, which like a chariot, bears away the subject of its power, is, a vehement, powerful, rapid, blast; as we say, a *high* wind; and does not agree with the formation, &c. of dew, which is a tranquil deliberate process. (3) The word (מגג megeg) is applied to express the melting of a solid body; as of the earth with rain (Psalm lxxv. 10); of the hills, through intense heat, Nahum i. 5. so Amos ix. 13. Mr. Scott has rendered the passage,

Rous'd by Almighty force a furious storm—
Upcaught me, whirl'd me on its eddying gust,
Then dash'd me down, and shattered me to dust.

Under these considerations, we presume to think, the reader will agree with us, in referring it to a Sand-Storm: possibly, such as we have noticed in the former number; or, much rather, such as is described by the following information; which the reader will not be displeased to peruse, as it stands high among the most picturesque, and most terrific, descriptions of the kind, to be met with. It is from Mr. BRUCE, Travels, vol. iv. p. 553, 554.

On the 14th, at seven in the morning, we left Assa Nagga, our course being due north. At one o'clock we alighted among some acacia-trees at Waadi el Halboub, having gone twenty-one miles. We were here at once surprized and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, from W. and to N. W. of us, we saw a number of prodigious *Pillars of Sand* at different distances, at times *moving with great celerity*, at others stalking on with a majestic slowness; at intervals we thought they were coming in a very few minutes to overwhelm us; and small quantities of Sand did actually more than once reach us. Again they would retreat so as to be almost out of sight, *their tops reaching to the very clouds*. There the

tops often separated from the bodies ; and these, once disjoined, *dispersed in the air*, and did not appear more. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong at north. Eleven of them ranged alongside of us about the distance of three miles. The greatest diameter of the largest appeared to me at that distance as if it would measure ten feet. They retired from us with a wind at S. E. leaving an impression upon my mind to which I can give no name ; though surely one ingredient in it was fear, with a considerable deal of wonder and astonishment. It was in vain to think of flying ; the swiftest horse, or fastest sailing ship, could be of no use to carry us out of this danger, and the full persuasion of this rivetted me as if to the spot, where I stood, and let the camels gain on me so much in my state of lameness, that it was with some difficulty I could overtake them.

“ The whole of our company were much disheartened (except Idris), and imagined that they were advancing into Whirlwinds of moving Sand, from which they should never be able to extricate themselves ; but before four o'clock in the afternoon these phantoms of the plain had all of them fallen to the ground and disappeared. In the evening we came to Waadi Dimokea, where we passed the night, much disheartened, and our fear more increased, when we found, upon waking in the morning, that one side was perfectly buried in the sand that the wind had blown above us in the night.

“ The sun shining through the Pillars, which were thicker, and contained more Sand apparently than any of the preceding days, seemed to give those nearest us an appearance as if spotted with stars of gold. I do not think at any time they seemed to be nearer than two miles. The most remarkable circumstance was, that the Sand seemed to keep in that vast circular space surrounded by the Nile on our left, in going round by Chaigie towards Dongola, and seldom was observed much to the eastward of a meridian passing along the Nile through the Magiran, before it takes that turn ; whereas the Simoom was always on the opposite side of our course coming upon us from the south-east.

“ The same appearance of moving Pillars of sand presented themselves to us this day in form and disposition like those we had seen at Waadi Halboub, only they seemed to be more in number, and less in size. They came several times in a direction close upon us ; that is, I believe, within less than two miles. They began, immediately after sun-rise, like a thick wood, and almost darkened the sun : his rays shining through them for near an hour, gave them an appearance of pillars of fire,” Page 555.

If my conjecture be admissible, we now see a magnificence in this imagery, not apparent before : we see how Job's dignity might be exalted in the air ; might rise to great grandeur, importance, and even terror, in the sight of beholders ; might ride upon the wind, which bears it about, causing it to advance, or to recede ; and, after all, the wind diminishing, might disperse—dissipate—melt—scatter,—this Pillar of Sand, into the undistinguished level of the desert. This comparison seems to be precisely adapted to the mind of an Arab ; who must have seen, or have been informed of similar phenomena in the countries around him.

No. CLXXIV. UNTIER OF KNOTS ; A TITLE OF DANIEL.

UNDER the article BINDING, in the *Dictionary*, the reader may see a particular description of the prophet Daniel, as eminent for “ dissolving of doubts ;” *literally*, from the Hebrew, “ *untying of Knots*.” This seems to be a very apt figure to express the powers of that prophet's mind ; but a figure, which had it been literally rendered in our

English translation, would have made many a rustic smile, perhaps stare:—and per-adventure exclaim, “So, then, this eminent statesman—courtier—prophet—was excellent at untying of Knots!” We had taken this uncommon phrase as a figurative commendation of that prophet, personally, and exclusively; it was therefore with some surprize, and more satisfaction, we found in Sir John Chardin, that this is a title appropriated to many besides the Hebrew president of the Chaldeans and wise men of Babylon.

The patent given to Sir JOHN by the king of Persia, is addressed—“To the Lords of Lords, who have the presence of a lion, the aspect of Deston; the princes who have the stature of Tahem-ten-ten, who seem to be in the time of Ardevon, the regents who carry the majesty of Ferribours: The conquerors of kingdoms, superintendants *that unloose all manner of Knots*, and who are under the ascendant of Mercury,” &c. In his explanation, Sir JOHN says, it is, in the original, *who unloose all sorts of Knots*.—The Persians rank all penmen, books, and writings, under Mercury, whom they call *Attared*; and hold all people born under that planet, to be endued with a refined, penetrating, clear-sighted, and subtile wit.

On turning to Daniel v. 12. observe with what accurate coincidence to these principles the queen describes the prophet: “In all respects an abundant spirit, and knowledge, and understanding, which manifests itself in his interpreting dreams, and explaining intricate enigmas, and *untying of Knots*, is found in Daniel.” We gather from this comparison, *first*, that as superintendants (*i. e.* of provinces) are described as *untiers of Knots*, and Daniel is thus described, he was, or had been, a superintendant. Daniel had been made governor of the province of Babylon by Nebuchadnezzar; as he is not so described on this occasion, it is every way probable he was not now in that office, yet the queen continues his titles to him. *Secondly*, Is it not likely that the queen finished her description of him, by alluding to his being born under Mercury; *Attared*? Is not this the import of her words, “the spirit of the holy gods is in him!” She might say explicitly, “the divine spirit of Mercury [*q.* like another Thoth?] is in Daniel;” but the sacred writer, unwilling to record such idolatrous and superstitious notions, expresses the sentiment by saying, “The spirit of the holy gods is in him.” This is perfectly in character with the Jewish reluctance even to pronounce the very names of idols; and of a holy prophet’s zeal in referring to the true God as the source of all his endowments. *Query*, 1. Is not this idea preserved, yet with variation, in the *ambiguous plural* form of these words? *Query*, 2. Will this title illustrate Matth. xvi. 19. *Whatever ye shall bind on earth*, &c. as regents, deputy-governors, delegates, superintendants, &c. in your respective provinces, shall be confirmed at court—in heaven?

No. CLXXV. ROASTING MEAT IN OVENS.

WE have explained and justified the fact, that food is dressed by means of dung, and in Ovens heated with dung,—*vide* FRAGMENTS, Nos. cvi. cix. How this could be performed, has appeared difficult to some readers; since it would, say they, be next to impossible, to preserve the food from contact with the fuel, and from pollution by it. The account given by Thevenot (Part ii. p. 95), may remove this difficulty. “It is not their custom (in Persia) to roast Meat on the spit—they usually boil;—but they bake in the Oven, whole sheep and lambs in this manner: *after* they have well heated the Oven, which hath the mouth in the top; they put into it the Meat, and hang it there, with an earthen dripping pan under it, to receive the fat; it roasts alike on all sides; and when it is enough they cut it into pieces.” So that, we see, the Meat hangs free from the sides, and the bottom, of the Oven: while the fuel, by which it was heated,

being mostly consumed, and sunk at the bottom of the vessel, is there covered by an earthen dripping-pan. This strengthens the argument against Voltaire, that Ezekiel was not directed to eat human ordure, mingled with his victuals; since there is evidently no need that the fuel, or any particles of it, should come near the Meat, thus suspended, and enclosed in the Oven; but without touching that implement, in any part.

No. CLXXVI. GRASS THROWN INTO THE OVEN.

THE foregoing remark leads also to another: If the Ovens are "heated by dung of horses, asses, oxen, camels," &c. through necessity, no doubt can be made that vegetable substances, when they can be procured, would be preferred for that purpose: understanding therefore the form of the Oven, instructs us in the propriety of considering what it may be heated with. Coal they have none; and if they had, as formerly hinted, they would certainly regard the necessity of employing such a smoky soot-making substance, in heating their Ovens, as the lowest point of human distress. Wood is very rare; they are reduced therefore to the adoption of vegetable matters, twigs, leaves, and refuse. Sir John Chardin observes, (ms. in Harmer, whom we have consulted for most of these instances, vol. i. p. 263, &c.) that they burn most commonly in Persia, heath, &c. Dr. Russell says, they burn at Aleppo parings of fruit, and such like things; meaning no doubt stalks of vegetables: Rauwolf says small twigs, and straws when they can have them: D'Arvieux mentions a fire of vine twigs (*Voy. Pal.* p. 198.) This gives the true import of our Lord's remark, that Grass (*χόρος*) vegetable produce *growing in splendour to-day, is to-morrow cast into the Oven*, for the purpose of heating it; and of dressing whatever food may be suspended therein.

The mention of a fire of vine twigs by D'Arvieux, brings to recollection the passage of Ezekiel, wherein he condemns the vine to the fire. "Son of man, what is the vine-tree more than any tree? shall wood be taken thereof to do any work? will men take a pin of it to hang any vessel thereon? behold *it is cast into the fire for fuel: the fire devoureth both ends of it: and the midst of it is burnt*, &c. As the vine tree among the trees of the forest which I have given to the fire for fuel, so will I give Jerusalem," &c. Ezekiel xv. 2. The comparison needs no explanation.

No. CLXXVII. OF GRASS, IN THE EAST.

THE management of Grass as food for cattle in the East, the ideas connected with it, and the similes drawn from it, or allusions to the nature of it, which *there* is extremely perishable; are so different from the attention paid to that article of agriculture among ourselves, and from the permanent verdure of it in our own island, that we are in constant danger of mistaking the representations which refer to it in Scripture.

"The internal area of the Theatre of Bacchus at Athens is now annually sown with barley, which, as the custom here is, the Disdar Aga's (commander of the garrison) horses *eat green*; little or no Grass being produced in the neighbourhood of Athens." Stuart's Athens, vol. ii. p. 24.

In general "they mow not their Grass (as we do) to make hay, but cut it off the ground either green, or withered, as they have occasion to use it.

"And here a strong argument that may further and most infallibly shew the goodness of their soil, shall not escape my pen; most apparent in this, that when the ground

there hath been destitute of rain nine months together, and looks all of it like the barren sand in the deserts of Arabia, where there is not one spire of green Grass to be found, within a few days after those fat enriching showers begin to fall, the face of the earth there (as it were by a new *resurrection*) is so revived, and throughout, so renewed, as that it is presently covered all over with a pure green mantle." Sir T. Roe's Voyage to India, p. 360. To the same purpose speaks Dr. Russell, in his account of Aleppo: and calls it, *a resurrection of vegetable nature*. [We have witnessed a similar *resurrection*, in England, in the summer of 1818.]

It might be worth while to note (1) under what terms Scripture describes Grass itself. (2) The nature, and the appearances of places destitute of Grass. (3) Comparisons made to Grass. We do not mean to follow this examination; but merely to suggest a few passages.

Grass is described as feeble, perishing, soon withered (Psalm xxxvii. 2. cii. 4, 11. James i. 11)—as not always coming to maturity (2 Kings xix. 26. Isa. xxxvii. 27. Psalm cxxix. 6.)—as revived by dew (Deut. xxxii. 2. Prov. xix. 12.) and—by showers, 2 Sam. xxiii. 2. Psalm lxxii. 6, 16.

Mr. HARMER has anticipated us, in referring the *king's mowings*, Amos vii. 1. to what should have been rendered the *king's feedings*; agreeably to the extract from Mr. STUART. They took place probably in March. The same idea should be attached to the passage (Psalm lxxii. 6.): "He shall come down like rain on the *mown* Grass:" it should be "on the Grass that has been *fed off*:" The Targum here is remarkable, "Grass eaten down by locusts." N. B. The word rendered *mower*, Psalm cxxix. 6, 7. ("Grass, wherewith the *mower* filleth not his hand") should have been rendered *carrier*; a person who means to gather, and *carry off*, a handfull:—suppose, as our children, in spring time, gather butterflowers, daisies, and other ornaments of the meadows: which gives a gradation to the passage, "not even a handfull, for those who only desire a handfull,—certainly not so much as may be tied into a bundle,—still less a quantity deserving blessing for its abundance, and beauty."

This rapidity with which Grass grows in the East may illustrate several passages of Scripture; among others the 16th verse of this Psalm, "There shall be a handfull of corn sown in the earth, in the head of the mountain, the fruit thereof shall grow so tall, that it shall shake as majestically as cedars of Lebanon: so from the city the people shall flourish in like manner as the Grass of the earth:" meaning, at once as rapidly and as extensively, as this vegetable resurrection.

The writers who have furnished these extracts, agree in calling the renovation of vegetation a *resurrection*: the idea had not escaped the prophets: "Thy dead shall live; with my corpse shall they arise; for thy dew is as the dew of herbage, and the earth shall cast out her dead." Isaiah xxvi. 19.

Human life is compared to Grass (Psalm xc. 5.) . . . "As the Grass—tender risings of Grass—they are changed: in the day dawn it flourishes, and sprouts, proceeding to established life;—towards evening it is plucked up, and is dry." So Psalm ciii. 15. Isaiah xl. 6. All flesh is tender Grass; *chajir*. The wicked are compared to Grass, Psalm xcii. 7. not of the weakly, but of the general kind, vegetables.

The reader will note for himself other passages, which thus understood appear to be exquisitely beautiful, poetical images. We turn now to another part of the subject.

No. CLXXVIII. OF HAY, NOT MADE IN THE EAST.

THERE is a gross impropriety in our version of Proverbs xxvii. 25, "The HAY appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered." Now, certainly, if the *tender grass* is but just beginning to shew itself, the Hay, which

is grass cut and dried, after it has arrived at maturity, ought by no means to be associated with it; still less to precede it. And this leads us to notice, that none of the Dictionaries, &c. which we have seen, give what seems to be the accurate import of this word; which we apprehend means, the first shoots, the rising—just budding—spires of grass. So in the present passage (גֵּלֶה וְצִיר *GALEH CHAJIR*) *the tender risings of the grass are in motion; and the buddings of grass* (grass in its early state: as is the peculiar import of דֶּשְׁאָה *DESHA*) *appear; and the tufts of grass*, proceeding from the same root, collect themselves together, and, by their union, begin to clothe the mountain tops with a pleasing verdure.” Surely, the beautiful progress of vegetation, as described in this passage, must appear to every man of taste too poetical to be lost; but what must it be to an eastern beholder! to one whose imagination is exalted by a poetic spirit; one who has lately witnessed all-surrounding sterility! a grassless waste!

Consult Joel ii. 22. “Fear not ye beasts of the field, [that the earth shall be totally barren after the locusts have devoured its produce] because the pastures of the wilderness do *spring*,” do put forth the rudiments of future pasturage, in token of rapid advance to maturity. See also Deut. xxxii. 2. “As the small rain on the first shoots of the grass.”

The same impropriety, but in a contrary order, and where perhaps the English reader would be less likely to detect it, occurs in our version of Isaiah xv. 6. “*for the waters of Nimrim* [water is a principal source of vegetation] *shall be desolate—departed—DEAD; so that* (the “Hay” in our translation, but the word is חֲצִיר *CHAJIR* as before) *the tender—just sprouting—risings of the grass are withered—dried up; the* (דֶּשְׁאָה *DESHA*) *buddings of the grass are entirely ruined (“faileth”); green it was not: i. e. it never came to greenness, to which state it was prevented from arriving, by want of water, (“there is no green thing:” in our version.)* The following verse may be thus translated: *Insomuch, that the reserve he had made, and the deposit he had placed with great care in supposed security, shall all be driven off to the brook of the willows: Heb. river of the Orehim.* Consult the anxiety of Ahab; who sent all over his kingdom to discover whether the brooks afforded grass enough to save the horses alive. [Query, whether, on this occasion, he would have sent them to feed at the brooks; or would have had the grass cut, and brought to them?] Ahab, it seems, hoped for the possibility of finding grass, i. e. not grass left from a former growth, but, *chajir*, fresh tender shoots of grass just budding, 1 Kings xviii. 5.

A similar gradation of poetical imagery is used, 2 Kings xix. 26. “*Their inhabitants were of shortened hand; dismayed, ashamed, they were as grass of the field, vegetables in general, as the green buddings of grass, desha; as the tender risings, chajir, on the house tops; and those too struck by the wind before it is advanced in growth to a rising up.*” What a climax of imbecility!

Is it not unhappy that in the only two places of the Old Testament where our translators have used the word Hay, it should be necessary to substitute a word of a directly contrary meaning, in order to accommodate the true rendering of the passages, to the native (eastern) ideas of their authors?

No. CLXXIX. DIVINATION BY ARROWS.

UNDER the article *Arrow* in the Dictionary, the reader may see one mode of divination practised by means of that weapon; it may be, and probably is, the mode which ought to be adopted for explaining that passage of Ezekiel, xxi. 21. to which it is referred. But the following mode, transcribed from Della Valle (p. 276.) has its

curiosity. "I saw at Aleppo a Mahometan, who caused two persons to sit upon the ground, one opposite to the other; and giving them *four Arrows into their hands*, which both of them held with their points downward, and, as it were, in two right lines united one to the other. Then a question being put to him, about any business, he fell to murmur his enchantments, and thereby caused the said four Arrows, of their own accord, *to unite their points together in the midst* (though he that held them stirred not his hand) and, according to the future event of the matter, those of the right side were placed over those of the left, or on the contrary."—Then Della Valle proceeds to refer it to diabolical agency.

Without intending to affirm in the smallest degree, that this mode of Divination by Arrows was that which the king of Babylon practised, we may slightly consider the passage in the prophet. *He made his Arrows—bright*, says our translation—the word (קלקל *kalkal*) signifies, to move very lightly, to be exceedingly light; but, how can placing a number of Arrows together, in a quiver, (the mode hitherto referred to in explanation of the passage) render them exceedingly light? whereas, if the word be taken to signify, made very light, for the purpose of obtaining an accurate equilibrium when held in the hand; or, if it may signify, vibrating very lightly, and by a very small impulse (somewhat like the needle to our Mariner's Compass,) when so held, as some of its forms imply, then it *may* be accommodated to our extract; for, certainly those Arrows whose points, from being held downward, united their points to others, must have been very light, very easily moved; they must have been not merely *kal*, light, but *kalkal*, light, light: very light. Moreover, why was the divination for Jerusalem *at his right hand!*—rather (ב) *in his right hand?* May Della Valle's observation explain this? "the Arrows of the right side, (*i. e.* of the right hand, wherein they were held) were placed over those of the left." We suppose—as giving an affirmative answer to the enquiry; or foretelling a favourable issue: for, had the answer been unfavourable, the Arrows in the left hand would have predominated over those of the right hand. Let the reader consider this latter expression of the prophet; and if he does not adopt this explanation, he will, as least, not regret his trouble in perusing the extract.

No. CLXXX. SEED CORN THROWN ON BRIDES.

IN No. XII. we had suggested that the throwing of Seed Corn over a Bride, at the time of marriage, was an emblem of fertility: the reader will be pleased at seeing this conjecture confirmed, as it is by the account Sir Thomas Roe's chaplain (A. D. 1615,) gives of the marriages of the Hindoos: "The priests [*i. e.* of the Bride, and of the Bridegroom] bring them [the Bride and Bridegroom] together, and join their hands, praying that they may live in unity, and love, together: and then, both those churchmen *scatter Rice upon the married couple*, intreating God to make them fruitful; in sending them many sons and daughters; that they may multiply as much as that seed doth in the ears that bear it." *Voyage to East India*, p. 445. This concludes the ceremony. Did this action originate in India? *Vide* article MARRIAGE in the Dictionary, where it appears the custom is still preserved among the Jews, in some places.

No. CLXXXI. ORPHANS.

THE customary acceptation of the word *Orphans*, is well known to be that of "children deprived of their parents:" but the force of the Greek word ὀρφανός (rendered *comfortless* in our translation, John xiv. 18.) implies the case of those who have lost some dear protecting friend, some patron; though not strictly a father: and in

this sense it is used, 1 Thess. ii. 17. "We also, brethren, being taken away from our care over you"—ἀπορφανίσθεντες. Corresponding to this import of the word, we conceive it might be used by our Lord, in the passage of John's Gospel referred to; and a very lively comment on it may be inferred from the subsequent remark; especially if there were in the court of Herod, or of the kings of Syria, or other western Asiatic monarchs, an order of soldiery of the same description; which is by no means impossible. "The soldiers of Nadir Shah are obliged to keep YETIMS at their own expence. YETIM signifies an *Orphan*: but these are considered as servants, who, when their masters die, or fall in battle, are ready to serve as soldiers." Hanway's Travels in Persia, Vol. i. p. 172.

May we now paraphrase our Lord's sentiment?—"You are about to see your Master die, fall, as it were, in battle; and might imagine that it would be your duty to succeed into my place, and to maintain the bloody conflict, till you also fell, as I had fallen; but I will not (long) leave you in that anxious situation: I will again return to you, and lead you on to victory under my protection and patronage: I will not *now* leave you YETIMS; though most of you may, at distant periods, close your lives as gallant soldiers in this noble warfare, after your master's example." There seems nothing inconsistent with the affection of Jesus to his followers, in this explanation,

No. CLXXXII. REWARDS TO DANCERS.

IN the East, it is customary for Public Dancers at festivals in great houses to solicit from the company they have been entertaining, such Rewards as the spectators may choose to bestow: these usually are small pieces of money, which the donor sticks on the face of the performer: and a favourite Dancer shall have her face covered with such presents: nothing farther is expected. Herod the Great, however, offered half his kingdom to Salome, the daughter of Herodias, who had danced to please him; and in this, if he were not equal in wisdom, he was certainly superior in extravagance to a monarch, "Shah Abbas, who—being one day drunk [in his palace] he gave a woman that danced much to his satisfaction, the fairest *Hhan* in all Ispahan; which was not yet finished, but wanted little: this *Hhan* yielded a great revenue to the king to whom it belonged, in chamber-rents." So far the parallel is tolerably exact; for, that Herod was far from sober, is a pardonable suspicion;—but the sequel is different: "The Nazer having put him in mind of it, next morning, took the freedom to tell him, that it was unjustifiable prodigality; so the king ordered to give her a hundred tomans;" (£200.) with which she was forced to be contented. Thevenot, in Persia, p. 100.

This assigns a reason for the hurry of Herodias, to secure the execution of John the Baptist; for, had she waited till the next morning for the fulfilment of the king's oath, the king might have been by that time cooler; and some of his servants might have been wiser; they might have remonstrated with him on the violence and injustice of his order, as the Persian Nazer did with his master; and Salome who now insists, "Give me here INSTANTLY the head of John in a charger," might have been forced to accept, in full payment for her activity, the vacant charger, only; without accomplishing that death, which was so vehemently desired by Herodias: or perhaps, the pitiful value of a few tomans, instead of the half of the promised kingdom.

N. B. The *silver charger* is characteristic, in this history of the beheading of John: the newspapers lately informed us, that the Grand Seignior, having received, according to custom, the heads of some of his officers, who had been decapitated by his orders, commanded that they should be "exposed in large *silver dishes*" at the entrance of his porte, with labels denoting their crimes, &c. which was accordingly done.

No. CLXXXIII. BUTTER AND HONEY, AS FOOD.

IT is more than possible, that the reader, like myself, has usually taken the expression Isaiah vii. 15. "Butter and Honey shall be eat, that he [the child] may know how to refuse the evil, and choose the good;"—to imply a time of plenty; and, that this should indicate plenty, seems confirmed by verse 22. "Butter and Honey shall every one eat that is left in the land," when the most delicious foods might be procured for children; who might at one time eat Butter, (the Eastern Butter is a kind of thick cream; not solid, like our lumps of Butter) and at another time might eat Honey.—We had no suspicion that this Butter and Honey might compose the same mess of food, and be eaten mixed together; till we found the following hint in D'Arvieux, p. 205. speaking of the Arabs, "*One of their chief breakfasts is cream—or fresh Butter—MIXED IN A MESS OF HONEY*: These do not seem to suit very well together, but experience teaches that this is no bad mixture, nor disagreeable in its taste, if one is ever so little accustomed to it." The last words seem to indicate a delicacy of taste, of which D'Arvieux was sensible in himself, which did not, at once, relish this mixture: and, very possibly, the prophet alludes to somewhat of the same hesitation in children, who must be some time before they fancy this mixture; but, having been accustomed to it, they find it pleasant, and know how to prefer the good, and agreeable, before what is evil; *i. e.* less suited to their palate. We presume, therefore, that this food was as near as conveniently might be, an immediate substitute for the mother's milk.

Thevenot also tells us, "the Arabs knead their bread-paste afresh; adding thereto Butter, and sometimes also Honey." Part. i. page 173.

We read 2 Sam. xvii. 29. of Honey and Butter being brought to king David, as well as other refreshments, "because the people were hungry, weary, and *thirsty*." Considering the list of articles, there seems to be nothing adapted to moderate *thirst*, except this Honey and Butter; for we may thus arrange the passage: the people were hungry,—to satisfy which were brought—wheat, barley, flour, beans, lentiles, sheep, cheese: the people were weary, to relieve this were brought—beds; the people were thirsty—to answer the purpose of drink was brought, a mixture of Butter and Honey: food fit for breakfast; light and easy of digestion, pleasant, cooling, and refreshing.

That this mixture was a delightful *liquid* appears from the maledictory denunciation of Zophar, Job xx. 17. The wicked man "shall not see the rivers, the floods, the *brooks*, [read *TORRENTS*, by all means] of Honey and Butter:" Honey alone could hardly be esteemed so *flowing* as to afford a comparison to rivers and torrents; but cream, in such abundance, is much more fluid; and mixed with Honey, may dilute and thin it, into a state more proper for *running*—poetically speaking, as freely as water itself.

"Honey and milk are under thy tongue," says the spouse, Cant. iv. 11: perhaps this mixture was not merely a refreshment, but an elegant refreshment; which heightens the inference from the predictions of Isaiah, and the description of Zophar, who speaks of its abundance; and it increases the respect paid to David, by his faithful and loyal subjects at Mahanaim, &c.

No. CLXXXIV. DEGRADATION OF THE FIRST-BORN.

"**NOTWITHSTANDING** that long continued custom there, for the eldest son to succeed the father in that great empire [of the Mogul], Achabar Sha, father of the late king, upon high and just displeasure taken against his son, *for climbing up unto the bed of Anarkatee*, his father's most beloved wife, (whose name signified *the kernel of a pome.*

granate) and for other base actions of his, which stirred up his father's high displeasure against him, resolved to break that ancient custom; and therefore, often, in his lifetime, protested, that not he, but his grandchild Sultan Coobsurroo, whom he kept in his court, should succeed him in that empire." Sir Thomas Roe's Embassy to the Great Mogul, p. 470.

This will remind the reader of a similar punishment ordered for a similar transgression, in the case of Reuben (Gen. xlix. 4.) whom the dying Jacob deprives of his natural dignity of primogeniture: "Unrestrainable as water, be not thou the excellent; *i. e.* retain not the superiority; because thou didst ascend the couch of thy father [*i. e.* the bed being spread on a divan, which itself is somewhat raised from the floor, *vide* No. XIII. he went *up* to it] then thou didst pollute my place of lying, going up to it." Each of the fathers degrades the criminal, but neither appears to have punished him otherwise, personally. It may be feared that notwithstanding Reuben, in the case of Joseph (Gen. xxxvii. 22.) shewed some compassion, yet that there wanted not "other base actions of his, to stir up his father's high displeasure," before he could be guilty of this atrocity (*nemo repente fuit turpissimus*) in which, also, his character might coincide with that of the son of the great Mogul.

No. CLXXXV. ADORATION BY KISSING.

UNDER the words **ADORE**, and **KISS**, in the Dictionary, much pains have been taken, to shew the nature of that custom, when referred to idols: but, the following is the fullest description of ceremonious Kissing.

[At Surat] "is seen a great and fair tree . . the Gentiles of the country hold it in great veneration, for its greatness and age, visiting and honouring it often." "On high, there hangs a bell, which those that come to make their foolish devotions, first of all ring out, as if thereby to call the idol to hear them: then they fall to their Adoration, which is commonly, *to extend both hands downwards, as much as possible, being joined together, in a praying posture; which lifting up again, by little and little, they bring to their mouths as if to kiss them; and, lastly, extend them, so joined together, as high as they can over their heads*, which gesticulation is used only to idols and sacred things; . . this ceremony being performed, some make their prayers standing; others prostrate themselves, with their whole bodies groveling on the earth, and then rise again; others only touch the ground with the head, and forehead, and perform other like acts of humility." Della Valle, in India, page 20.

"The Moors at prayers join their hands together, not as we do by the ends of our fingers, but by the side of their hands, as though they were going to drink out of them," says Braithwaite, Journey to Morocco, p. 137. A. D. 1727.

The first part of this extract will remind the reader of the frequent allusions in the Old Testament to religious rites, performed under green trees, &c.: at the antiquity, and general prevalence of this, we have already hinted; of which, perhaps, more elsewhere.

No. CLXXXVI. WEIGHING A KING IN A BALANCE.

"THE first of September (which was the late Mogul's birth-day) he, retaining an ancient yearly custom, was in the presence of his chief grandees weighed in a Balance; the ceremony was performed within his house, or tent, in a fair spacious room, where-into none were admitted but by special leave. The Scales in which he was thus weighed, were plated with gold, and so the beam on which they hung by great chains, made likewise of that most precious metal. The king sitting in one of them, was weighed,

first against silver coin, which immediately after was distributed among the poor ; then was he weighed against gold ; after that against jewels (as they say), but I observed (being there present with my lord ambassador) that he was weighed against three several things, laid in silken bags, on the contrary Scale. When I saw him in the balance I thought on Belshazzar, who was found too light, Dan. v. 27. By his weight (of which his physicians yearly kept an exact account) they presume to guess of the present estate of his body ; of which they speak flatteringly, however they think it to be." Sir Thomas Roe's Voyage to India.

All Biblical students will thank this writer for his allusion to the story of Belshazzar ; and, no doubt, such might be the ancient custom in the court of Babylon. Nevertheless, should any wish to refer this *Weighing*, to that of diminished coin—coin diminished by fraudulent practices, perhaps nothing forbids it—"MENE, God hath numbered thy kingdom (so coin is counted) and its appointed years are completed : TEKEL (Chaldæan dialect for the Hebrew *shekel*) thou—thyself—thy person—thy character—art weighed in the Balances, and art found deficient—*quasi*, diminished," lessened from thy just weight ; as guineas too often were rendered light while in common currency among us, by being clipped, sweated, &c.

The following is the mode of weighing single pieces of money. "I would advise every stranger that comes into this country (Morocco, &c.) to buy a pair of Scales as soon as he can, to weigh their blanquils : they are made of box ; and are a Balance and lever. The manner of using them is, to hold them between the fore-finger and the thumb ; there is a broad flat part to put the blanquil upon, and if it be weighty, and good, it will bring up the balance, and fall into the palm of your hand ; if bad, the balance will stand still. It is incredible to see how fast the Jews and Moors will weigh money in that manner." Braithwaite's Journey to Morocco, page 375. [Balances of this kind have been common among ourselves.]

We observe, however, that the word (מֶזְנִים MAZENIM, to which the Chaldee MAZENIA is congenial) is of the *dual* form, implying a *pair* of Scales, rather than (as it is rendered) *statera*, the Roman balance, or steel-yard ; or like Braithwaite's weigher. This mode, therefore, of weighing single pieces of money, may stand distinct from that of weighing large quantities, which certainly were placed in Scales. Nevertheless, we have something very like an allusion to both manners of Weighing, in Isaiah xl. 12, where two words occur, to this purpose : "(God) hangs on—weighs—the mountains in (פֶּלֶס PELES, singular)—a balance ; and hills in *Mazenim*—Scales." *q. d.* he weighs the high mountains of the world as a single piece of money is weighed, but he throws the hills into Scales to be weighed together in bulk ; not thinking them important enough to be weighed *individually*. So we are told by Niebuhr, quoted No. xxviii. "The merchants of Mocha receive payment of great sums by weight," &c. and this custom is common throughout the East.

No. CLXXXVII. WORDS TAKEN IN INDIRECT SENSES : WITTICISMS.

THAT kind of variation of names by submitting a similarity of sound, which would amount to a *pun*, in our language, and would be so considered among us, is very prevalent in the East : Scripture affords abundant evidence of its antiquity ; it is so frequent, that the reader cannot fail to recollect many instances ; as Mephiboshet for Mophibaal ;—Belzebub, Belzebul ;—Galilim, Galilee, &c.

The following extract from Sir Thomas Roe, page 425, may pass for a neat collection of instances of this custom; and be the rather distinguished, because the names it refers to are Scripture names.

“They speak very much in honour of Moses, whom they call *Moosa calim Alla*, Moses the publisher of the mind of God; so of Abraham, whom they call *Ibrahim carim Alla*, Abraham the honoured, or the friend of God; so of Ishmael, whom they call *Ismal*, the sacrifice of God; so of Jacob, whom they call *Acob*, the blessing of God; so of Joseph, whom they call *Eesoff*, the betrayed for God; so of David, whom they call *Dahood*, the lover and praiser of God; so of Solomon, whom they call *Selymon*, the wisdom of God: all expressed in short Arabian words which they sing in ditties, unto their particular remembrances.”

“Many men are called by these names—so others are called *Mahmud*, or *Chaan*; which signifies the moon; or *Frista*, which signifies a star: and they call their women by the names of spices or odours; or of pearls, or precious stones; or else by other names of pretty, or pleasing signification.—So Job called his daughters.” Job. xlii. 14.

The reader has seen in No. LXXV. that under different pronunciations the same word has different meanings: which we beg him to review, and to bear in mind.

“The Arabs by a play on words have made this proverb [they call Damascus by the name of *Sham*] *Shami*, *shoumi*; the Damascus-men, wicked. On the contrary, they say of the people of Aleppo, *Halabi*, *tchalebi*, the Aleppo-man, a petit-maitre.” - Volney, Vol. ii. page 272.

The prophet Micah (i. 10.), speaking to, or of Aphrah, which word signifies *dust*, says, “in the house of Aphrah—dust, roll thyself in the dust” (לעפרה עפר LE-OPHREH OPHER). The same prophet has just before called on the people of *Acco*—which name is near in sound to the Hebrew word for weeping, “weep not”—as if he had said, “*Acco eccho not complaints*!” and to the inhabitants of *Gath*, which name resembles the Hebrew word to sing—“sing not.” So Anathoth signifies poverty; and the prophet Isaiah varies it, x. 30. “O poor, poverty—Anathoth!” (עניה ענתות ONIAH, ONETUTH!) This manner is frequent in this prophet: that it was not always meant in degradation, appears, from our Lord’s application of it to Peter: “Thou art named a rock, and upon this rock, I will build my church”—*tu es Petrus, et super hanc Petram*, &c.

Sir John Chardin relates a piece of verbal dexterity, of a different kind, and on a different subject, p. 392. “*O thou faithful, if thou demandest in what year this portal was built, I answer thee, from above the portal,—From desire demand thy desires.*” [The word, in the original, for *portal*, signifies *desire*; the phrase might have been rendered, “From this (portal) *desire*, demand all thy *desires*.”—It is well for the reader, and for ourselves, that Sir John explains this enigma]—“To understand this last distich, you must know, that whereas . . we have but few numeral letters . . the alphabet in the Oriental languages, stands for arithmetical numbers: and so, for a knack of wit, which indeed requires a quick fancy, they denote the year of any thing by words that have some resemblance to the thing done; and are composed of letters, which according to their *arithmetical value*, make up just the year of their *epocha*; so the letters of this word make 1061, [which is the date of the] year” of the Hegira, or flight of Mahomet, [in which the portal was built.]

“The deceased king of Persia caused a tent to be made, that cost £150,000. It was called “The House of Gold;” because there was nothing but gold that glistened in every part of it.—The cornice was embellished with verses that concluded in this manner: “*If thou demandest, at what time the throne of this second Salomon was built? I will tell thee—Behold the throne of the second Salomon:*” where the letters of the last

words being taken for numerals, make 1957, the date of the year." This kind of verbal variation, though it may be "looked upon as mere gibberish in our language, yet among the Orientals it passes for wit and ornament."

The reader will consider these instances, and will judge whether similar ones do not occur in Scripture. As the following is altogether new, so far as I know, it is separated, that it may stand, or fail, by itself.

No. CLXXXVIII. FOREIGN DIALECTICAL PRONUNCIATION,

CONVERTED INTO A PLAY OF WORDS BEARING TWO SENSES.

THERE appears to be reason to suspect a play of Eastern wit, somewhat like that of the foregoing Number, in a very obscure passage (Isaiah xxi. 11, 12.), which is thus rendered in our translation: "The burden of Dumah. He calleth to me out of Mount Seir; Watchman, what of the night? Watchman, what of the night?—The watchman saith; The morning cometh, and also the night; if ye will enquire, enquire ye; return, come."

They who can give a satisfactory sense to these words, as they stand, must have clearer conceptions than most readers have: we propose to attempt reducing the idea into modern English. Suppose a watchman going his rounds to be asked,

"Watchman, what's o'clock?" He answers,

"Getting on for morning; but night continues long before that:"

If you ask a second time; more accurately, more particularly, it is "One o'clock:—come on."

The Hebrew scholar will smile at this strange rendering: patience: let us examine the allegory employed by the writer—*q. d.* "You who are on the look out, what do you foresee for Dumah?"—Answer, "Prolonged darkness, misery, woe." Nay, but I say, "what do you foresee?"—"I answer, again, midnight darkness!—enough."

To analyse the text, we must consider, that the speaker is supposed to be a foreigner (or his dialect is mimicked) who deviates from the true pronunciation of the Hebrew words; whence arises a play upon them: so instead of saying בַּעַר *ba'ar*, he says, נֹרָא *no'ra*, and instead of saying שֶׁבֹּעַ *shebo*, he answers, שֶׁבֻּ *shebu*—(perhaps the inhabitants of Dumah had this very pronunciation):—now *shebu* signifies, return; but *shebo* would have signified, SEVEN. Thus understood the passage would have borne this translation.

"The burden (*calamity*) of DUMAH.

A voice calls to me from Mount Seir: *saying,*

Watchman, what *is the period, or hour* of the night?

Watchman, what *is the period, or hour* of the night? *I answer,*

Morning advances; but *it is now ESPECIALLY—profound* night:

If you ask, ask—that is, *determinately, diligently, repeatedly, ask what is the hour?*

I answer, it is "The seventh hour!—come on."

The term גַּם *gam*, here rendered *especially*, signifies abundant—emphatically, &c. Now this rough, short answer, seems to be perfectly in character for a watchman; who is seldom the politest of beings: and as the *seventh* hour of the night was the next after midnight, the prophet intimates, that they had yet a long time to endure sufferings, before the morning of deliverance would beam upon them: nevertheless, that it should come: the midnight of adversity was past; but by no more than an hour: and with this he dismisses the subject. The voice, then, which enquires, is that of a sufferer;

and probably suffering was the state of the city of Dumah at this time: [but, is not this Dumah itself a vicious—that is, a foreign—pronunciation of Idumea, that is, Edom?] Observe the impatience expressed by the repetition, and urgency of the enquiry.

This translation implies that *hours* of the day and night were known in the time of Isaiah; now as the word *hours* first occurs in Daniel, that seems to form an objection to this rendering. But this objection is removed, by recollecting, that we have seen the sun dial of Ahaz divided into *hours*, and used by this very prophet. Observe, that as the sixth hour of the day was always noon, so the sixth hour of the night was midnight; consequently the seventh hour answered, partly, to our one o'clock, whether of noon or night. The mode of ascertaining the *watches* of the night (which occur so early as the Exodus), would also serve to ascertain the *hours* of the night: but if the sense be taken for any *period*, or *division*, of the night, it agrees with the idea proposed. That watchmen went about the city by night long before Isaiah's time, under Solomon, we learn from the Canticles, iii. 3. see also Psalm cxxvii. 1. *Vide* Nos. cclxiii. cclxiv.

We are not ignorant of the sense Vitringa and others give to these words; "If ye Edomites will return to your duty (or to your ancient subjection to Israel) return; come over to us." But, it is very probable, that, the double meaning of them, at least, the latent figurative meaning, and mimicry, is, that now suggested.

No. CLXXXIX. PRIVATION OF SIGHT: TEMPORARY BLINDNESS.

BLINDNESS, like all other bodily infirmities, is susceptible of several degrees: In No. LXVI. "On the Pool of Bethesda," it is suggested, that a great dimness of Sight, might be one degree of Blindness; or at least, that a temporary suspension of Sight, might be expressed by the term Blindness: other instances of such suspension, might have been adduced in the Sodomites, Gen. xix. 11. and the Syrians, who were smitten in this manner by Elisha, 2 Kings vi. 18.

It is also hinted in No. CLXIV. "On Eastern Veils," that the face of Moses was covered with a veil, the effect of which was little different from a slight degree of Blindness, or dimness of perception; and this degree of Blindness is, by the Apostle, referred to the heart of the Jews (2 Cor. iii. 14); *that* being, at present, under this veil; but when it, that is, the heart of the nation) shall turn to the Lord, the veil shall be taken away—taken off, *from round about it*, περιαιρεῖται. A few farther thoughts on this subject may be acceptable, because, it apparently contains an allusion to an Eastern custom, of which the Western reader can have no conception.

Sultan Coobsurroo mounted the throne by order of his grandfather; his father opposed, defeated, and took him prisoner: "impaled many of his followers, and bid his son behold the men in whom he trusted." His son told him, "he should not have served him so . . . he had no joy in life, after the beholding of so many gallant men dead." Notwithstanding, the king spared his life, casting him into prison, where his eyes were SEALED UP (*by something put before them, which might not be taken off*) for the space of three years: after which time that seal was taken away, that he might with freedom enjoy the light, though not his liberty." Sir Thomas Roe's Embassy to India, p. 477.

Della Valle (page 29.) describes the same fact in terms somewhat different; and indeed without the foregoing explanation, his account might have led us into per-

plexity. “—He caused his eyes to be SEWED UP, *as it is sometimes the custom here*; to the end to deprive him of Sight, without *excœcating* him, that so he might be unfit to cause any more commotions; which sewing, if it continue long, they say it wholly causes Loss of Sight; but after a while, the father caused this prince's eyes to be unripped again, so that he was not blinded, but saw again, and it was only a temporal [temporary] penance.”

Now, what could this be, that was thus put before the eyes of this young prince, and sealed, or sewed up, but a kind of hood, or veil, which covered his head and face, and most probably, inclosed the whole upper part of both.

If this notion of a hood, or veil, be correct,—and nothing seems to oppose it,—then observe,

(1) This was the punishment of a father to his son, for rebellion and disobedience: moreover, it was an *abated* punishment.

(2) It was accomplished by the ministry of others, who sealed this wrapper on the young prince.

(3) It was to endure for a limited time; after which the father directed its removal.

(4) After its removal, the son went about again, in partial liberty, though, we are informed, “strongly guarded;” and it was generally believed to be the intent of his father (for he would often presage so) to make this prince, his first-born, his successor; though for the present, out of some jealousy (he being so much beloved of the people) he denied him his (intire) liberty.” Sir Thomas Roe's Embassy.

Waiving the jealousy, &c. of this father, is not this history an accurate counterpart to the dealings of God with Israel, as hinted at by the apostle? The veil was on the heart of that people, as a punishment, not a destruction: moreover, it was to continue for a limited time only, and then that nation would be again acknowledged by him, as his son, his first-born, and be restored to liberty, and eventually to favour.

Mr. Harmer (Vol. ii. p. 277.) has quoted the above extract to illustrate Isaiah vi. 10. “*Shut* the eyes of this people;” but we conceive, that the eyes of the Jewish people were not, strictly speaking, “shut”—*closed*; and that the word (שָׁחַ שׁוּחַ) does not signify *to close*; though that application of it occurs in the Lexicons. But it makes very good sense, if we say, the eyes of the people—decline—wander—desist from looking—look any way but the right—[*obline*, Montanus] (need we say how aptly this expresses the character of the Jews in our Lord's time? they OVER-LOOKED him) and it agrees with the other place where the word occurs, Isaiah xxxii. 3. “he shall be an object so desirable, that the eyes of them that see him, shall not desist from seeing”—shall continue looking, insatiably—without weariness—without failing—[not staggering *non hallucinabuntur*, Montanus]. This is the strict and *strait-forward* signification of the root: and evidently, its translations in the New Testament may bear this meaning (καμνυω *conniveo*) winking—that is, declining the eyes—turning them aside: so in *Atheneus*, ὁλὴν ΚΑΜΜΥΣΑΣ ἐπινε, “*turning aside*, averting (his eyes) he drank up the whole.” The sentiment therefore of the New Testament word will be this, These people have turned aside their eyes,—have desisted from seeing; as we say, they OVER-LOOK, that is, do not see a thing; or, as it is well expressed, “seeing they do not perceive;” which agrees with the import of the Hebrew.

No. CXC. BLINDNESS COINCIDENT WITH HARDNESS.

BLINDNESS, as a disease of the organ of vision, may be produced by drying up the natural humors of the eyes, through which the rays of light pass; this may be the

effect of old age, which produces dimness, and at length Blindness : or, it may be the consequence of great heat, applied to the eyes : and in this manner one of our kings of England is said to have been blinded, by the holding of a heated brass bason before his eyes, which gradually exhaled their moisture. If the eyes are dried up, they must be *hardened*.

Or, Blindness may proceed from a cataract, or thick skin, growing over a part of the eye, and preventing the passage of the rays of light to the interior, the proper seat of vision ; this might anciently be thought to give the appearance of Hardness to the eye ; and we ourselves call such an appearance a WALL-EYE.—The reader may recollect other instances.

I wish by these considerations to account for the seeming contrariety which appears sometimes between the margin and the text, in our translation (and the learned reader knows, in other translations also) which renders the same word *Blindness* and *Hardness* : for it is by no means unusual, for young persons especially, to discover the strong distinction between the terms *Blindness* and *Hardness* : while the cause of their adoption to express the same distemper entirely escapes them. So we read, Mark iii. 5. “being grieved for the *Blindness—Hardness*—of their hearts.” So Rom. xi. 25. “*Blindness—Hardness*—in part hath happened to Israel.” Ephesians iv. 18 : “because of the *Blindness—Hardness* of their hearts.” 2 Cor. iii. 14 : “their minds were *blinded*”—*hardened* : and elsewhere.

Now, if in these and other places, the disorder adverted to be a Blindness occasioned by desiccation of the visual agents, or any of their parts, whether arising from causes already suggested, or from any other, then we readily perceive by what means the two ideas of *Blindness* and *Hardness* might originate from the same word ; and that, in fact, both renderings may be correct, since by one we are led to the cause, *Hardness* ; and by the other to the effect, *Blindness*.

By examining some of the passages where the original word (טוּחַ *thuach*) occurs, we may perhaps perceive greater accuracy in its use, than we previously supposed. For instance, there are several phrases current among workmen in reference to the covering of a wall, or other piece of work, with a coat of plaster : *to render* it—signifies to strike plaster over the surface, the plaster being wet : and when it dries it is said *to set*. “This plaster is, or is not, well *set* ;” thoroughly dry—hard ; “it is *setting*,” drying, hardening, &c. To apply this idea, consider Isaiah xlv. 18. “He hath *shut* their eyes” (סָמַם)—*daubed*, say the Lexicons ; rather—their eye-lids are closed with a profluvium of that kind of gum which they naturally furnish, and this gum being hardened is *set* upon them ; and holds them down tightly, close. So Levit. xiv. 42 : “And he shall plaster the house,”—that is, he shall *render* the walls of the house, by striking over them a coat of plaster—“and if the plague come again after it (the plaster) is *set*”—thoroughly dried, and hardened, &c. So Ezekiel xiii. 10 : “And this man building a wall, and that man *rendering* it, with *slippery*—perverse—not incorporated—not consistent mortar : mortar so thin that it will not adhere, but shall be washed away by the first rain that falls upon it—so when the wall (the coat of plaster) is fallen, shall it not be said to you, Where is *the setting*, which should *be set* here ?”—You *rendered* it ; but to no purpose : it has not dried, it has not adhered, it has not *set* ; it might as well never have been *rendered*. Compare No. cccclxxxiv.

There is another sense in which our English word *set* is used, in reference to the eyes ; which, for aught we know, may be derived metaphorically from the state of plaster of which we have been speaking : that is, when it describes a stiff, immobile, condition, a fixed, staring, effectless, exertion of looking : but, the brain being in a

state incompetent to profit by the sensations it receives from the optic nerves (if indeed it does receive those sensations) the party can hardly be said to see ; and, it is questionable, whether the optic nerve itself be in a state to convey sensations to the brain, or the *retina* to receive that *depicturation* of objects upon it which is the *sine qua non* of vision.

It is, I believe, generally understood (or ought to be), that the phrase “make this people’s heart fat,” alludes to the effect of full feeding, of greedy gratification of the appetite, whereby a quantity of fat seats itself on the heart, and there increases, till it overburdens that important source of activity. In like manner, this *setting* of the eyes is the effect of that drowsy disposition which attends over-drinking, that stupefaction which accompanies excess of liquor. And in this sense precisely it is used by Shakspeare, *Twelfth Night*, act v. scene 1. “Didst see Dick the surgeon, sot?”—The clown answers—“O HE’S DRUNK, Sir Toby, above an hour ago, his EYES WERE SET at eight i’ the morning.”

This investigation is intended to parry remarks which have been raised from this commission given by God, to the prophet. Some have said, God commands the prophet to do a certain thing to this people, and then punishes the people : nay, this appears stronger still, where the passage is quoted, as (John xii. 40.) : He hath blinded their eyes and hardened their hearts ; which seems to be contradictory to Matthew xiii. 15. where the people themselves are said to have closed their own eyes : and so Acts xxviii. 27. These seeming contradictions are very easily reconciled, by taking the phraseology in its true import : (1) “SET the eyes of this people”—prophesy such *flowing* times, such abundant jollity, that the people, devoting themselves to gormandizing, may be inebriated with the very idea ; and still more with the enjoyment itself, when it arrives. (2) God by giving plenty and abundance, affords the means of the people’s abusing his goodness, and becoming both over-fat with food, and intoxicated with drink ; and thus, his very beneficence, may be said to make their heart fat, and their eyes heavy : while (3) At the same time, the people by their own act, their over-feeding, become unwieldy—indolent—bloated—over-fat at heart ; and, moreover, so stupefied by liquor and strong drink, that their eyes and ears may be useless to them : with wide open eyes, “staring, they may stare but not perceive ; and listening, they may hear but not understand ;” and in this lethargic state they will continue ; preferring it to a more sedate, rational, condition, and refusing to forbear from prolonging the causes of it, lest at any sober interval they should see truly with their eyes, and hear accurately with their ears ; in consequence of which they should be shocked at themselves, be converted, be changed from such misconduct, and I should heal them ; should cure these delusory effects of their surfeits and dissoluteness. Comp. Isaiah v. 11 ; xxviii. 7.

Where is now the contradiction between these different representations of the same event ?—Is it not an occurrence of daily notoriety, that God gives, but the sinner abuses his gifts to his own injury, of body and mind ?

We presume that no person who has witnessed the progress of intoxication, will deny that whatever efforts the party makes to see, those efforts are fruitless ; his eyes goggle, wander, decline, all manner of ways, notwithstanding this *set-ness* of their internal parts :—in fact, the muscles which move the eye may act, after a sort, while the eye itself is incapable of accurate vision, because incapable of transmitting correct images of external objects. This remark applies to the statement in the foregoing paragraph, and to the close of the foregoing Number : and shews their coincidence of meaning.

This may also hint a reason why our Lord spoke in parables; that is, the people were too much stupified to see the plain and simple truth; *q.* they were too far gone in liquor: but their attention might possibly be gained by a tale, or be caught by an *inference*.

No. CXCI. LOSS OF SIGHT: AND ITS RESTORATION.

BECAUSE the customs of our country do neither authorize, nor tolerate, the maiming of a criminal by way of punishment, we are (happily for us) incapable of entering into the spirit of several passages of Scripture; for instance, those which speak of, not merely Loss of Sight, but Loss of the Eyes also, the organs of Sight: that is, of Blindness, occasioned by a forcible extraction of the eye itself: nevertheless, till we properly understand this deplorable condition, we shall not adequately comprehend the exertion of that power which could restore the faculty of Sight, by restoring the organ of that important sense. We wish to impress this on the reader; and to present to his conception, the inevitable and remediless misery of the unhappy sufferers under such a calamity; which is a punishment constantly used in the East for rebellion or treason.

“Mahommed Khan not long after I left Persia *his Eyes were cut out*. Hanway, p. 224.

“The close of this hideous scene (of punishment) was an order to cut out the Eyes of this unhappy man: the soldiers were dragging him to this execution, while *he begged with bitter cries that he might rather suffer death*. p. 203.

“Sadoc Aga had his beard cut off, his face rubbed with dirt, and his Eyes were cut out. p. 204.

“The Persians regard blind men as dead;” and indeed they are ever after a *dead weight* on their families, who maintain them, with great trouble, and who ever have them before their eyes. This is the reason why they are not put to death, at once.

“As we approached Astrabad, we met several armed horsemen carrying home the peasants whose Eyes had been put out, the blood yet running down their faces.” p. 201.

Chardin relates an instance of a king of Imiretta, who lived in this condition, p. 180. Hearing a complaint of continual wars, “I am sorry for it, replied the king, but I cannot help it: for I am a poor blind man; and they make me do what they themselves please. I dare not discover myself to any one whatever; I mistrust all the world; and yet I surrender myself to all, not daring to offend any body, for fear of being assassinated by every body. This poor prince is young, and well shaped: and he always wears a handkerchief over the upper part of his face, to wipe up the rheum that distils from the holes of his eyes; and to hide such a hideous sight from those who come to visit him.”

Let us now consider the *anatomical* force of some expressions in the prophet Isaiah: he speaks of a person who was to *bind up* the broken hearted (a broken heart we know is certain death) also, to open the eyes that were blinded (עִוְרֻת *ouruth*) *blindness* itself, as the word seems to imply, 2 Kings xxv. 7. for, did not Nebuchadnezzar punish Zedekiah with the usual punishment for high treason, or rebellion (as we have seen above), by cutting out his Eyes, in order to blind him effectually? See also Jer. xxxix. 7; lii. 11.

The evangelist Luke (iv. 18.) seems to allude to such an import of the word, and to such a fact. "The Spirit of the Lord is upon me . . . to give to the blind Restoration of (Sight) the power of casting around the eye-balls; re-mobility of the eyes: ἀναβλεψιν. The power which could *bind up* the broken heart, could also *restore* the eye-balls to their deprived sockets, and give them every faculty which they had long lost. Let the reader well consider and admire this power! Let him also applaud the correct and happy phraseology of the Evangelist, whom tradition reports to have been the "beloved Physician." In perfect coincidence with this, Mr. Chesselden observes (Philosophical Transactions, No. 402,) that he had couched several blind persons; and they all had been "mightily perplexed after the operation, how to move their eyes, having had no occasion to move them during their Blindness; and they were a long time before they could attain this faculty, and before they could direct them to any object which they wished to inspect:" that is, they were long in recovering that ἀναβλεψιν which our Lord communicated perfectly in an instant.

The same evangelist uses a very descriptive expression of our Lord's *manner* of doing such a kindness (Luke vii. 21.): "And to many who were blind he freely made a present of Sight (ἐχαρίσατο τὸ βλέπειν); the word is not now ἀναβλεψιν, but simply βλέπειν; which seems to justify the stronger import we have ascribed to the former word: while the term ἐχαρίσατο expresses the graceful readiness of the donor's action.

Mr. Pope has two lines which have been much applauded: speaking of the Messiah, he says,

He from thick films shall purge the visual ray,
And on the sightless eye-ball pour the day.

Critics might remark the fallacy of the metaphor in the first line, since the visual *ray* (that is, of light) has no film from which to be purged, whatever the visual *way* (the passage for light into the eye) might have. But, our observations lead us to the second line, which, however happily expressed, is inferior in strength to the prophet; who not only includes the Restoration of ability for vision, to the sightless eye-ball, but also the Restoration of the eye-ball itself to its proper place, and to its *rolling* activity:

He from thick films shall clear the visual course,
The rolling ball restore, with all its former force.

No. CXCI. LOSS OF EYES: PUNISHMENT FOR REBELLION.

WHETHER the application of the instances quoted in the former Number, to the case of Zedekiah, and to the word used in reference to him, may be admitted without hesitation, we will not determine; an adequate critic has thought they might be: and his opinion has had its weight with us. But, an instance of what may certainly be considered as a loss of the eye-ball itself, occurs in the case of Samson, Judges xvi. 21. "The Philistines took him and (צָקְרוּ אֶת-עֵינָיו) INEKERU AT-OINIU) *scooped—dug out*—his very Eyes:" treating him as a rebel. Well might he, therefore, afterwards, speak of being "avenged on them for the Loss of his two Eyes," verse 28. "O dark, dark, dark, beyond the reach of light!"

This shews also the barbarity of Nahash (1 Sam. xi. 2.), who proposed to "thrust out" scoop out—hollow out—the right eyes of the inhabitants of Jabesh Gilead. *Vide* No. cxxi.

This shews, too, the severity of the punishment assigned to "the Eye that mocketh at his father, and despiseth to obey his mother; the ravens of the valley shall pick it out; and the young eagles shall eat it."—that is, it shall suffer the punishment of rebellion and treason. And finally, this shews, the strong language of the rebels in the conspiracy of Korah (Numb. xvi. 14.): "Wilt thou (Moses) *bore out* the Eyes of these men?"—wilt thou subject them to total and irreparable Blindness?—otherwise, *q. d.* "is it in thy power to punish so extensive a conspiracy, as thou mightest punish a single rebel? No, we are too strong for that: our cause is not a *rebellion*, but a *revolution*." We do not offer this latter sense for acceptance; but subsequent events shew that such a taunt was neither impossible nor unlikely.

If therefore the instances mentioned by Hanway and Chardin are not to be considered as altogether coincident with that of Zedekiah, since then the historian might have used the proper word to express such a forced extraction of the eye-ball, yet they will apply to the passages quoted in this number. And they will justify the different senses of the word *blindness*, according to the nature and origin of its cause.

The idea of Blindness seems, we think, evidently to vary in its strength,—(John ix. 40.): "I am come into this world that they who see not, might see; and that they who see might become blind;" not totally blind, as those who have lost their eye-balls, but in a smaller degree: "The Pharisees said, Are we blind also?—If ye were blind—absolutely, inevitably blind—blind through any calamitous dispensation of Providence—ye should have no sin; but now ye say, 'We see;' therefore your sin remaineth."

The reader will consider these representations with candour; and will make all due allowances for our unacquaintedness with the varieties and precisions of a custom, of which we have (happily, we repeat) no example in Britain.

No. CXCLII. GUIDE IN THE DESART.

IGNORANCE is a kind of blindness often no less ^{total} fatal than privation of sight; and partial, or deficient information, is little better than ignorance: so we find Moses saying to Hobab, "Leave us not I pray thee; forasmuch as thou knowest how we ought to encamp in the wilderness, and thou mayest be to us instead of eyes," Numb. x. 31. The necessity and propriety of such a Guide, will appear from considerations easily gathered from the following extract; and the description of a person of this character will be interesting, though it cannot be equally interesting to us who travel on hedge-bounded turnpike roads, as to an individual about to take his passage across the great Desart. If it be said, in the case of Moses, the Angel who conducted the camp might have appointed its stations, without the assistance of Hobab; we answer, it might have been so; but, as it is now the usual course of Providence to act by means, even to accomplish the most certain events; and as no man who has neglected any mean, has now the smallest right to expect an interposition of Providence on his behalf; so we strongly *query*, whether it would not have been a failing, of presumption, in Moses, had he omitted this application to Hobab: or indeed, any other, suggested by his good sense and understanding.

"A *Hybeer*, is a Guide; from the Arabic word *Hubbar*, to inform, instruct, or direct, because they are used to do this office to the caravan travelling through the Desart, in all its directions, whether to Egypt and back again, the coast of the Red Sea, or the countries of Sudan, and the western extremities of Africa. They are *men of great consideration*, knowing perfectly the situation and properties of all kinds of water, to

be met on the route ; the distances of wells ; whether occupied by enemies or not : and if so, the way to avoid them, with the least inconvenience. It is also necessary to them to know the places occupied by the simoom, and the seasons of their blowing in those parts of the Desert ; likewise those occupied by moving sands. He generally belongs to some powerful tribe of Arabs inhabiting these deserts, whose protection he makes use of, to assist his caravans, or protect them in time of danger ; and handsome rewards are always in his power to distribute on such occasions ; but now that the Arabs in these deserts are every where without government, the trade between Abyssinia and Cairo given over, that between Sudan and the metropolis much diminished, the importance of that office of Hybeer, and its consideration, is fallen in proportion, and with these the safe conduct ; and we shall see presently a caravan cut off by the treachery of the very Hybeers that conducted them : the first instance of the kind that ever happened." Bruce, Vol. iv. p. 586.

No. CXCIV. JUDICIAL INSTITUTIONS AMONG CHRISTIANS.

WE have shewn that in the cities of Africa, &c. each trade has a head (No. xxxviii. (1.)) ; and under the article ALABARCH, in the *Dictionary*, that the Jews had, in Egypt, a chief or governor ; we have shewn also, that little less than sovereign authority is attributed to their Princes of the Captivity ; we learn from Chardin that, in Ispahan there is "a *Keloanter*, or chief, and sole governor, of the Armenians ; and who has therefore that title given him, which signifies *greatest*"—(Coronation of Solyman III. p. 92.) ; and so of other nations, and tribes. We should reflect farther, that Christianity was long considered as a sect of the Jews, and many Jewish proceedings were long retained among Christians.—These considerations may enable us to judge more correctly on the propriety of the apostle's injunctions, 1 Cor. vi. 1, &c. "*Dare any of you having matter of complaint against another, go to law before the unjust, principals, or chiefs, whether Jews, or heathen, and not before the saints ?... rather than do this, set them to judge who are of no (of but little) esteem in the church ; or, as these words may be read, with an interrogation, do you set them to judge who are of no esteem in the church ? that is, heathen magistrates:—or, otherwise, appoint judicial courts (as *χωρία* properly signifies) that is, among yourselves ; if you have in the church men of so little estimation,—consideration ; and who will unadvisedly go to law : by which means you may heal your differences, in private, without scandal.*

That judicial appointments were within the power of Christian professors, seems to be implied in the remonstrances of the apostle James (chap. ii.) where he blames respect of persons, and distinctions made or maintained between rich and poor, when impleading one another (for so we understand the passage) and favouring of the rich, without proper *dijudication* (*δικροθνη*) in their own minds—without adequate, impartial and independent, consideration of the subject, on all sides, in order to acquire a determinate and just opinion respecting it ;—but, being swayed by the handsome appearance of the rich man, to suppose that such a character would not degrade himself by wrong doing ; thereby inclining the balance of justice in his favour, and, becoming, says the apostle, *evil-reasoning judges* :—since worldly station and temporal advantages are no security for correct moral conduct : but often the poor is rendered, by the grace of God, more circumspect, more equitable, more holy, than the rich, &c.

We know that some learned men with difficulty admit this sense of the passage ; and incline to think the assemblies alluded to are religious assemblies : and here it might be observed that *different* opinions are not always *contradictory*, but sometimes

on reflection, coalesce easily (and this is not the only subject to which this hint is applicable) for these assemblies, though in some sense *religious*, in another sense, were also *judicial*; or they might be appointed by religious persons, and with religious intention, while yet they regarded occasionally, at least, secular concerns.

It should seem, that such courts as the Apostle advised the Corinthians to institute, were established accordingly; and that the remains of such an institution continue at Athens to this day, according to Mr. Stuart, who says,

“The inhabitants of Athens are between nine and ten thousands; about four fifths of whom are Christians. This city is an archiepiscopal see, and the archbishop maintains a considerable authority among the Christians: he holds a *kind of tribunal*, at which the Christians frequently agree to decide their differences, without the intervention of the Turkish magistrate.” Stuart’s Athens, Vol. i. p. 10.

No. CXCIV. ALLUSION TO WRESTLING; AGAINST GOD.

WHEN extracting Pitts’ account of the Wrestlers at Algiers (No. cxliii.), we overlooked a passage in Job, to which his description may be applied with advantage, chap. xv. 25.

“He stretcheth out his hand against God,
And strengtheneth himself against the Almighty;
He runneth upon him, *even* on his neck,
Upon the thick bosses of his bucklers.”

The terms here used are those which express defiance: *He stretcheth out his hand*, as a challenge, *unto God*, that is, against God; he strengtheneth himself, rather, vaunteth himself, LXX. *τραχηλίαω*, stands up haughtily, and boasts of his prowess, in the full view of the Almighty: *shews himself off for a mighty man*; as the Hebrew imports. *He runneth upon him* with his neck stretched out,—*with extended neck*—(meaning what Pitts expresses,—“they dash their heads one against another, so hard, that many times the blood runs down”) and this he does; although he perceives his adversary (God) is armed beyond the effect of any injury from him; he even dashes himself against the strongest, the sharpest, point of defence in his shield or buckler.

This is preferable to our translation, which seems to imply that the combatant attains to the neck of his adversary (God); whereas, by this rendering, he attains no closer than his buckler, which is held out at some distance,—say at arm’s length, before him.”

No. CXCVI. CARRYING CHILDREN ON THE SHOULDER.

MR. HARMER has observed something on the practice of carrying Children on the Shoulder (Vol. ii. page 367.), in explanation of Isaiah xlix. 22. whereby he corrects Vitringa: who, nevertheless, is usually an accurate writer.

But, it seems that this custom is practised to a greater extent than Mr. H. supposed; for, so Dandini tells us, Voy, au Mont Liban, p. 72. “being ~~on horseback~~, they carry their young Children (petits enfans) upon their Shoulders, with great dexterity. These Children hold by the head of him who carries them; whether he be on horseback, or on foot, and do not hinder him from walking, or doing what he pleases.” This augments the import of the passage in Isaiah; who speaks of the *Gentiles* bringing Children thus:—so that distance is no objection to this mode of conveyance, since they may be thus brought on horseback, from “among the peoples,” however remote.

No. CXC VII. METAPHORICAL SIGNIFICATION OF THE WORD ARROW.

THE word Arrow is often taken figuratively for lightning, and other meteors (the same as the heathen would call the thunderbolts of their Jupiter): but there is a passage, (Psalm xci. 5.) where it has been thought dubious whether it should be taken *literally*, for war; or *figuratively*, for some natural evil.

“Thou shalt have no occasion of fear,
From the dread, by night;
From the Arrow that flieth by day;
From the pestilence in darkness walking;
From the cutting off which destroys at noon day.”

The word דבר, rendered *pestilence*, seems to import a *commissioned*—a spoken-to—evil, from *debir*, to speak; but Parkhurst derives it from *driving*, an evil which drives men to their graves. The former derivation is most usual; however, both senses may coalesce, in this example. The cutting off (קטב *keret*) is used for pestilence, Deut. xxxii. 24.

We conceive that the Arrow in this passage means the pestilence; and that the following lines are exegetical: and are confirmed in this idea, by having met with two or three passages, which observe, that the Arabs denote the pestilence, by an allusion to this *flying* weapon. Among others, the following from Busbequius, Eng. edit.

“I desired to remove to a less contagious air....I received from Solyman, the emperor, this message: that the emperor wondered what I meant, in desiring to remove my habitation. *Is not the pestilence God's ARROW which will always hit his mark?* If God would visit me herewith, how could I avoid it? Is not the Plague, said he, in my own palace, and yet I do not think of removing?”

We find the same opinion expressed in Smith's Remarks, &c. on the Turks, 1673, page 109, “what, say they, *is not the plague the DART of Almighty God?* and can we escape the blow he levels at us? is not his hand steady to hit the persons he aims at? can we run out of his sight, and beyond his power?”

So Herbert (p. 99.), speaking of Curroon, says, “that year his empire was so wounded with God's *Arrows* of plague, pestilence, and famine, as this thousand years before was never so terrible.” *Vide* Ezekiel v. 16. “When I send upon them the evil *Arrows* of famine,” &c.

No. CXC VIII. SLEEPING ON THE LAP.

SAMSON is described as sleeping in the Lap of Dalilah: for so the phrase *sleeping on her knees* evidently supposes, Judges xvi. 19. Her posture while sitting upon her *duan*, implies this very attitude of the unwary champion.

So Braithwaite “Journey to Morocco, page 123,” mentions “a favourite court lady, in whose Lap the Emperor constantly slept when drunk:”—if this custom were usual between intimates, as implying a kind of gallantry, we see how Dalilah might thus engage Samson without exciting in him the least suspicion of her insidious purpose: a purpose which a woman of her character, would, no doubt, endeavour, while

pursuing it, to conceal effectually under the assumption of the most affectionate blandishment.

No. CXCIX. PROLONGED TIPLING OF WINE.

SOLOMON in the Proverbs gives several cautions against seeking of excellent Wine, and sitting long at the wine-magazine. Perhaps he might have seen instances like those mentioned by Dandini (p. 17.) of a very long "tarrying" not merely over the bottle but over the cask. "The goodness of the Wine of Candia renders the Candiot great drinkers, and it often happens that two or three great drinkers will sit down together at the foot of a cask (*tonneau*) from whence they will not depart till they have emptied it." Considering the apparent general sobriety of the East, well might the preacher exclaim against this immorality, as calculated to provoke "woe, sorrow, and wounds without cause." See also Isaiah v. 11. "Woe to them who rise up early in the morning and continue drinking till night!—Such may well be "swallowed up of Wine, and through strong drink be utterly bewildered," chap. xxviii. 7.

No. CC. PROGRESS OF CHRISTIANITY COMPARED WITH THAT OF MAHOMETANISM.

"THE Progress of Christianity was 120 at the Ascension (Acts i. 15.); soon after 3000 (ch. ii. 41.); then 5000, and in little less than two years after the Ascension to great multitudes, at Jerusalem only.—Mahomet was three years silently occupied in making 14 converts, and they of his own family; and proceeded so slowly at Mecca, that in the seventh year only 83 men and 18 women retired to Ethiopia—and he had no established religion at Mecca to contend with." Gibbon, *Hist. Rom. Empire*, ix. 244.

The reader will make his own reflections on the above. There are few subjects more remarkable than that of the rapid spread of Christianity; yet because part of it lies beyond the limits of New Testament history, we are less acquainted with it than we ought to be. Nevertheless, the evidence arising from it, is of the most striking, and extraordinary nature, since this Religion not only made converts among those who had few or no religious rites, but among those whose ritual was supported by law, had been transmitted down through a long line of ancestry, and seemed in all human appearance firmly fixed as on the most solid rock; if it had been estimated immediately before that system was offered to its professors, which at length triumphed over it. In this view of the subject, the reception of the Gospel by Dionysius and Damaris is a more conclusive proof of its value, and estimation, than the indifference of the whole senate of the Arcopagus is to the contrary. For, this seems at least to be certain, that no intelligent mind would exchange an old, and general, and hereditary Religion, for a new one, unless (1) the new one were so excellent that its attractions were irresistible; or unless (2) its old one were so unworthy, that conscience was glad to get rid of the burthen attending its imperfections, not to say its iniquities. Now, when both these causes operated together, as in the case of Christianity, when the Religion proposed was insuperably recommended by its benefits—spiritual benefits; and the idolatry of the countries was debased, not merely by superstition, but by *vileness*, we might hope that Religion's course would be rapid and glorious, its effects beneficial and salutary, and at length its triumph complete and lasting—without the power of the sword, the terror of conquest, or the prejudices of human nature: and unassisted by the mazes of policy, or the intrigues of patronage. In this, let the Cross triumph over the Crescent!

No. CCI. JUDAICAL MEMORANDA, NOW EXTANT.

IT is of little moment to the reader, who were the parties to the following conversation: on the application of the principles adopted in it, must depend its recommendation.

A. The Jews are undoubtedly a singular people, scattered throughout the world; and still every where, and in all periods of time, waiting for restoration to their own land:—where they again may flourish; and their expectation is by late events greatly revived and heightened: as one of their learned Rabbins has informed me.

B. If they flourish no more than formerly they did, they may as well continue wanderers; notwithstanding their “learned Rabbi’s” expectation.

A. You have told me, that you disbelieve the ancient histories of the Jewish nation: at least, as to the recorded honours, and importance of that people.—Shall we enquire what other memorials contribute to maintain the authenticity of their history? You suspect their own writers of partiality, of time serving, of endeavouring to recommend their nation to its conquerors; and you instance Josephus, and Philo; take then the accounts of their enemies:—Tacitus, Suetonius, Juvenal,—

B.—I suppose that Juvenal, who says the High Priest’s daughter wandered, and told fortunes, while the household goods of the whole tribe was one poor basket of hay, is to appear as evidence of the *greatness* of that ancient people; that Juvenal, who expresses a thing incredible, by referring it to the credence of a Jew; that Juvenal, who—

A.—Perhaps not: since, however, what authors on either side have said, is liable to be mistaken, let us attend to other evidence. Whatever nation has risen to greatness, has usually left behind it memorials of that greatness, in buildings, temples, or palaces; in works of art, statues, busts, sculptures, of various kinds; or in others, their magnificent, and public, national productions. Now, the Temple at Jerusalem, being the only Jewish *sacrum* which might boast of magnificence, and *that* being destroyed, we cannot instance *that* in proof of the power, or the grandeur of the people to whom it belonged: and farther, as the religion of the Jews forbade images, or works of art, that source of evidence also, is excluded. But if we seek for testimony to facts, rather than for examples of decoration, I think we may appeal to what few of their *medals*, or rather *coins*, are come down to us, as collateral proofs, when they refer to the same events as are described in their histories, that these histories relate what really had happened. So when we read in the Maccabees that Simon restored liberty to his nation, and we find a Hebrew coin inscribed “in the first year of liberty by Simon,” the concurrence of these witnesses entitles both to the greater credit. Moreover, whoever has any medallic knowledge has no need to be reminded, that in ancient times most towns which had the privilege of coining (for it was esteemed a mark of liberty, at least, and approaching toward sovereignty) alluded, on their coins, to their natural productions, or their peculiar customs, or their religious rites, as well as to their national events. Admitting then, that the *vine* and the *palm tree* were natural productions of Judæa, of which the inhabitants might boast, and which became at length types of that country, we should expect to find *these* on coins struck in that country; and so we do. A vine leaf, or a bunch of grapes, being frequent; and a palm, a no less common representation upon them.

B. But the *residence* of a people does not prove their *importance*, nor does the agreement of evidences on some subjects, prove the truth of other, or of general, accounts.

A. We cannot expect to find on what few coins are come down to us, allusions to *every* historical event which might happen in the course of a thousand years : but let us previously establish our principles, and then consult their consequences.

The Jewish coins assume the palm tree as the type of their country ;—if these be suspected as dubious in point of authenticity, or as partial in point of prejudice, the Roman medals do the same. The Romans who vanquished and dispersed the Jews, in recording their own valour and success, mark, and determine this people, and their country. The conquerors employ the same type as the conquered had employed. While therefore, the genuineness of these Roman medals is unimpeachable ; they establish this fact, that the Jews had their residence in a country of palms.

The peculiarity of the Jewish history will not allow us to refer those coins which have Samaritan (-Hebrew) inscriptions on them, to any other nation than to the Jews : not, strictly speaking, Samaritan coins ; for, besides that some real Samaritan coins are extant, these would never refer to “Jerusalem the holy :” and surely would not commemorate the pot filled with manna, and Aaron’s rod that budded : which were among the glories of the Jewish temple. I do not mean to say that these articles were extant at Jerusalem in its later periods ; but they were commemorated there : and the temple was referred to, as the station where they had been ; though it did not now contain them.

I could almost wish to assume a kind of regularity in considering this subject. Now, stating that the Jewish medals are genuine—(and no reason can be given why the coins of this people should not be preserved, as well as those of other nations around them)—they allude to the almond tree, or the budding of Aaron’s rod ; of which we have the history, Numbers xvii. 8 ; to the pot of manna ; to the jug of wine, which was placed on the table of shew-bread ; to the sheaf of in-gathering, which is bound in a particular manner ; to the fertility of Judæa, in grapes, and in corn ; and to its abundance in palm trees.

These coins mention also, certain persons with whose names we are familiar in the Jewish history ; the Simeon of the coin, is undoubtedly the Simon of the Maccabees : we read on one coin, ‘of Herod the ethnarch ;’ on another ‘of king Agrippa ;’ these, then, are evidences, that Herod and Agrippa are real names, and were real personages ; who once wore the regal dignity, or who exercised the powers of government. Beside this, the connection of these governors with the Romans, and their state of dependance on Rome—I might say, at once, their *subjection* to that domineering mistress of the world—appears evidently on these witnesses. It is true, a Herod did not dare to strike his own image on his own coin, for fear of his own people ; but the image of Claudius Cæsar, with the inscription “Herod lover (or friend) of Claudius,” speaks pretty plainly in respect of the person who so ordered it ; and announces, better than a treatise, both his hopes and his fears. These coins then are demonstrative proofs, that, at a certain time, Judæa, and its connections, were in a state of liberty ; and at another time in a state of dependance on the Romans. Judæa was free under the Maccabees ; was tributary under the Herods : thus is its History confirmed by medals ; and thus, especially, is the Gospel History confirmed, which repeatedly alludes to circumstances perfectly coincident with the *sentiments* on the coins.

B. To be sure—all coins are genuine—antiquaries are never deceived—they never read on a coin what is not there—they never read *wrong* a *right* inscription ; nor draw false inferences from a true representation. We have never heard of manufactories of ancient coins, in modern times—at Florence—at Pisa—at—

A. I admit, for argument sake, all you are pleased to insinuate ; but what think you

of the Arch of Titus, still extant at Rome ?—Say, that books may be made, or interpolated, misinterpreted, or misunderstood ; say, that coins and medals may be fabricated, at little expense (though certainly, in fact, at an expense which no probable sale could justify)—but, *this* is a building of great expense, of undoubted antiquity, and of unquestionable reference to the prince whose name it bears : yet this edifice speaks the same language as the books, and the medals. Vespasian and Titus triumphed over Jerusalem : it was not an ovation, it was a triumph they celebrated ; and to commemorate the triumph, the arch was erected, and still exists : it still bears the heathenish inscription *DIVO VESPASIANO DIVO TITO* : it still proclaims the elegance of the art which composed and executed it ; it has no suspicious marks of the Gothic degeneracy, so predominant in later ages ; and we know too, that had later ages constructed it, they would have sought other *Divo's* than Vespasian or Titus, and *Divo Antonio*, or *Divo Romoaldo*, names equally barbarous and obscure, would have superseded the memorial of “the delight of human kind.”

Since, then, the conquest of Judæa is the subject of this triumphal structure, that conquest was of considerable magnitude ; the contention was against a people warlike at least ; of ability to contend with Rome itself, all powerful as that empire was at the time : and this building proves, not merely the existence of the Jewish polity and people, but their consequence, their obstinate resistance, the time of their destruction, their religious implements, and the dissolution of their constitution, civil and religious. Under this view of it, let us acknowledge the kindness of Providence, which has preserved such a monument to our own times ; and has thereby furnished an indubitable and unequivocal proof of the fulfilment of those prophecies which foretold these events, and of the veracity of those histories which record them.

.....

Having thus stated, by way of introduction, the uses to which studies of this kind may be directed, we shall proceed to apply them to the advantage of this work, by offering in the first place, the following

No. CCII. DISSERTATION CONCERNING THE HEBREW COINS.

EXTRACTED FROM CALMET.

WE have elsewhere treated on the antiquity of the Jewish coined Money ; and we have attempted to prove, that the custom of making it of a certain form, of a certain alloy, and of a certain determinate value, is not so ancient as had been imagined : that it was but lately coined in this manner by the Persians, the Greeks, and the Romans : that it does not appear that the ancient Egyptians had Coins of gold or silver before the Ptolemys : that several nations have them not to this day : and that the Hebrews probably had them not, before the government of Simon Maccabæus.

Hebrew Medals are of two kinds ; some have inscriptions in Samaritan characters, others in Hebrew or Assyrian letters, such as the Jews commonly use at present. The learned are divided in their opinions about the antiquity of these two sorts of characters.

Many Jews pretend, as well as some Christian critics, that the present Hebrew letters have been always in use among the Jews, since the time of Moses, and that they have never varied in this matter. They urge, the obstinacy of the Jews, always attached

to their ancient usages. That this people was dispersed all over the world, at the time when it is pretended Ezra introduced this change. That the Samaritans, to whom the honour is ascribed of preserving the old Hebrew characters, were but a handful of people in comparison to the Hebrews; and that Coins are produced belonging to Abraham, to Moses, to Joshua; and ancient inscriptions are referred to, that are to be seen upon the sepulchres of the patriarchs, Abraham, Isaac, and Jacob, which are in the present Hebrew characters.

They call in question such Coins as are stamped with the inscriptions in the Samaritan character, which is pretended to have been the ancient Hebrew. These Coins, say they, could not be struck *since* the captivity, because then, as their adversaries own, the pretended ancient Hebrew (the Samaritan) was no longer in use among the Jews. Neither were they struck *before* the captivity: because on one side we find the words, "Jerusalem the holy;" on the other, "The shekel of Israel." But they did not begin to speak of *Israel*, as distinguished from *Judah*, till after the schism of Jeroboam; and then Jerusalem was not "the holy city," in the style of the kingdom of Israel.

Those, on the contrary, who assert, that the present Samaritan letters are the ancient Hebrew and Phœnician characters, and that the Coins, with inscriptions in this character, are the only true Hebrew Coins, support their opinion by these arguments. Origen, Jerom, Eusebius of Cæsarea, Venerable Bede, and also the greater part of skilful critics, assure us, that after the return from the captivity, Ezra introduced the use of the Chaldee or Assyrian letters, which the Jews now use; instead of the ancient Samaritan or Phœnician letters, which were used before. Origen observes, that in his time the most ancient Hebrew copies still read the ineffable name of God, JEHOVAH, in the ancient Samaritan letters, and not in the common Hebrew characters; probably, because the Jewish copyists had so much respect for that adorable name, which they scrupled to pronounce, or even to transcribe in any other letters than those in which it was originally written by Moses. Jerom, in his Preface to the Books of Kings, informs us, that the Samaritans preserved the Pentateuch of Moses written in Hebrew, in as many letters as the Jews, but in different characters: for it is certain, adds he, that Ezra, the famous scribe and doctor of the law, after the return from the captivity, and the rebuilding of the temple, brought into use the present Hebrew letters; whereas, till that time, the Hebrew and Samaritan letters were the same. *Samaritani Pentateuchum Mosis totidem litteris scriptitant, figuris tantum et apicibus discrepantes. Certum est Esdram—alias litteras reperisse quibus nunc utimur; cum ad illud usque tempus, iidem Samaritanorum et Hebræorum characteres fuerint.* The same Origen, and Jerom, writing on Ezekiel ix. where it is said, that the angel stamped a *Tau* on the forehead of those who were to be preserved out of the hands of the destroying angel, observe that in the time of Ezekiel, and before the captivity of Babylon, the *Tau* of the Hebrews had the shape of a cross [\times]; and this appears from the Samaritan medals, and from the ancient Samaritan alphabet.

Other learned men maintain, as Genebrard in his Chronicon, and Vaserus, after Rabbim Moses of Gironne, that the change of the Hebrew letters, is much older than Ezra; and that, from the very beginning of the separation of the ten tribes under Jeroboam, the Hebrews of Judah and Benjamin, who retained their fidelity to the house of David, did purposely change the form of their ancient characters, and adopt those they use to this day, that they might have no correspondence with the Israelites of the ten tribes.

There is a Jewish opinion on this matter, contrived also to reconcile these two sen-

timents; namely, that among the Jews there were always two sorts of characters, one used in the sacred writings only, which was the Hebrew we have at this day. The other was used in the ordinary affairs of life: and this was the Samaritan or Phœnician character.

But it cannot be shewn, by Scripture, or Jewish history, that there obtained any thing like this double set of characters. It is very probable, that since the captivity, and since the change in the writing of the Jews by means of Ezra, there were two sorts of characters used among the Jews of Palestine; one that was confined to their own nation, and to their holy books; which was the Assyrian character, the square Hebrew, used to this day; the other, which may be called the hand for trade and commerce, which was used in Judæa, Phœnicia, and Samaria, which was the ancient Hebrew character, the Phœnician, Canaanitish, and Samaritan, such as we find upon the Coins of the Tyrians, or those of the Jews, and in the sacred books of the Samaritans. The Tyrians put upon their money the Greek and Phœnician language; the Jews, at the beginning, put upon theirs only the Phœnician or Samaritan character; but afterwards, under the Herods, they engraved the Greek character upon it. In their sacred books they only use the Hebrew or Assyrian letters.

The opinion that prevails at this day, is, that the Samaritan is the ancient Hebrew in use among the Jews from the time of Moses, and that this character did not cease to be in common use among the Jews till after the time of Ezra: that the Hebrew Medals, engraved with such letters as the modern Jews employ in their bibles, are spurious; that those which have inscriptions in Samaritan characters, were struck in the time of Simon Maccabæus: and that certain letters marked thereon, as *Shin* and *Aleph*, *Shin* and *Beth*, *Shin* and *Daleth*, denote years, the first, second, or fourth year, of their deliverance from the subjection they had been under to the kings of Syria.

Those with inscriptions in the Samaritan character are certainly antique; and have all the marks of being so. The learned acknowledge their truth and authenticity; and such as have but the least taste for this study, cannot miss observing a certain air of truth and antiquity in them, which cannot be counterfeited. Father Souciet, a Jesuit, tells us, in his Dissertation on the Hebrew Medals (p. 15.) that he had seen one *overstruck*, with a coin of the emperor Trajan; and consequently more ancient than that emperor. They are often found among the ruins of Jerusalem, and in other places of Palestine; and their number, now in Europe, is not inconsiderable.

The letters upon these Medals, are not entirely of the modern Samaritan character, but of a more ancient letter, squarer, and less of a running-hand than that of the manuscripts, and printed books; the Samaritans, as well as other nations, having rounded their letters by degrees, to render the forming of them more facile. Notwithstanding this, it is easy to perceive, that they were originally the same manner of writing. There are four letters that are not found upon these medals, *Zain*, *Cheth*, *Samech*, and *He*. Some are of copper, but they are generally of silver. Some weigh a shekel, others a half, a third part, or a fourth part, of a shekel.

Their inscriptions vary: some have, "Simeon prince of Israel, the first year of the deliverance (or freedom) of Israel." Others have, "Simon. For the deliverance of Jerusalem." Others, "For the deliverance of Israel. Year 1." Others, "For the deliverance of Jerusalem. Year 2." On some we read at full length, "the first year, or third year, for the deliverance of Jerusalem, or of Israel." On others we have only the first letter of *Shanah*, the year, and one of these three letters *Aleph*, *Beth*, *Daleth*; the first, second, and fourth letters of the Hebrew alphabet. Some have, at full length, *the third year*. These letters mark the years in which these pieces were struck.

It is not doubted, that these letters denote the several years after the deliverance of the Jews from the yoke of the Syrians. They are struck according to the model of the Grecian Medals of the kings of Syria, that then were; who generally marked in the field of their Coins the year of the reign of the Seleucidæ.

It remains to enquire at what year we must fix the epoch of these shekels; some fix it at the 171st year of the Seleucidæ, in which Simon concluded the perfect peace and liberty of Jerusalem, having driven out the Greeks that kept possession of the citadel of Sion, and made himself master of it, 1 Macc. xiii. 41, 49. Others maintain, that the year before this, 170 of the Seleucidæ, A. M. 3861, *ante* A. D. 142, *the yoke of the Heathen was taken away from Israel, in the hundredth and seventieth year. Then the people of Israel began to write in their instruments and contracts, "in the first year of Simon the High Priest, the Governor and Leader of the Jews." Simon cleansed the tower of Jerusalem from pollutions, and entered into it the three and twentieth day of the second month, in the hundred seventy and one year, of the Seleucidæ, which coincides with A. M. 3862, before A. D. 141.*

In this we see but one difficulty, namely, Simon did not obtain permission to coin his own money till two years afterwards, under the reign of Antiochus Sidetes, 1 Macc. xv. 6. that is, in the 173rd year of the Seleucidæ, A. M. 3863, before A. D. 138.

But we ought to distinguish between the money of Simon Maccabæus, and that of the people of Israel. It may be true, that Simon did not begin to stamp his own money before the year 172 of the Seleucidæ; but the people of Israel might stamp theirs two years before. Simon's money is marked with his own name; but that of the people reads only "the shekel of Israel."

However, some believe, that all these Coins belong to the high-priest Simon, and that the Jews did not begin to coin money till after the privilege allowed to Simon by Sidetes; and that from hence Simon began to count the years of the perfect liberty of Sion, of Jerusalem, and of Israel. But it is better to fix it to the year 170 of the Seleucidæ.

Some of these ancient shekels have, on one side, a chalice or cup; or, according to some learned men, the vessel in which the manna was preserved—(though most certainly this vessel was not kept in the second temple);—and, on the reverse, a sprig of a tree; which may represent either the almond tree that flourished in the rod of Aaron, or, rather the shrub that produced the balm, which was peculiar to Judæa. In others is represented the face of a building with columns, as a temple, or a *mausoleum*; and, on the reverse, a sheaf, bound up with something, as large ears of corn that stick out, and beside it, a large bunch of grapes, with a leaf. On others is represented a palm-tree: and on the reverse, a vine leaf. On some are seen a vine leaf, or a bunch of grapes, between two sheaves; on the reverse, a palm-tree between two altars; or according to others, between two measures full of corn; some have only a few letters on the reverse, and a vessel like an ewer on the side

Upon others is seen an ancient *cithara*, and on the reverse a bunch of grapes. On some there is represented a bonnet with a kind of plumage or tuft, or the Persian lilly, or crown imperial, according to Father Souciet, and a bunch of grapes on the reverse. On others there are pillars with the same reverse. On others a tent, or pavillion, supported by a staff, and on the reverse three ears of corn, proceeding out of an urn. All these things have relation to Judæa, to its fertility, its advantages, the fruits that were most common there, and most esteemed; to the vessels that were used in the temple, to the temple itself, or to the public edifices erected by the Maccabees; to

the first-fruits of corn offered in the temple, or to the cups that were used in the sacred ministry.

If these monies were struck by order of Simon Maccabæus (as there is no room to doubt), whence is it that they appear in the Samaritan character, and not in Hebrew letters? since these last were in use among the Hebrews from the time of Ezra; that is, about four hundred years before the 170th year of the Seleucidæ.

This objection is answered two ways. First, by saying that these pieces were struck not by the Jews, but by the Samaritans, and in some of their own cities, by order of Simon, and unknown to the Jews; who would not have suffered the High Priest to engrave any image upon their monies, which would have been to violate the law of Moses, which forbids any representations of things, either in heaven, or on earth. Secondly, that though the Jews had taken up the Chaldee or Assyrian character, and commonly used it to write their holy books, yet they had not entirely abandoned their ancient character. They still used it sometimes in civil affairs; they even preferred it in their Bibles, by writing the ineffable name **JEHOVAH** in it, as Origen observes. Lastly, says Father Souciet, they followed the ancient custom of the Hebrew kings, who had struck their Coins with this character before the captivity. His words are, “at the return from Babylon, they kept the same form as to the new money that they made; and the same language and character in the inscriptions, as had been upon their money before the captivity.” They did not invent any new ones, but only kept up the ancient species. But the first reason is incredible: the second we have noticed before.

Spanheim quotes medals of the sixth year of Simon; which coincides with what we have said, that Simon died six years after the year of the Seleucidæ 170; and four years after the permission granted to him by Antiochus Sidetes, of coining his own money.

Coins have been found of John Hyrcanus, successor to Simon; and others of John's successors; so that there can be no reason to affirm, that there was any prohibition from coining money, or that the use of it was discontinued in Israel. If there were any interruption, as is probable enough, since when king Antiochus Euergetes ascended the throne of his fore-fathers, he revoked all the privileges that his predecessors had granted the Jews; then they might think proper to yield to the times, and to suspend, for some years, the minting of money. This happened in the hundred and seventy-fourth year of the Seleucidæ, which was also the fourth of the deliverance of Sion; which is the true time in which we perceive the interruption of coining the Jewish money.

It is to be observed, that the greater number of the Hebrew Coins were not made for Simon, nor in honour of him; they were struck for the whole nation in general; we read there, “for the deliverance of Israel;”—for the deliverance of Sion,” or—of Jerusalem:” “Jerusalem the holy;”—“the shekel,”—“half-shekel,” or—“third of a shekel, of Israel,” &c. These were therefore Jewish monies, struck at Jerusalem, in the holy city, by the heads of the nation. The deliverance of Sion and of Israel, the epoch of which is engraved upon the Coins, was prior, by two years, to the time at which Simon obtained permission from Antiochus Sidetes to coin his own money. The people had coined their own money for two years before, without any warrant from the king of Syria. For in the most part of those great privileges that prince granted to the Jews, he only confirmed what they already enjoyed, and what was not in his power to take from them. But they looked on such kind of confirmations and concessions as worth obtaining, as they secured to them the quiet enjoyment of valuable privileges, and authorized them to support and maintain them

But to ascertain, at this time, what might determine them to put upon their Coins a character which they had long disused, is the most perplexing thing of all. To say that even from before the captivity a custom had obtained of impressing certain figures upon their money, and certain letters; that after the captivity they put all things on the same footing as before, as much as was possible, and their Coins among the rest; that they kept the same figures, the same language, the same characters; that probably such Hebrew medals, on which we find no date, no mention of Simon, nor of the deliverance of Jerusalem, are the ancient Coins of the kings of Judah: this is what we have all the difficulty in the world to persuade ourselves of; and all the proofs advanced for it, to evince the usefulness, the antiquity, the reality, and the necessity of such a custom, make but little impression on us.

We even find, among these proofs, some things that confirm this opinion. It is said, for example (2 Chron. xxxiv. 17.) that they melted the silver that had been offered by the people for repairing the temple. They melted it, as is affirmed, to coin it into money. But why should it be melted, if it were already coined into money, as it must be, supposing that coined money was at that time common in Israel? The Hebrew word *Manah*, which signifies *to count*, by no means proves that the money was coined. They counted ounces, pounds, shekels, and half shekels, by weight. If the kings of Judah stamped money, and put thereon the name of *Jerusalem the holy*, why did they not put their own names also upon it, as well as Simon Maccabeus? Is it to be conceived, that out of so great a number of kings of Judah and Israel, there should not be so much as one, whose certain and indubitable Coins, if they made any, could have reached our hands?

The argument brought from the form of the letters being a little rounded, which is observed on some of these medals, rather than on others, does not seem to be conclusive. This difference is not very plain, and seems to be the effect rather of chance than of design. The practice of so many nations which have always lived without coined money, and still do so, though silver is admitted into their commerce, is an evident proof, that in these things the mark and inscription is not absolutely necessary. The Phœnicians commonly carried a steel-yard in their hands, for weighing their money.

The prophets upbraid the Jews with fraud in the weight of their money. Moses forbids them to have two sorts of *weights* in the same bag, or two sorts of *stones*; all which plainly proves, that gold and silver were weighed in traffic, and that the Royal Authority had not yet assigned the value of them, nor had yet ascertained their weight, title, or alloy.

But, whence is it, then, that the Jews adopted the Samaritan character, to put it upon their coins? In our opinion it was, because this character was that of the Phœnicians, the Tyrians, and the Sidonians, from among whom Simon and the Jews took their coiners and engravers. These being accustomed to this character, and using it upon their own medals, put it also upon those which they engraved for the Jews; and the Jews took a pleasure and satisfaction in seeing upon their money the old letters used by their forefathers before the captivity, which their neighbours, the Phœnicians and Samaritans, still retained; and which were not entirely abolished long after, even in their own nation, as we have shewn from Origen.

What we have affirmed, that the Phœnician letters were like those of the ancient Hebrews, is allowed by all the learned. The Canaanitish or Phœnician language, and the Hebrew, were the same; as also were the Canaanitish and ancient Hebrew letters. Isaiah says, that the time should come when *five cities of Egypt shall speak the language of Canaan*, or the Hebrew tongue, *and shall swear by the name of the Lord of*

notes. The Jews did not exercise the arts either of painting, of engraving, or of sculpture. Because the law of God had so expressly forbidden them all kinds of idolatry, they did not encourage any art or profession that related to the making of images, which were objects of idolatrous worship. It is therefore very probable, that in minting their money, they employed Phœnicians, who had the constant use of the Phœnician characters, and were accustomed to the engraving of Coins and Medals. The medals struck by the Tyrians in honour of the kings of Syria, have generally Phœnician characters, as may be seen in Mr. Vaillant, p. 197, 200, 272, of his *Medallic History of the Kings of Syria*. The Sidonians used the same, as appears from their money.

They add thereto the Greek character, to write the names of the kings of Syria, who were Grecians; as also among the Hebrew medals there are some, which on one side have inscriptions in Greek letters, and on the other in Phœnician or Samaritan letters.

To conclude, it may be said, (1) That all the Hebrew medals, on which we see inscriptions in the modern Hebrew character, are spurious. (2) That those which are inscribed with Samaritan letters, are antique. (3) That these Samaritan letters are the ancient Hebrew, Phœnician, or Canaanitish character, which was used by Moses, and by the Hebrews, to the time of the Babylonish captivity. (4) That the modern Hebrew character is derived from Assyria, or Chaldæa, and was not in use among the Jews till the time of Ezra. (5) That very probably all the genuine Coins of the Jews now extant, were struck at, and since, the time of the Maccabees, and after the year 170 of the Seleucidæ, which is the epoch of the deliverance of Jerusalem from a foreign yoke. (6) That these Coins were not struck by the Samaritans, nor in Samaritan cities unknown to the Jews by order of Simon; but probably by Tyrian artists, employed by Simon and the Jews for this purpose. (7) That the Tyrian and Samaritan character to be seen on them, was the most common character for trade and business, both in Judæa, Samaria, and Phœnicia. (8) That there never was any complaint on the part of the Jews, on account of the impressions of these Coins, as making way for idolatry; and that if there was any interruption in the coinage, it must be imputed to the intervention of the kings of Syria, or to the death of Simon. (9) That there is very little appearance that the kings of Judah or Israel before the captivity coined any money. (10) That it is very probable that under the Maccabees the Jews first began their coinage by their own authority; and that when Antiochus Sidetes granted Simon the privilege of coining, Simon struck those Coins which bear his name, and that his successors continued to do the same, till the time of the Herods; when they began to put only Greek characters upon them.

No. CCIII. EXPLANATION OF THE PLATES OF JEWISH COINS.

PLATE, No. XLVII.

No. 1. THE shekel of silver, of the weight of four Attic drachmæ, having on one side a cup or measure, called the *gomor*, or *omer*, to represent that which was preserved in the tabernacle, full of manna; and over it an *Aleph*, to denote the first year of the deliverance of Jerusalem or Sion. Its legend is, in Samaritan, "*Shekel Israel*." Reverse, a branch of an almond-tree in blossom, in memory of that of Aaron, with this legend, *Jerusalem kadoshah*, "Jerusalem the holy." *Vide* No. 3.

No. 2. Another shekel of silver of the same weight, having over the cup a *Shin* and a *Beth*, to denote the second year of the deliverance of Israel. Reverse, *vide* No. 3.

No. 4. A shekel of copper, having on one side the front of a building, with a row of columns; its legend, "Simeon" [that is, Simon]. Reverse, a sheaf bound up, a kind of an ear, or leaf, proceeding from it. Below, on one side, a bunch of grapes, or the leaf of a vine, the point turning upward; its legend, "for the deliverance of Jerusalem." This piece belongs to Simeon, brother to Judas Maccabæus. The building represents the magnificent tomb which he erected in the city of Modin, in honour of his father and his brethren. The legend on the other side denotes, that he had caused this monument to be erected, as an acknowledgment that the Lord had made use of them, and their family, for the deliverance of Jerusalem from its enemies, the Greeks, or the Syrians.

Nos. 5, and 6. Shekels of copper of the same Simeon, having on one side a palm-tree with its fruit, called *spadix*: legend on No. 5. "Simeon;" on No. 6. the two last letters are wanting. Reverse, a vine-leaf. Legend on No. 5. "Jerusalem." On No. 6. "the second year of the deliverance of Israel."

No. 7. A demi-shekel, of the weight of two drachmæ, having the same impression as No. 1. Its legend on one side is, "Jerusalem the holy;" on the other, *chazi hashekel*, "half a shekel."

No. 8. Another demi-shekel: the legend denotes the first year. "Jerusalem the holy." On the reverse, "half a shekel."

No. 9. Another demi-shekel, a *Beth* over the cup; "the second year of the deliverance of Jerusalem." Legend on the reverse, "Jerusalem the holy."

No. 10. Another demi-shekel of copper; on one side two sheaves standing upright, with an ear above the rest, and a vine-leaf, or a bunch of grapes, between them. Its legend, "half-shekel." On the other side a palm-tree with its fruit; below on its sides are two measures full of corn; or two towers with their battlements; its legend, "to deliver."

The sheaves and ears of corn may be tokens of the fertility of Judæa, the bunch of grapes may signify those of the Land of Promise. The palm-tree, on the other side, is the symbol of Judæa.

No. 11. The third part of a shekel. This was the tax Nehemiah laid on the people, Nehem. x. 32. On one side a *Gimel*, the third year, "for the deliverance of Israel." On the other side, "Jerusalem the holy."

PLATE, No. XLVIII.

No. 1. A fourth part of a shekel. On one side a cup, with a *Daleth* over it; the fourth year; "for the deliverance of Jerusalem." On the reverse, "Jerusalem the holy."

No. 2. Another quarter of a shekel of brass; on one side an urn, or an ancient pitcher, with a palm; inscribed "for the deliverance of Jerusalem." Reverse a crown of laurels knotted, and joined above by a collar of pearls; legend, "Simeon."

For the right explication of this piece, consult 1 Macc. chap. xv. 6.; where it is related, that Demetrius, son of Antiochus, wrote to Simeon, the brother of Judas Maccabæus, who was then high-priest and prince of the Jews, and allowed him the privilege of coining money in his own-country. And in chap. xiii. 36. he gives him thanks for having sent him the crown of gold, and the golden branch of a palm-tree;—

which was the usual tribute. This present of Simeon so won on Demetrius, that he made peace with the Jews; and exempted them not only from the ordinary tribute, but also from the crown of gold which was used to be sent every year. Therefore Simeon, who was high-priest, chief, and prince of the Jews, caused these pieces to be struck, with his name surrounded by a crown; and on the other side the palm and the urn, which were then the usual mark of the shekel, and the symbol of the priesthood.

No. 3. Another quarter of a shekel of copper: on one side an urn; legend, "the second year." On the other side a vine-leaf; legend, "of the deliverance of Sion."

No. 4. Another. On one side a sheaf upright, and two bunches of grapes; legend, "the fourth year." On the other side a cup; legend, "of the redemption of Sion."

No. 5. A quarter of a shekel of silver: on one side a harp; legend, "for the deliverance of Jerusalem." On the other side a bunch of grapes; legend, the first and the two last letters of Simeon.

This piece is Simeon's also; the occasion of it is related 1 Macc. xiii. 51. where it is said, that having taken the fortress which was near the temple, Simeon drove the enemy from thence, and entered it, carrying palm-branches, with the sound of harps, cymbals and viols, &c. The bunch of grapes, on the reverse, may represent the grapes hanging on the golden vine, which served as an ornament to the gate of the temple: or, that which was brought from the Land of Promise by Joshua and Caleb, which was engraved upon many of the Jewish Coins. Perhaps on this account, the Pagans, who knew not the mysteries and histories of the Jews, accused them of worshipping Bacchus.

No. 6. Another quarter of a shekel of silver of Simeon, having two pillars on one side; legend, "for the deliverance of Jerusalem." On the other side a bunch of grapes: as a legend, the three last letters of Simeon.

These two columns may represent those which were set up on the mountain of Sion, by the whole assembly of Israel, on which were engraven, in two tablets of brass, the chief obligations of this people, not only to Simeon, but to his father and brothers; in acknowledgment of which they chose for their pontiff, and for prince of their nation, himself and his successors for ever, 1 Macc. xiv. 41.

No. 7. A piece of copper, having on one side a helmet, with a tuft of horse-hair, after the ancient manner; legend, ΕΘΝΑΡΧΟΥ. On the other side, a bunch of grapes growing to its stock with a leaf; legend, ΗΡΩΔΟΥ. This piece is of Herod Ascalonites, or of Herod, his son, surnamed Antipas. It is probable, that to soften the minds of the Jews, he would not take upon himself the quality of king, but only of prince of the nation, *ethnarch*; which was something more popular, and a title more agreeable to the Jews, they having themselves already given it to Simeon: as was observed before.

No. 8. Another piece, of copper; having on one side a kind of tent, or pavillion; its legend, ΒΑΚΙΑΕΩΣ ΑΓΡΙΠΠΑ. On the other side three branches of trees with their leaves on; or three ears of corn, with an Λ and a Σ.

This piece belongs to Agrippa; the tent has relation to the Feast of Tabernacles, so famous among the Jews. The three branches, and their leaves on the reverse, are a confirmation of the matter. We think them, however, to be three ears of corn, to express the Feast of the Passover, when they offered to the Lord ears of corn, and the first-fruits of the earth.

.....

Having thus paid attention to the sentiments of our learned Dissertator, let us follow him in a few remarks after our own manner.

No. 4, Plate xlvii. compare with No. 4, Plate xlviii. The reverses of these medals are understood to represent the wave sheaf, the first-fruit of the harvest: if so, observe the peculiar manner of binding this sheaf; that is, with *three* bands; two near the middle, a third at the top, in No. 4, Plate xlvii. but the third is at the bottom, in No. 4, Plate xlviii. These are very different from No. 10, Plate xlvii. where the common sort of sheaves have only one band, and that in the middle. Is there an allusion to this, 1 Sam. xxv. 29? "The person of my lord shall be bound up in the bundle of life (lives) with the Lord thy God,"—that is, shall be esteemed holy to the Lord (as shall appear *evidently*, to observers, from the mode of its binding) like the first sheaf of harvest. The objects which rise above the general mass of these bundles are certainly not ears of corn (as those of No. 10, Plate xlvii. appear to be) but somewhat stuck into them, by way of mark, and distinction, or ornament, importing, we suppose, at the same time, their holiness.

No. 8, Plate xlviii. The representation on the face of this medal, has usually been called a *tent*; but we apprehend it should rather be considered as an *umbrella*, or *shade*, which was an attendant on royalty: so we find it among the Persian monarchs, in the ruins of Persepolis: it is the same in Arabia, as Niebuhr informs us; and Mr. Harmer inclines to refer to an *umbrella* the expression of the Psalmist (cxxi. 5.), "The Lord is thy *shade* on thy right hand;" that is, to defend thee from the scorching heat of the sun. The word seems to signify *shade* in general; but by being referred to a particular side of the person, it may imply something portable: and this umbrella seems to coincide with it.—The medal is inscribed KING AGRIPPA. Umbrella-bearers, *sciophoroi*, appear in the sacred procession of Minerva at Athens, as persons of considerable consequence, carrying the sacred shades. We believe, in many parts of the East the umbrella was an appendage nearly, or altogether, peculiar to royalty. We find the late emperor of Morocco, "as he went out of the palace-gate, the violence of the wind broke his *parasol*; which was interpreted as an omen of the approaching end of his reign. The accident made a great impression on the old monarch himself; which, however, he endeavoured to hide, and called for another *parasol*." p. 24... "The Effendi was careful to send to his new master, the *parasols*, the lances, the bed, the arms of the old king, and all the other things belonging to him, which were considered as *distinctive marks of Barbarian royalty*." *Life of Muley Liezit*.

The reader will remark, that no truly Jewish Coin has any representation of a man, animal, or living creature upon it; certainly not, therefore, the portrait of any person, prince, or deity: but in the centre of Plate xlviii. they are contrasted by a group of medals of Syrian kings, which, beside having portraits of the kings themselves, have on the reverse, an archer sitting on a throne, holding out his bow: with mottoes, "King of kings:"—"benefactor:"—"just:"—"illustrious:"—"great king:" &c.

These are given to shew the striking difference between these coins and the heathen: so that the possession of a mint and coinage, appears to have been an object highly desirable to the Jewish people: as thereby they avoided images of this kind, at least, as well as maintained their independency. Observe, that many, or most, of these titles are of very ancient standing, and were given to princes around Judæa, if they were not assumed by the Jewish kings themselves; which perhaps they sometimes were, by those not greatly attached to the law. Observe also; that many of these titles are given in Scripture to the Messiah, and in the New Testament to Christ, who indeed is described as the only proper person to whom they could justly be applied; and whose dignity was more than equal to still higher epithets of distinction.

That such titles were used in our Lord's time, appears from his reference to them, as Luke xxii. 25. "The kings of the Gentiles exercise lordship over them; and they who maintain authority over them, are called **BENEFACTORS**:" of which our medals are witnesses:—in fact, this title has been often adopted in Syria, and elsewhere.

The title **GREAT** was of ancient application; for so speaks Rabshakeh, 2 Kings xviii. 19. "Thus saith the *great* king, the king of Assyria:"—and the title is given to the Lord himself, Psalm xlvii. 2. "The Lord is a *great* king over all the earth: see Mal. i. 14. to which our Lord seems to allude, when he calls Jerusalem "the city of the *great* king," Matt. v. 35. See Psalm xlviii. 2. where this title is applied to Zion.

There seems also to be an allusion to the title **JUST**, 2 Sam. xxiii. 3. "He that ruleth over men must be **JUST**." *Vide* Acts iii. 14; vii. 52; James v. 6.

In the New Testament, our Lord is denoted as "King of kings, and Lord of lords; the blessed and only Potentate; who alone hath immortality," &c. these appellations coincide with certain titles of the Persian kings, to which the reader has often met with allusions, couched under the hyperbolical salutation of "O king, live for ever!" as well as with the inscriptions on our coins, **BASILEOS BASILEON**, "king of kings," &c.

Thus we see, that these medals are strong evidences of the adherence of the Jews to their religious tenets; of the titles given to kings of the nations around them: and that the most exalted titles given to our Lord Christ, were not unknown, or even rare, among the people of those times and places: they understood them, without hesitation.

No. CCIII. ROMAN MONUMENTS OF JUDEA VANQUISHED.

WE come now to consider those Roman medals, which by bearing the inscription **JUDÆA CAPTA**, and the mark **S. C.** "by order of the Senate," demonstrate the state of subjection, and of distress, to which this province was reduced by the Roman arms. The various *insignia* which these medals contain, all speak the same language; and whether it be a captive of either sex sitting under a trophy, or under a palm-tree, (as Nos. 1, 2, 3, 4, Plate xciv.), the import is to the same effect. On Plate xlviii. we have a Roman medal which represents Judæa as a woman in bonds, standing under a palm-tree: inscription **JUDÆA DEVICTA**; on the reverse, a sow and her farrow of pigs; allusive to a story which relates to the infancy of Rome. This accounts for the insult of Claudius, who ordered a *sow* to be placed over the temple gate at Jerusalem; which was doubly grievous to the Jews; 1. as it was a Roman allusion, and implied subjection to that power; 2. as this animal was held in utter detestation by the people, as being proverbially unclean under the Mosaic dispensation: so that this image at once implied, a superseding of their ancient and boasted law, and a subjection to a nation which held in honour the object of Jewish aversion. This was therefore, in a sense, an **ABOMINATION** of the *Desolator*.

THE ARCH OF TITUS AT ROME.

We have partly anticipated what might have been said on this Monument: the following is a description of it, from "The Artist's Repository."

“At the extremity of the Campo Vaccino, at a small distance from the Coliseum, built by Vespasian and Titus his son, is a triumphal Arch erected by the Senate in honour of the latter, who from his goodness and liberality was named the Delight of Mankind. The inscription is thus :

SENATVS
POPVLVS QVE ROMANVS
DIVO TITO DIVI VESPASIANI F.
VESPASIANO AVGVSTO.

Its chief design appears to have been, to commemorate the conquest of Judæa, and the destruction of Jerusalem ; and it should seem to have been erected after the death of the prince it celebrates, whose reign was not long, as well by the title *Divo* (Divine) given to Titus, as by the subject of the vault under the centre of the Arch, which is the *apotheosis* of Titus. There is some reason to guess it might be finished by Trajan ; at least, it is known that Trajan erected a monument of some kind, to the memory of Titus.

Although this Arch is smaller than others of the kind, and it has greatly suffered by the injuries of time, yet the workmanship appears to be excellent. It is of the Composite order, and is esteemed the best model of that order. On its frieze is represented, the course of the Triumphant Procession of Titus, including a figure of the river Jordan, with captives, and with animals destined to the sacrifice. On the sides of the Arch, within, are two bas reliefs, one of which represents the Emperor riding in his triumphant chariot, drawn by four horses, and accompanied by his lictors, &c. behind him is Victory, holding in her left hand a palm-branch, in her right hand a crown of laurel over his head. A figure representing the city of Rome, with a helmet and spear, conducts the horses ; she is followed by magistrates, &c. bearing branches of laurel. The other bas relief, which is on the side we have chosen to represent in our print, exhibits the spoils of the Temple of Jerusalem ; among others the golden candlestick with seven lights, the tables of the law, the ark of the covenant, the table of shew-bread, the jubilee trumpets, and some other things which by time are obliterated, to the great regret of the curious.

This structure, though now greatly damaged, yet is an undeniable evidence to the truth of the historic relations which describe the dissolution of the Jewish state and government ; and, by its being made the subject of eulogy in this monument, it confirms the account of the difficulties, the danger, and the magnitude of that conquest.”

To this history we have little to add : the centre compartment of our Plate is a view of the Arch ; the lower subject is the bas relief, on that side which our Plate represents, shewn more at large ; wherein, we notice distinctly the golden candlestick, the table of shew-bread, with a cup upon it, and the jubilee (or silver) trumpets, connected with it. This procession illustrates, and corroborates, the account of Josephus ; and as neither the ark, nor any of its accompaniments, the cherubim, the mercy-seat, &c. are represented on this Arch, it leads us to conclude, that these were among the articles wanting in the temple usually called Herod's ; and indeed it justifies the doubt, whether they ever had been introduced into the second temple.

The nature of this procession, the bearers crowned with laurel, those carrying branches of laurel, &c. will be readily understood on inspection.

The upper subject on our Plate, is, the image of the river Jordan, carried in proces-

sion by Vespasian and Titus : this figure is on the frieze of the Arch. We have little to remark on him, besides his reclining attitude, and that of his urn : he contributes to identify and augment the *sculptured narration*.

What are the inferences to be drawn from the subjects we have been inspecting ? (1) The general veracity of that prophetic spirit which influenced Moses, when foretelling the great captivity of his people, Deut. xxviii. &c. (2) The correct periods determined by the same spirit, when the prophet Daniel dated the appearance, and the cutting off, of Messiah the prince ;—the destruction of the city ; of the sanctuary ;—the flood ;—the desolations determined, &c. (3) The precision of our Lord's foresight on this subject : into which we ought, as Christians, somewhat to inquire. He says, Matt. xxiv. 32. "Now learn a parable (*a similitude*) from the fig tree,—when it buddeth forth leaves—summer is nigh ; so this generation shall not pass away, until all these (*distressing*) things shall occur." See also Mark ix. 19, and Luke xxi. 32.

We desire the reader to consider this simile, and the phraseology in these passages, because we have a somewhat peculiar manner of accepting the word *generation*, in some places of the New Testament : and, if it be taken on this subject to signify a certain computed period of time, reckoning three generations to a century, perhaps we may find an allusion here, not always noticed. Say, that our Lord spake these words about A. D. 35, or 36, and that Jerusalem was destroyed about A. D. 69, or 70, it will leave an interval of 33 to 35 years, from the time of this warning to that of its accomplishment ; which is about the length of a generation, reckoning three to a century. The similitude then, is this, as the just budding leaves of a fig-tree, so is the just begun period of the generation : nay, in fact, the comparison leads to the very *incipient* beginning (pardon the phrase, gentle reader), since the branch of the tree is alluded to, as being just softened, just become tender, and the leaves germinating ; in like manner, the period of time is very recently entered on : and to this calculation the event agrees. [We believe this to be the true import of the word "generation," in this evangelist, chap. i. 17. "fourteen generations :"] Compare No. cccxxx. ; also, in Iliad i. the age of Nestor, reckoned by Generations : and Theocritus, Idyl. xii. 24.] As this expression is usually referred to living persons, and to the duration of their lives, which seems to be justified by some of the apostles living beyond the destruction of Jerusalem, we have taken this occasion to state our notion of it.—To proceed,

The predictions of the fate of Jerusalem imply, 1. that it was to be destroyed in about 33 to 35 years from this time ;—2. by the Romans ;—3. by a prince ;—4. with great desolations ;—5. with the abomination of desolation standing in the holy place, where it ought not.

For the accuracy of sundry of these particulars we must refer to Josephus ; but our Plate will establish some of them. 1. The date. Vespasian carried on the war in Judæa A. D. 68 :—was declared emperor by his army in Judæa A. D. 69 :—triumphed with Titus A. D. 71.—Titus took Jerusalem A. D. 70. Of these dates there can be no doubt, because they are drawn, not from Jewish, but from Roman, records ; consequently, the prophetic *generation* was not quite expired, though it had reached its latter end : which precisely agrees with the phraseology as explained above. If at the time prefixed, any other power than the Roman had destroyed Jerusalem, it would have had an awkward aspect on the prophecy ; but, according to the manner in which the fact took place, the prophecy was justified : and that the Roman power, and the Roman prince, were thus employed, and thus successful, witness our Arch,

witness the occasion of its erection, witness the procession sculptured on it, witness the peculiar Jewish *insignia* it contains, too appropriate to be attributed to any other people, and witness the yet remaining patriotism of the Jews at Rome, who make a point of never passing under this Arch ; but who always go round about, to avoid it, however urgent their speed may be.

May we not justly conclude, by repeating the remark, that while many of the noblest monuments of Roman success, and Roman magnificence, are destroyed, yet this Arch of Titus is spared ; that Providence has directed its preservation, notwithstanding many vicissitudes and many ravages, for our instruction, on whom the end of the ages is come ; and for a standing memorial, in support of those Sacred Writings, the authority, and fulfilment, of which, this HISTORICAL ERECTION strongly tends to confirm, and to demonstrate.

The following copy of the inscription on the Arch of Titus is allowed to be genuine by Overbeke, Vaillant, and others :

IMP. TITO. CAESARI. DIVI. VESPASIANI. F.
 VESPASIANO. AUG. PONTIFICI. MAXIMO
 TRIB. POT. X. IMP. XVII. COS. VIII. P. P.
 - PRINCIPI. SVO. S. P. Q. R.
 QVOD. PRAECEPTIS. PATRIS. CONSILIISQUE. ET
 AVSPICIS. GENTEM. IVDAEORVM. DOMVIT. ET
 VRBEM. HIEROSOLYMAM. OMNIBVS. ANTE. SE
 DVCIBUS. REGIBVS. GENTIBVSQVE. AVT. FRVSTRA
 PETITAM. AVT. OMNINO. INTENTATAM. DELEVIT.

“The Senate and people of Rome [erect this Monument in honour], to Titus Cæsar Vespasian Augustus, Sovereign Pontiff, Tribune for the tenth time: Emperor for the seventeenth time ; Consul for the eighth time ; Father of the Country, their Prince ; because that he, under the precepts, the counsels, and the auspices of his Father, subdued the people of the Jews, and razed their city Jerusalem ; which all before him, Generals, Kings, and Nations, had either attacked in vain, or had been deterred [by its strength] from attacking.”

No. CCIV. OF EASTERN HOUSES. (WITH A PLATE, No. LXXXI.)

DR. SHAW has favoured us with a description of an Eastern House, and a Plate, which we have directed to be copied for the reader's use.

“The general method of building, both in Barbary and the Levant, seems to have continued the same, from the earliest ages, without the least alteration or improvement. Large doors, spacious chambers, marble pavements, cloystered courts, with fountains sometimes playing in the midst, are certainly conveniences very well adapted to the circumstances of these climates, where the summer heats are generally so intense. The jealousy likewise of these people is less apt to be alarmed, whilst all the windows open into their respective courts, if we except a latticed window or balcony which sometimes looks into the streets. It is during the celebration only of some Zeenah, as they call a public festival, that these Houses and their latticed windows and balconies are left open. For this being a time of great liberty, revelling and extravagance, each family is ambitious of adorning both the inside and the outside of their Houses with their richest furniture : whilst crowds of both sexes, dressed out in their best apparel, and laying aside all modesty, and restraint, go in and

out where they please. The account we have (2 Kings ix. 30.) of Jezebel's *painting her face and tiring her head and looking out at a window*, on Jehu's public entrance into Jezreel, gives us a lively idea of an Eastern lady at one of these Zeenahs, or solemnities.

"The streets of these cities, the better to shade them from the sun, are usually narrow, with sometimes a range of shops on each side. If from these we enter into one of the principal Houses, we shall first pass through a porch or gate-way, with benches on each side, where the master of the family receives visits and dispatches business; few persons, not even the nearest relations, having a further admission, except upon extraordinary occasions. From hence we are received into the court, or quadrangle, which lying open to the weather, is, according to the ability of the owner, paved with marble, or such materials as will immediately carry off the water into the common sewers. There is something very analogous betwixt this open space in these buildings, and the *Impluvium*, or *Cava Ædium* of the Romans; both of them being alike exposed to the weather, and giving light to the House. When much people are to be admitted, as upon the celebration of a marriage, the circumcising of a child, or occasions of the like nature, the company is rarely or never received into one of the chambers. The Court is the usual place of their reception, which is strewn accordingly with mats and carpets for their more commodious entertainment. Now as this part of the House is always allotted for the reception of large companies, being also called [*El Woost*] the middle of the House, literally answering to the τὸ μέσον "the midst" of St. Luke (v. 19.), it is probable, that the place where our Saviour and the apostles were frequently accustomed to give their instructions, might have been in the like situation; that is, in the area, or quadrangle of one of this kind of Houses.

"In the summer season, and upon all occasions, when a large company is to be received, this court is commonly sheltered from the heat or inclemency of the weather, by a *Velum*, umbrella, or veil, which, being expanded upon ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude either to the tents of the Bedowens, or to some covering of this kind, in that beautiful expression, of *spreading out the heavens like a veil, or curtain*.

"The court is for the most part surrounded with a cloyster; as the *Cava Ædium* of the Romans, was with a *Peristyllium*, or *Colonnade*; over which, when the House hath one or more stories (and I have seen them with two or three) there is a gallery erected, of the same dimensions with the cloyster, having a balustrade, or else a piece of carved or latticed work going round about it, to prevent people from falling from it into the court. From the cloysters and galleries, we are conducted into large spacious chambers, of the same length with the court, but seldom or never communicating with one another. One of them frequently serves a whole family; particularly when a father indulges his married children to live with him; or when several persons join in the rent of the same House. From whence it is, that the cities of these countries, which in general are much inferior in bigness to those of Europe, yet are so exceedingly populous, that great numbers of people are always swept away by the plague, or any other contagious distemper. A mixture of families of this kind seems to be spoken of by Maimonides, as he is quoted by Dr. Lightfoot on 1 Cor. x. 16.

"In Houses of better fashion, these chambers are hung with velvet or damask from the middle of the wall downwards, are covered and adorned with velvet or damask hangings of white, blue, red, green, or other colours (Esth. i. 6.), suspended on hooks,

or taken down at pleasure: but the upper part is embellished with more permanent ornaments, being adorned with the most ingenious wreathings and devices, in *stucco* and fret-work. The ceiling is generally of wainscot, either very artfully painted, or else thrown into a variety of pannels, with gilded mouldings, and scrolls of their *Coran* intermixed. The prophet Jeremiah (xxii. 14.) exclaims against some of the Eastern Houses that were *ceiled with cedar, and painted with vermillion*. The floors are laid with painted tiles or plaster of terrace; but as these people make little or no use of chairs (either sitting cross-legged, or lying at length upon these floors), they always cover or spread them over with carpets, which for the most part are of the richest materials. Along the sides of the wall, or floor, a range of narrow beds, or mattresses, is often placed upon these carpets; and for their further ease and convenience, several damask or velvet bolsters are placed on these carpets or mattresses. Indulgences that seem to be alluded to by the stretching themselves upon couches, and *the sewing of pillows to arm-holes*, as we have it expressed Amos vi. 4; Ezekiel xiii. 18, 20. At one end of each chamber, there is a little gallery, raised three, four, or five feet above the floor, with a balustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds; a situation frequently alluded to in the Holy Scriptures.

“The stairs are sometimes placed in the porch, sometimes at the entrance into the court. When there is one or more stories, they are afterwards continued, through one corner or other of the gallery, to the top of the House, whither they conduct us through a door, that is constantly kept shut, to prevent their domestic animals from daubing the terrace, and thereby spoiling the water which falls from thence into the cisterns below the court. This door, like most others we meet with in these countries, is hung, not with hinges, but by having the jamb formed at each end into an axle-tree, or pivot; whereof the uppermost, which is the longest, is to be received into a correspondent socket in the lintel, whilst the other falls into a cavity of the like fashion in the threshold. The stone door so much admired and taken notice of by Mr. Maundrell, in his Description of the Royal Sepulchres at Jerusalem, is exactly of this fashion, and very common in most places.

“I do not remember ever to have observed the stair-case conducted along the outside of the House; neither indeed will the contiguity and relation, which these Houses bear to the street, and to each other (exclusive of the supposed privacy of them), admit of any such contrivance. However, we may go up or come down them, by the stair-case I have described, without entering into any of the offices or apartments, and consequently without interfering with the business of the house; which will be explanatory enough of Matt. xxiv. 17: “Let him that is upon the House-top not come down to take any thing out of the House,” provided the action there recorded requireth any such interpretation.

“The top of the House, which is always flat, is covered with a strong plaster of terrace; from whence, in the Frank language, it hath attained the name of *The Terrace*; a word made use of likewise in several parts of these countries. It is usually surrounded by two walls; the outermost whereof is partly built over the street, partly maketh the partition with the contiguous Houses, being frequently so low that one may easily climb over it. The other, which I call the parapet wall, hangs immediately over the court, being always breast high, and answereth to the *מעקה* (Vulg. *Lorica*;) Deut. xxii. 8. which we render *the battlements*. Instead of this parapet wall, some terraces are guarded, in the same manner the galleries are, with balustrades only or latticed work: in which fashion probably, as the name seems to

import, was the [שַׁבֵּד] net or *lattice*, as we render it, that Ahaziah (2 Kings i. 2.) might be carelessly leaning over, when he fell down from thence into the court. For upon these terraces, several offices of the family are performed; such as the drying of linen and flax (Josh. ii. 6.), the preparing of figs and raisins; here likewise they enjoy the cool refreshing breezes of the evening; converse with one another, and offer up their devotions. In the Feast of Tabernacles booths were erected upon them, Neh. viii. 16. When one of these cities is built upon level ground, we can pass from one end of it to the other, along the tops of the Houses, without coming down into the street.

“Such in general is the manner and contrivance of the Eastern Houses. And if it may be presumed that our Saviour, at the healing of the paralytic, was preaching in an House of this fashion, we may, by attending only to the structure of it, give no small light to one circumstance of that history, which hath lately given great offence to some unbelievers. For among other pretended difficulties and absurdities relating to this fact, it hath been urged, that “as the *uncovering* or *breaking up of the roof* (Mark ii. 4.); or the *letting a person down through it* (Luke v. 19.) supposes the breaking up of tiles, rafters, &c. so it was well” (as the author goes on in his ludicrous manner), “if Jesus and his disciples escaped with only a broken pate, by the falling of the tiles, and if the rest were not smothered with dust.” But that nothing of this nature happened, will appear probable from a different construction that may be put upon the words in the original. For it may be observed with relation to the words of St. Mark, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες, &c. that as στέγη (no less perhaps than *tatlilo*, the correspondent word in the Syriac version) will denote, with propriety enough, any kind of covering, the veil which I have mentioned, as well as a roof or ceiling properly so called; so for the same reason ἀπεστεγεῖν may signify the undoing or the removal of such a covering. Ἐξορύξαντες, [the same word rendered Gal. iv. 15. “plucked out”], which we render *breaking up*, is omitted in the Cambridge MS. and not regarded in the Syriac and some other versions: the translators perhaps either not rightly comprehending the meaning of it, or finding the context clear without it. In Jerom’s translation, the correspondent word is *patefacientes*, as if ἐξορύξαντες was further explanatory of ἀπεστέγασαν. The same in the Persian version is expressed by *quatuor angulis lectuli totidem funibus annexis*, as if ἐξορύξαντες related either to the letting down of the bed, or preparatory thereto, to the making holes in it for the cords to pass through. Though it is still more probable that it should be joined with στέγη, and denote agreeable to the correspondent word *patefacientes* in Jerom’s translation, a further laying of it open, by breaking or plucking up the posts, balustrades, parapet wall, or whatever else supported it. The context, therefore, according to this explication, will run thus, “When they could not come at Jesus for the press, they drew back the veil where he was,” or they laid open that part of it especially (ὅπου ἦν) which was spread over the place where he was sitting, “and having removed (plucked away) whatever should keep it extended (and thereby hinder them from doing their intended good office), they let down the bed wherein the sick of the palsy lay.”

“For that there was not the least force or violence offered to the roof, and consequently, that ἐξορύξαντες, no less than ἀπεστέγασαν, will admit of some other interpretations than what have been given to them in our version, appears from the parallel place in St. Luke, where διὰ τῶν κεράμων καθήκαν αὐτὸν, *per tegulas demiserunt illum*, (which we translate, “they let him down through the tiling,” as if that had actually been already broken up) should be rendered, “they let him down over, along the side

or by the way of the roof." For as *κέραμοι*, or *tegulae*, which originally, perhaps, denoted a roof of tiles, like those of the northern nations, were afterwards applied to the *Tectum*, or *Δῶμα* in general, so the meaning of letting down a person into the House *per tegulas*, or *διὰ τῶν κεράμων*, can depend only on the use of the preposition *διὰ*. Now both in Acts ix. 25. *καθῆκαν [αὐτὸν] διὰ τοῦ τείχεος*, and 2 Cor. xi. 33. *ἐχαλάσθην διὰ τοῦ τείχεος* (where the like phraseology is observed as in St. Luke), *διὰ* is rendered in both places *by*, that is, *along the side*, or *by the way of the wall*. By interpreting therefore *διὰ* in this sense, *διὰ τῶν κεράμων καθῆκαν αὐτὸν* will be rendered as above, "they let him down over," or "by the way of the wall," just as we may suppose M. Anthony to have been, agreeable to a noted passage in Tully. An action of the same nature seems to be likewise implied in what is related of Jupiter (Ter. Eun. iii. 5, 37.), where he is said *sese in hominem convertisse, atque per alienas tegulas venisse clanculum per Impluvium*. And of the snake, which we learn, (Ter. Phorm. iv. 4, 47.) *per Impluvium decidisse de tegulis*. What Dr. Lightfoot also observes out of the Talmud, on Mark ii. 4. will, by an alteration only of the preposition which answers to *διὰ*, further vouch for this interpretation. For, as it is there cited, "*when Rabh Honna was dead, and his bier could not be carried out through the door, which was too straight and narrow, therefore*" (in order, as we may supply, to bury it) *[סביר שלשילי]* "they thought good to let it down *[ררך גגין]* through the roof, or through the way of the roof," as the Dr. renders it, but it should be rather, as in *διὰ τῶν κεράμων*, or *διὰ τοῦ τείχεος*, "by the way of," or "over the roof," viz. by taking it upon the terrace, and letting it down by the wall, that way, into the street. We have a passage in Aulus Gellius exactly of the same purport, where it is said, that if "any person in chains should make his escape into the House of the Flamen Dialis, that he should be forthwith loosed: and that his fetters should be drawn up through the Impluvium, upon the roof (terrace) and from thence be let down into the highway or street."

"When the use then of these phrases, and the fashion of these Houses are rightly considered, there will be no reason, I presume, for supposing any breach to have been made in the *tegulae*, or *κέραμοι*, since all that was to be done in the case of the paralytic, was, to carry him up to the top of the House, either by forcing their way through the crowd, up the stair-case, or else by conveying him over some of the neighbouring terraces; and there, after they had drawn away the *[στέγη]* veil, to let him down, along the side of the roof (through the opening or *Impluvium*) into the midst (of the court) before Jesus.

"To most of these Houses there is a smaller one annexed: which sometimes rises one story higher than the House; at other times it consists of one or two rooms only, and a terrace; whilst others, that are built (as they frequently are) over the porch or gateway, have (if we except the ground floor, which they have not) all the conveniences that belong to the House, properly so called. There is a door of communication from them into the gallery of the House, kept open or shut at the discretion of the master of the family; besides another door, which opens immediately from a privy-stairs down into the porch or street, without giving the least disturbance to the house. These back-houses are known by the name of *Alee* or *Oleah* (for the house properly so called is *Dar* or *Beet*), and in them strangers are usually lodged and entertained; in them the sons of the family are permitted to keep their concubines; whither likewise the men are wont to retire from the hurry and notice of their families, to be more at leisure for meditation or diversions; besides the use they are at other times put to, in serving for wardrobes and magazines.

The *Oleah* *עלי* of Holy Scripture being literally the same appellation, is accordingly

so rendered in the Arabic version. We may suppose it then to have been a structure of the like contrivance. The little chamber, consequently, that was built by the Shunamite for Elisha (whither, as the text instructs us, he retired at his pleasure, without breaking in on the private affairs of the family, or being in his turn interrupted by them in his devotions): the summer chamber of Eglon (which, in the same manner with these, seems to have had privy-stairs belonging to it, through which Ehud escaped after he had revenged Israel upon that king of Moab): the chamber over the gate (whither, for the greater privacy, king David withdrew himself to weep for Absalom); and, that upon whose terrace, Ahaz, for the same reason, erected his altars; seem to have been structures of the like nature and contrivance with these Olees.

“ Besides, as each of these places, called *Oleah* עליה or עליית in the Hebrew text and in the Arabic version, is expressed by υπερῶν in the LXX. it may be presumed, that the same word υπερῶν, where it occurs in the New Testament, implieth the same thing. The upper chamber therefore (υπερῶν), where Tabitha was laid after her death, and that where Eutychus fell down from the third loft, besides other instances, may be taken for so many of these back houses or Olees: as they are indeed so called in the Arabic version.

“ That υπερῶν denotes such private apartments as these (for garrets, from the flatness of the roof, are not known in these climates) seems likewise probable from the use of the word among classic authors. For the υπερῶν where Mercury and Mars (*Il. Π. 184.*) carried on their amours, and where Penelope (*Od. O. 515.*) and the young virgins kept themselves at a distance from the solicitations of their wooers, appear to carry along with them circumstances of greater privacy and retirement, than are consistent with chambers in any other situation. Further, that *Oleah* עליה or υπερῶν could not barely signify a single chamber, *cœnaculum*, or dining-room, but one of these contiguous houses, divided into several apartments, seems to appear from the circumstance of the altars, which Ahaz erected upon the top of his Olee. For, besides the supposed privacy of his idolatry, (which could not have been carried on undiscovered in any apartment of the house, because under the perpetual view and observation, as it may be supposed, of the family) if his *Oleah* עליה had been only one chamber of the [*Beth* בית] House, the roof would have been ascribed to the Beth, and not to the *Oleah* עליה, which, upon this supposition, could only make one chamber of it. A circumstance of the like nature may probably be collected from the Arabic version of υπερῶν, Acts ix. 39. where it is not rendered as in ver. 37. but *Girfat*; intimating perhaps that part or particular chamber where the damsel was laid. The falling likewise of Eutychus from the third loft (as the context seems to imply) of the *Oleah* υπερῶν, (for there is no mention made of an house) may be received, I presume, as a further proof of this supposition.

“ For it hath been already observed that these Olees are built with the same conveniences as the House itself, consequently, what position soever the υπερῶν may be supposed to have, from the seeming etymology of the name, will be applicable to the Olee as well as to the House. The word υπερῶν will admit of another interpretation in our favour; denoting not so much a chamber remarkable for the high situation of it, (as Eustathius and others after him give into) but such a building, as is erected upon or beyond the walls or borders of another: just as the Olees are actually contrived in regard to the House. Neither will this interpretation interfere with the high situation that υπερῶν may be further supposed to have, from being frequently joined with ἀναβαλεν or καταβαλεν. Because the going in or out of the House (whose

ground floor lieth upon the same level with the street), could not be expressed by words of such import: whereas the *Olees*, being usually built over the porch or gateway, a small stair-case is to be mounted before we can be said properly to enter them, and consequently ἀναβαίνειν and καταβαίνειν are very applicable to structures in such a situation.

“The Eastern method of building may further assist us, in accounting for the particular structure of the temple or House of Dagon (Judg. xvi.), and the great number of people that were buried in the ruins of it, by pulling down the two principal pillars. We read (ver. 27.), that about “three thousand persons were upon the roof to behold while Samson made sport.” Samson must therefore have been in a court or area below them, and consequently the temple will be of the same kind with the ancient *Τεμενὴν* or sacred enclosures, surrounded only in part or altogether with some plain or cloystered buildings. Several palaces and *Dau-wānas*, as they call the courts of justice in these countries, are built in this fashion; where, upon their festivals and rejoicings, a great quantity of sand is strewed upon the area for the (Pello-wans) wrestlers to fall upon; whilst the roof of these cloysters, round about, are crowded with spectators of their strength and agility. I have often seen several hundreds of people diverted in this manner upon the roof of the Dey’s palace at Algiers; which, like many more of the same quality and denomination, hath an advanced cloyster, over against the gate of the palace (Esther v. 1.), made in the fashion of a large pent-house, supported only by one or two contiguous pillars in the front, or else in the centre. In such open structures as these, in the midst of their guards and counsellors, are the *Bashas*, *Kadees*, and other great officers, to distribute justice and transact the public affairs of their provinces. Here likewise they have their public entertainments, as the lords and others of the Philistines had in the House of Dagon. Upon a supposition therefore that in the house of Dagon, there was a cloystered structure of this kind, the pulling down the front or centre pillars only which supported it, would be attended with the like catastrophe that happened to the Philistines.” Shaw’s Travels.

The reader will have remarked the usage of the COURT VEIL (No. CLVIII.) to shelter the internal area of the House: of the ballustrade, on the top of the House.

We do not perceive that the Doctor has alluded to Peter’s vision, Acts x. 9. yet as that was on the Top of the House, on the terrace, we see how fit a place it was for such a purpose; as being (1) open to the heaven, whence the sheet seemed to descend; (2) private, and at that time secluded, fit for prayer. We have seen that the House-top was frequently slept upon (No. xcix.), and we submit, as a *query*, whether this was not the fact in the instance of Balaam? Numb. xxii. 19, 20. *q. d.* “I will lodge you, the messengers of Balak, in certain apartments of my house, to night, but I myself will go and sleep on the top of my house; in expectation of some communication from heaven:” if so, this will render clear the nature of the sign on which depended his going with them. “*If to call thee* [call to thee—at thee—literally: as Samuel went to call Saul, vide No. cxix.] *the men come up to thee, rise and go with them.*” But, we do not read that he waited for this sign, but, “*rose up early in the morning,*” perhaps before his visitors were awake, “*saddled his ass, and went:*” his forwardness was greater than theirs, and was punished: had he slept in a private apartment, in his house, or haram, would it not have been an intrusion, had they come to him to call him? whereas, if he slept on the House top, he certainly slept *single*; and could gather auguries from the aspects of heaven, the stars, the sun-rising, the flight of birds, &c. Vide Zeph. i. 5.

We have seen David walking on his terrace (No. cxxiv.): so Nebuchadnezzar walked

on his royal terrace, from whence he could have a full prospect of the “ great Babylon, which he had built.” Absalom defiled his father’s wives on the terrace of the royal palace ; in the open sight of heaven, and of men : an infamy of which we find but one parallel, and that in the life of the abandoned Muley Liezit.

We have remarked under the word *House* in the *Dictionary*, that even the Temple of the Lord was called a House ; and we know that it had various courts, into which, only the proper persons were admitted ; and into the residence of the Supreme Majesty, only the high-priest, and that but once a year :—the Temple then was not unlike a royal palace, in the construction of its courts, &c. and in the seclusion of some of them.

In various parts of the apostolical epistles, there seem to be allusions to a kind of differences of courts in heaven, compared, as it were, to a palace ; so we are told, that Christ is gone to appear in the very presence of God, on our behalf ; that he has introduced himself there by his intercessory blood ; that he is even appointed chief officer in that royal residence ; and is seated on the right hand of Supreme Majesty, &c.—With this grand idea let this Fragment close : the reader’s own reflections on this important and interesting doctrine, will be superior to any thing that can be offered.

No. CCV. CONJECTURES ON SOME OF THE CIRCUMSTANCES OF THE MIRACLE AT BELSHAZZAR’S FEAST.

WE propose farther to use the description and Plate of this respectable traveller, Dr. Shaw, as a mean of explaining, or at least, of endeavouring to explain, some of the circumstances which attended the miracle at Belshazzar’s Feast. Dan. ix. As we have never yet met with a representation, or description of it, which could be considered as clear, and distinct, consequently, not as satisfactory, we find ourselves treading, as it were, on ground entirely new, and under this apology, entreat the reader’s candour.

We have seen in No. L. that an Eastern palace contains many courts, in which a great number of persons might be accommodated at a festival. By inspecting this Plate, we perceive what was the construction of one of the courts : that is to say, a square area, with pillars around it, supporting a gallery, &c. In this area, suppose the king to be entertaining a select party of his guests ; suppose the candlestick, giving a great light, to be situated in the centre of this area ; the tables to be placed around it, and at the upper end the king to be seated. Having thus arranged the premises we may ask, (1) Where, in what part of the court, did this miracle occur ? (2) In what did it consist ? In order to approach toward somewhat of an answer to these questions, we must attentively analyse the narration of the sacred writer.

I. *In that same hour came forth fingers* (יָדַיִם) *fit for—adapted to—according to—like unto—as it were of—a human hand, writing* (that is, they wrote) *over against—in the presence of—that is, near to* [not, for instance, in the comparatively obscure angles of the court ; but in the part nearest to] *the candlestick*, where the principal force of the light struck ; in a bright situation ; *upon the plaster* (inspect the plate ; above, or below, the painted tiles marked O) *of the wall, skreen, inclosure, partition*, which surrounded the court ; (that which in our Plate is supported by the pillars, the כֶּתֶל *cerel*, vide No. CLVII. (יָדַיִם) *according to—fit for—adapted to—the dignity and custom of a royal palace :* then the king was terrified, &c. verse 24. and sent for Daniel.

Then from before him was sent away the part (יָד וַיִּסַּח) according to a hand, that is, like unto a hand; and this writing appeared to be traced upon the wall.

Thus we have answered the first question:—The writing was upon the plaster; over a central pillar in the court (say, in our plan, on that next to the opening D, on the right hand side): in the most conspicuous situation the wall could afford.

II. This Miracle consisted in tracings, marks, or delineations, on this plaster:—now such might be made by various means; as 1, by strong lines, drawn with a black substance on a white ground; or 2, by faint lines, so drawn; or 3, by fissures, cracks, or crevices, wrought, as it were, in the plaster; or 4, as a finger might write on soft plaster, by tracing its course along it; thereby forming hollows, little furrows, *incuse* marks on its surface; much like those made by the impression of a seal: for so the word רֵשִׁים *RESHIM*) is used, ch. vi. 8. *Now O king establish the decree and stamp* (MARK תִּרְשֶׁם *TERESHM*) mark by stamping [it is a kind of printing] with thy seal, as the custom in the East is, for confirmation, *the writing*: and we think this is pretty nearly what we may accept as answering the second question. [For the nature of Seals, and Sealing in the East, *vide* No. CCLXVI.]

So far we are justified, no less by our Plate, than by the narration itself; there remains another question, which is rather to be answered by conjecture than by facts. We might, no doubt, be dispensed with from considering it, but having a few crude ideas on the subject, they are offered under that description: the reader may improve them into a better character.

Why could not the Chaldæan wise-men read this Writing?

1. We apprehend they could not ascertain its meaning, because, if it consisted in *incuse* tracings, as with a finger, on soft plaster, there was no discolouration, whereby to *distinguish* them as letters (meaning well-drawn, well formed, letters) from the rest of the plaster; at most, the Chaldæans saw merely a number of (to them *confused*) lines; or if the marks were delineated by means of cracks, or fissures, in the plaster itself, the effect was, to the Chaldæans, much the same: certain shapes were there; those they saw; but they were unable to combine them into true, or analogous, figures of letters; and if they could pick out, here and there, a letter, they could not *associate* these into words: neither could they *separate* the mass of them into significant expressions.

Beside this, we observe that *after* Daniel is introduced, and applies himself to the reading of these Tracings, the part of the hand which had been visible disappears—vanishes. [*Query*, did it keep moving along the Writing so as to hide part of it? Was it attended by any kind of thin vapour-like cloud, which partly concealed the delineation till the right person came to read it?] Now when Daniel inspected this Inscription, (1) he perceived that it formed letters, and words; (2) he was enabled to combine and arrange them; (3) also, to perceive their hidden meaning and application to persons, and things; (4) which he had the fortitude to tell the king; and to apply to him, personally. These ideas go a good way in explanation of this matter.

But if it be thought the letters, as letters, were clear to the eyes of the wise men, as they were to Daniel, there still remains a question in what characters were they written? not in the Chaldee character, we suppose; but probably, in the sacred language; the ancient Hebrew; which for the present we call the Samaritan. This was a character not likely to be familiar to the Chaldæans: they would not readily think of combining into letters and words, in this character of the ancient Hebrews (now their vanquished subjects and slaves) a few irregular scrawling (fissures, if such

they were, or) lines: *that* character was no sacred character to them; nor were they in the habit of investigating it; while to Daniel, this very description of Writing had been his daily study from his youth,—his daily perusal, in the holy Scriptures.

Now, we see no objection against uniting these ideas.—As thus: suppose the lines might be formed by hollows or tracings in the plaster; these, though they appeared to the Chaldæan wise men to be no better than those random veins which are occasionally observed in marble, &c. yet when inspected by the learned eye of Daniel, he saw they were letters, in that sacred language to which he had been accustomed, he read them without difficulty, he combined them, and, more than that, he explained them. The text says expressly the Chaldæans could not read them; but even if they had happened to possess the power of reading them, they might have been never the nearer toward ascertaining their prophetic import. We see daily instances of foreign characters, and foreign words, which to ignorance, or to half learning, are in unintelligibility (the word is expressive, gentle reader) pretty much like what these characters were to the Chaldæans.

The reader will notice the repetition of the word מַנִּי, and the extreme difficulty of properly rendering it into English; its general acceptation is, sufficient—fit for—enough—as much as it wanted. On this word, the true understanding of the history seems to turn; yet in our translation it is neglected. From this repeated use of the word, which seems to imply rather a *similarity*, than the actual existence of the very thing itself to which it is referred, may we suggest a *query*, whether a *real* hand be meant by the writer, or an indistinct semblance of a hand? whether *real* fingers, or something like them? and whether *real* letters, or lines approaching to the forms of such? and those not strongly depicted, but only traced, as a finger might trace on plaster when soft, or as a seal marks the wax, or the paper to which it is applied. We have already hinted, that beside sealing in clay, or wax, great men in the East seal with a kind of thick ink, instead of writing their names, and this not in private papers, only, but in instruments relating to government; and that the word rendered *mark* may be so understood, chap. vi. 8; yet as these seals are in *cyphers*, this very idea may favour our suggestions that the words MENE, &c. were combined in a cypher-like manner.

We have seen in No. CLXXXVIII. a species of Eastern wit which consists in forming letters and sentences into enigmas, of various kinds: no doubt Belshazzar considered this Inscription as somewhat of the same nature, and therefore expected his profound decyphers to explain it. This kind of *puzzle* is more common in the East than we are aware of; and we find Nadir Shah had coins struck with the same *play* of words upon them “*Al khér fi ma vacheh*, ‘What has happened is best:’ the numerical letters of this motto make up 1148, the year he usurped the crown.” Frazer’s History, p. 119.

N. B. This motto was combined into a *cypher*; and under the idea that something of the same nature was the Inscription in Belshazzar’s palace, we shall offer an Eastern cypher on a future occasion.

Let us consider what remains unexplained of the narration: *In that same hour, there came forth* [from whence? from the air, or from the plaster? or did they merely appear?] *fingers*, that is, projections longer than broad; a kind of *styli*, pencils [*fingers* is a secondary idea of the word] מַנִּי—sufficient for, that is, *proportionate to a man’s hand*, in size, number, or shape;—and these *styli* marked, traced, opposite to the candlestick, in the most conspicuous and open part, upon the plaster of the inclosure of—which

went round *the court*, DI—*like unto a king's*, that is, as we understand it, the interior, or third, court of the palace; that prohibited to persons not sent for; and we guess that the queen risked herself on this occasion (as Esther did on her occasion, *vide* FRAGMENTS, No. L.), and the king saw the apparent part of the hand which wrote, or traced, the lines. After calling in Daniel, *Then from before him went away*, was sent away, the part DI—sufficient for, proportionate to a man's hand; and left these tracings marked. And these were the tracings which were DI—sufficiently proportionately marked, &c. MENE, &c.

Thus have we endeavoured to deflect a few scattered rays on the nature of this Miracle: always meaning to insist on the distinction between enquiring, in what a miracle consisted? and, by what power it was accomplished? The first is the proper duty of rational minds: the latter is confessedly above them.

No. CCVI. EXPLANATION OF THE PLATE OF TENTS. No. CLXX.

GREAT part of the early history of the Old Testament refers to patriarchs, who had no continuing city, but who resided under moveable dwellings, not always of the most substantial nature. We may consider these temporary habitations as being of various kinds: some were composed of the slightest materials, and were of equally slight construction: others were probably meant for a longer continuance; and others, again, were mere shades, or shelters; to be put up and taken down with great rapidity. Tents, themselves, were also of various forms, and dimensions; sometimes very small, and incommodious; sometimes very grand, and magnificent. Tents were appropriate to the different sexes: so, Isaac brought Rebekah into his mother Sarah's Tent, Gen. xxiv. 67. So Laban went into Jacob's tent, Leah's Tent, Rachel's Tent, and even the maid-servants' Tent: ch. xxxi. 33.

As our present Plate offers only shelters of the inferior kinds; to these we shall confine our remarks.

Erections answering the purposes of Tents, however slight they may be, must have 1, a supporting pole, or poles, placed toward the centre; 2, also hangings, or curtains, of some kind; 3, also, cords attached to, 4, pins; which pins are driven into the ground, in order to take secure hold of it; these pins are, commonly, of wood, but may no doubt be of iron, &c.

It is evident that if a Tent be required to contain a greater number of persons than it was originally designed for, it must be farther opened, and more strongly supported. Accordingly, we find the prophet Isaiah (liv. 2.) advising Zion, *Widen—spread farther out—the place of thy Tent*, (AHEL אהל) that it may occupy a greater space, and the curtains of thy tabernacle (SHECEN שכן) enlarge, do not stop those who are employed in this business: *lengthen thy cords; and strengthen thy pins*, or, get thicker pins, to be driven into the ground; that they may sustain greater stress. Here we have a distinction between a Tent, or superior kind of dwelling, and a tabernacle, or inferior kind. Baalam makes the same distinction (Numb. xxiv. 5.): *How goodly are thy Tents*, (AHELI) *O Jacob!* and *thy tabernacles*, (SHEKENETI) *O Israel!* whence we suspect that by Tents he means those of the chiefs, leaders, principals of the tribes; and by tabernacles, those of the lower class of people, &c.

One of these Tent-pins (רִי יָדָד) it was that Jael drove through the temples of Sisera (Judg. iv. 21.), so that it fixed itself in the earth: now, as a wooden pin would hardly have been capable of thus penetrating through the bones of a man's head, we

think we may safely say these pins were sometimes of iron or of brass; especially, if we add the necessity for their occasionally penetrating solid substances, as when Tents were pitched on hard earth, gravel, &c.

That Tents were sometimes either very weakly held by their pins, or were very ill pitched, we may conclude from the dream of the Midianite, who thought a loaf of barley bread, rolling along the ground, had upset a Tent; and that not a small one (a tabernacle), but *THE Ahel, THE Tent* (הֶאֱחֵל) perhaps that of the commander-in-chief of the Midianite army. We often read in books of travels of the wind upsetting Tents, [Mr. Burckhardt states, that while at Shoback, a place a few miles north of Mount Seir, in Arabia Petrea, a gust of wind threw all the tents down at the same moment]; but that a cake of bread should do so, implies very little hold, indeed, of the ground by the Tent-pins; together with a most prodigious velocity in the rolling loaf.

The plaintive Hezekiah represents his age, his length of life, to be no more than that of a Tent, in which some passenger has rested, as it were for a momentary refreshment: then it is struck, and gone (*Vide* also Job xxvii. 18; Jonah iv. 5.): Isaiah xxxviii. 12: "Mine age—my length of life—my duration—is departed; and is removed from before me, as a shepherd's Tent is struck and gone off."

The prophet seems to lay great stress on a token of the total ruin of Babylon, by saying, "The Arab shall not build his Tent there, neither shall shepherds make their fold there—but wild beasts, and doleful creatures shall there enjoy themselves," &c. Isaiah xiii. 20.—not even a shepherd, an Arab, the resident of an hour!

OF THE DIFFERENT KINDS OF TEMPORARY ERECTIONS.

We wish there was a word in our language of still slighter signification than *booths*: we are afraid the word *lodge* is not what we mean; and whether *shed*, or *shelter*, is better, we do not know. However, we find Jacob (Gen. xxxiii. 17.), came to *Succoth*, "Booths," and built him a house [rather erected his Tent; as a Tent is often called *Beth* or *Beit*, a house, in the East], and for his cattle he made (סֹכֶה) slight booths; *SHELTERS*: therefore he called the name of the place, *Succoth*, *SHELTERS*.

To something of the same kind Job alludes (xxvii. 18.): "The evil man buildeth like a feeble moth his house, or apartment; and like a mere shelter (סֹכֶה *suceh*) inferior to a booth which a keeper maketh,"—that is, of the very slightest materials possible. Surely this strongly denotes the fragility, the mutability of human life!

In like manner, Jonah (chap. iv.) "went out of the city of Nineveh, and made himself—not a booth intended for any duration—but (סֹכֶה *suceh*) a shelter, a mere collection of boughs; just enough to furnish a shadow, but unworthy the name of a booth: Is not his impatience strongly depicted in this view of the subject? *q. d.* "I will take no trouble with it; it will be ruined speedily." It also renders the growth of the *kikijun* to fill up the interstices, still more acceptable. *Vide* No. II.

This word is very improperly rendered "cottage" (Isaiah i. 8.): "The daughter of Sion is left as a *cottage* (סֹכֶה *suceh*) in a vineyard" (now our English word *cottage* implies some kind of permanency; which this word, as we have said, does not admit), a mere *hut*—a mere shelter, had been better: "like a lodge (מְלוּנָה *meluneh*) in a garden of cucumbers: like a city which has been thrown down, by force; with only here or there a ruin standing." [This lodge may perhaps be explained by Plate ii. No. 4.

Our translation has not preserved the distinctions which are in the original, between these kinds of residences: but sometimes renders the same word *dwelling*, sometimes *habitation*, or *tabernacle*, &c. Perhaps we should do well, nevertheless, not to confound them; as certainly the sacred writers had correct ideas of the force of these words, and of their just application.

The English word *habitation* is made by our translators to answer to several words in the original; this therefore we waive for the present.

We accept, then, סכּה *suceh*, or *succoth*, as expressing a mere shelter; the slightest temporary hut that can be made; to keep off the rays of the sun, and to form a shadow.

Sheken (שכּן) may be taken for an inferior kind of Tent, or a tabernacle.

Ahel (אהל) with its derivatives may denote a Tent, the dimensions, accommodations, &c. of which may be varied from those suited to a few persons, to those fit for a family, and so on, till sufficiently spacious for great men, generals, kings, &c. enriched, and ornamented, *vide* No. CLXXXVII. To such a Tent the heavens are compared; but our Plate does not include such magnificent erections.

Tents were of divers colours: many of the Arab Tents are black; to such an one the Spouse compares herself, Cant. i. 5. *I am black—as the Tents of Kedar*,—these perhaps were made of black goats' hair; yet comely—as the Tent curtains of Solomon: were these adorned with gold, &c. like that of No. CLXXXVII. *ad fin.* or were they of the nature of black velvet, which, though black in colour, would, in its ample folds, be esteemed rich and handsome? The Spouse is not likened to a dirty, smoke-dyed, Tent, but to a royal one, made of materials, handsome in their nature, though black in their colour. The Tabernacle in the wilderness, when covered up, was black; that is, of a dark colour; and the present Kaaba at Mecca is covered with a black velvet covering. We suppose too, we are not to take the Spouse's expression "black" to imply Negro blackness; but merely a kind of swarthiness, a duskiness of hue, which yet admitted regular beauty, both of features, and of teint: as we sometimes apply the epithet *black* to natives of Britain. Or, perhaps, as expressing her humility, her non-competition with the daughters of Jerusalem in beauty, she calls herself "black;" whom her spouse afterwards through affection calls "fair."

Was the Tent made by Moses in the wilderness called "a *Tabernacle*, because, though it was as rich as he could make it, it was but a very humble dwelling for its Divine inhabitant?"

When Peter says at the Transfiguration of Jesus, "Let us make three *Tabernacles*," should we not rather think of shelters, booths, than of magnificent erections?

EXPLANATION OF THE FIGURES ON THE PLATE.

No. 1. An Arab Tent, in Egypt; from NIEBUHR: sheltering at the same time both persons and property, cattle, &c. a few crooked sticks support it, and it has only one apartment.

2. A Tent erected by some English gentlemen while travelling, yielding a mere shade, and capable of being put up, and taken down, in an instant. Like these Tents is human life, prosperity, &c. erected suddenly, and suddenly removed! the spot which now knows it, shall soon know it no more: and if we seek for the places where it has been, not a trace, not a remembrance shall be discoverable.

3. A circular Tent. We conceive, that to a Tent of this form the heavens are compared by the prophet Isaiah (xl. 22.): "God stretcheth out the heavens as a curtain

(of a Tent), and spreadeth them out as a tent to dwell in." He seems in this to have followed the Psalmist (civ. 21.), "God stretcheth out the heavens like a curtain," that is, of a Tent, and if of a circular Tent, thus equally expanded all around, the allusion is striking. If the idea of Tent-curtains was freely applied to the heavens, then we see how an easy transition of ideas might consider them, as being either opened, or closed, spread out, or rolled together, like a scroll (Isa. xxxiv. 4.)—spanned by the hand (ch. xlviii. 13.)—or clothed with blackness, and sackcloth, like the covering of a Tent, ch. l. 3. We read too of "the pillars of heaven" (Job xxvi. 11.); of their being "shaken," as the supporting pillars of a Tent may be: and these ideas illustrate many other poetical figures, which their authors never designed should be strictly, or *literally*, taken.

Mr. Bruce tells us, that on one occasion when he claimed protection from an Arab family, *he took hold of the pole which supported the Tent*:—is there any allusion to such a custom, Isaiah xxvii. 5. "Let him (my opponent) take hold of my strength: he may make peace with me: he shall make peace with me!" that is, like Mr. B. "if he claims my protection he may have it, by entreaty; but by resistance against me he must perish."

4. A Tent set up for the purpose of procuring shade: this subject gives also a lively idea of a caravan; and of the mode of feeding the horses; the food is laid down before them, *vide* Hosea xi. 4. The place chosen is by the side of a water-course.

5. An Arabian Hut, in Yemen; composed of stakes, and plastered with clay.

To such an one Job seems to allude, chap. iv. 19. "God putteth no confidence in his angels; how much less in them who dwell in houses of clay, whose foundation is in the dust; who are crushed by a moth striking against them!" He compares the human body and constitution, to one of these tenements of clay, by reason of its speedy dissolution under any one accident of the many to which it is exposed. How uncertain is health, strength, favour! a breeze of wind too strong, a shower of rain too heavy, often produces disorders which demolish the tenement.

The appearance of this subject seems to imply the very contrary of durability; and indeed, these houses made of merely dried clay, are often endangered by a shower of rain, if it be of any continuance: such a house, only set, as it were, on the ground, would easily be swept away by one of those torrents which in the rainy season burst from the hills: according to our Lord's description, Matt. vii. 27.

We add Dr. Shaw's Account of the Arab Tents, p. 286, 287, folio edit.

"Let us pass on to take a view of the habitations of the Kabyles and Bedoweens: these, for the most part, the inhabitants of the plains, the others of the mountains. Now the Bedoweens live in Tents, called *Hhymas*, from the shade they afford the inhabitants, and [*Beet el Shar*] *houses of hair*, from the matter they are made of. They are the same, with what the ancients called *Mapalia*, which being then, as they are to this day, secured from the heat and inclemency of the weather, by a covering only of such hair cloth as our coal-sacks are made of, might very justly be described by Virgil to have thin roofs. When we find any number of them together (and I have seen from three to three hundred), then, as it hath been already taken notice of, they are usually placed in a circle, and constitute a *Dou-war*. The fashion of each Tent is the same, being of an oblong figure, not unlike the bottom of a ship turned upside down, as Sallust hath long ago described them. However they differ in bigness, according to the number of people who live in them; and are accordingly supported, some with one pillar, others with two or three; while a curtain or carpet placed, on

occasion, at each of these divisions, separateth the whole into so many apartments. The pillar which I have mentioned, is a straight pole, eight or ten feet high, and three or four inches in thickness, serving, not only to support the Tent, but being full of hooks fixed there for the purpose, the Arabs hang on it their cloaths, basket, saddles, and accoutrements of war. Holofernes, as we read in Judith xiii. 16. made the like use of the pillar of his Tent, by hanging his *fauchoin* upon it. It is there called the *pillar of the bed*, from the custom perhaps, that hath always prevailed, of having the upper end of the carpet, matrass, or whatever else they lie upon, turned, from the skirts of the tent, that way. But the [Ковытцелон] *canopy*, as we render it (ver. 9.) should, I presume, be rather called the gnat, or *Muskeeta-net*, which is a close curtain of gauze or fine linen, used, all over the Levant, by people of better fashion, to keep out the flies. The Arabs have nothing of this kind; who, in taking their rest, lie horizontally upon the ground, without bed, matrass, or pillow, wrapping themselves up only in their *Hykes*, and lying (as they find room) upon a mat or carpet, in the middle or corner of the Tent. Those who are married, have each of them a corner of the Tent, cantoned off with a curtain: the rest accommodate themselves in the manner I have described."

The following quotations are from Niebuhr:

"Several of the houses in Loheia are built of stone; but the greater part are *huts* constructed in that fashion which is common among the Arabs. *The walls are of mud mixed with dung; and the roof is thatched with a sort of grass*, which is common here. Around the walls within is a range of beds made of straw, on which, notwithstanding their simplicity, a person may either sit or lie commodiously enough. Such a house is not large enough to be divided into separate apartments; it has seldom windows, and its door is only a straw mat." When an Arab has a family and cattle, he builds, for their accommodation, *several such huts*, and incloses the whole with a strong wooden fence. The population of the cities of Arabia, therefore, cannot be proportionate to their extent." Travels, Vol. i. p. 255. English edit.

In like manner he says, "Arabia affords no elegant or splendid apartments for the admiration of the traveller. The houses are built of stone, and have always *terrace roofs*. Those occupied by the lower people are *small huts, having a round roof*, and covered with a certain herb. The huts of the Arabs on the banks of the Euphrates *are formed of branches of the date tree, and have a round roof covered with rush mats*. The Tents of the Bedouins are like those of the Kurdes and Turcomans. They have the aspect of a tattered hut; I have formerly remarked that they are formed of coarse stuffs prepared by the women." Vol. ii. page 229.

May these huts formed of the branches of the date tree, and whose roofs are of mats, be thought to answer to the Succoth (booths) of Scripture? such as those of the temporary town of the Israelites at the Exodus (*vide* No xxxix.), the booth of Jonah, and those of Jacob, &c.

No. CCVII. CONSTRUCTION OF NOAH'S ARK. (WITH A PLATE, No. x.)

THE reader may see under the article Ark in the *Dictionary*, the general ideas, adopted in explanation of the construction of that capacious Vessel. Our own country being a maritime power, and possessing, in its capital, ships of the line, many Arks not unequal to that of Noah, there is the less reason to engage in any demonstration of the nature, or competence, of such a vessel. It is true, our Plate represents what might be,

rather what we can prove really was : but then we do not require that absolute strictness on this subject, of which some others are susceptible : general ideas are sufficient.

No. 1. represents the timber-work of this Vessel : the door being at the bottom ; and the bottom *flat*. It may be doubted whether the bottom was *flat* ; at least, so flat ; more probably it might be *curved*. This would induce us to consider the resemblance of the memorials of the Ark to the form of a crescent : but that we decline at present ; it would lead us too far.

2. Plan of the second story : shewing in what manner the stair-cases, A, at the ends, the chambers B. B. B. along the sides, and a gallery in the middle, might be constructed. C. is a descent, or kind of well-hole, to the lower story, or hold, which might contain fresh water.

3. Elevation of the external appearance of the Ark : the lower story, or hold, being closed : the chambers for the animals are shewn opened ; the upper story partly opened, partly closed.

4. Section. This figure shews the internal distribution of the stories and chambers : A, the hold, supposed to contain fresh water : B, a capacious floor, called the first story : C. the second story ; divided into chambers for the beasts ; D, the upper story for the birds, and for the human race. Beside this, there was a considerable space in the shelving of the roof, which might admit of small apartments in the nature of our garrets, where a variety of articles might be secured.

5, 6. Stalls for cattle : shewing how they might be fed and attended, by Noah, and his family.

.....

This subject is one of those which require an acquaintance with almost all nature, in order to be able to do it justice : we do not mean to attempt it now, but merely to offer a few hints, for the reader's reflection.

1. As to the number of animals : how many are really distinct species, and not, since the deluge, multiplied by climate, food, &c. ? The number is less than might be supposed.

2. What degree of cold might prevail during the deluge ? It was, no doubt, considerable : since the sun could not heat either the earth, or the atmosphere.

3. How many animals would become torpid, and neither eat, nor drink, under that degree of cold ? The cold of winter has such an effect on animals now ; was the period of the deluge wholly winter ?

4. How many birds, and reptiles, would become torpid by the same circumstances ?

5. How many insects, &c. and, how long would their natural torpidity last, after the waters were abated ? Very possibly, nearly half the creatures in the Ark would become torpid : consequently they would consume neither food, nor water, while in that state.

6. Of oviparous creatures, the eggs might be preserved : so of insects, grubs, &c.

7. In like manner, the seeds of plants, corn, &c. the kernels of fruit, and many plants in vases of earth : if they were not of a nature to be preserved by seeds.

8. How many animals eat little or nothing, in darkness ? even if not torpid.

9. How many animals, &c. can go the year round without multiplying ?

During the year of the Deluge there was no genial influence of seasons : no spring no summer, &c.

10. How many, under these circumstances, would want little or no attendance?

There seems to be only the carnivorous classes of animals that would want food in any considerable quantities—were these carnivorous before the deluge? if so, was this appetite suspended during the deluge? Had they any fear of man before the deluge? Were they torpid during the deluge?

It should seem that Noah and his family had not eaten flesh (commonly) before the deluge:—except, perhaps, at sacrifices. *Vide* No. CCCXLII.

When these, and many other circumstances, which greatly diminish labour, attendance, and consumption, are duly considered, we apprehend the capacity of the Ark will be found fully adequate to all that it could be wanted to contain.

Human inventions, books, property, household instruments, instruments of husbandry and manufactures, have been greatly multiplied since the deluge: there is more than room enough in the roof of the Ark for such as could possibly be in use, or of service, at that period.

The seeds of many plants and trees, float several thousands of miles on the sea, at this day; yet germinate on the islands to which they are driven: the roes, &c. of fish float long, in the sea, yet revive at last.

Many kinds of seeds after being buried in the earth, by a deep ploughing, if turned up by another deep ploughing after ten, or twenty, or more years, will sprout and revive.

Many kinds of insects make their nests in hollows of the earth, where their eggs are many months before they come to life. By management they may be advanced, or retarded, very considerably, as to the time of their birth.

Notwithstanding the whole of the Deluge and its connections were miraculous, yet the above might be some of those steps in which the miracle trod: that is, some of those natural principles employed to produce a supernatural effect.

No. CCVIII. GROTTO OF THE APOCALYPSE AT PATMOS.

WITH A PLATE, No. VIII.

IT is not to be supposed, that *if* this be the place where St. John saw his *Revelations*, that it was then in the same state as it is now: since the later constructions are apparent. We have, nevertheless, thought it proper to give this view, as a specimen of the manner of the Greeks in treating such kinds of places; and it may serve to suggest the question; how far they may be depended on, in their present state? It is remarkable, that the Greeks suppose almost every event in sacred history which they commemorate, to have been transacted in a Grotto, or rock; with what propriety the reader will judge.

This Plate also shews something of the manner in which the Greeks ornament their churches. If the reader recollects the fury of the Iconoclasts, he will perhaps smile if he do not rather sigh, to think that the distinction between such pictures as the Greeks esteemed proper, and such statues as the Latins held honourable, should have excited so much ill will, hatred, party spirit, and malignity. Happy had it been for Christianity, had this been the only instance of opinion raised into wrath by distinction with little or no difference!

The following is Tournefort's description of this place:

“The house called the Apocalypse is a poor hermitage, depending on the great

convent of St. John. The superior had given it for life, for two hundred crowns, to an ancient Bishop of Samos; who received us very civilly. This is thought to be the place where St. John wrote the Revelations: perhaps so, for that holy Evangelist says, it was in the island of *Patmos*: whither he was banished in the persecution of *Domitian*, which began A. D. 95.

“*Patmos* is considerable for its ports, but its inhabitants are not much the better for them. The Corsairs have obliged them to quit the town, which was in the port of *La Scala*; and to retire two miles and a half up the hill, about St. John’s convent.

“The author of the *Chronicon Paschale*, makes St. John continue in *Patmos* fifteen years, and Irenæus fixes it at five years. Victorinus, Bishop of Pettau, and Primatius, a Bishop in Africa, affirm St. John to have been sent to *Patmos* to work in certain mines there, now unknown. The Hermitage of the Apocalypse is on the side of a mountain situated between the convent and the port *de la Scala*. The way to it is very narrow, cut half way in the rock, and leads to the chapel: this chapel is not above eight or nine paces long, and five broad. The arch-work, though of the gothic, is pretty enough. On the right is St. John’s Grotto, the entrance whereof is about seven feet high, with a square pillar in the middle. Over-head they shew strangers a fissure, or chink, in the quick rock; through which, they tell ye, the Holy Ghost dictated to St. John, when he wrote the Apocalypse. The Grotto is low, and has nothing remarkable.” *TOURNEFORT*, Vol. ii. p. 126.

No. CCIX. THE SHUAL, OR JACKALL;
ERRONEOUSLY RENDERED FOX. (WITH A PLATE.)

NATURAL History is one of those subjects on which I never wonder when translators err, whether from ignorance, or from embarrassment; because, as Providence has appointed certain animals, &c. to certain places, it is by no means easy to identify these animals by verbal description, much less by mere nomination, in countries distant from where they are common. In countries which never saw the creature mentioned in the original, a translator has only the choice of difficulties; whether he will adopt the original name of that creature, which, in fact, is leaving it untranslated; or whether, he will consider that animal which in his own country affords the nearest resemblance in manners and appearance to that he wishes to describe, as its *tolerated* representative, which therefore *may* be substituted, because no better, or nearer *approximation*, can be found within the knowledge of his readers.

This statement relieves our translators from blame, in rendering the Hebrew name שׁוּאֹל *SHUOL*, by the term *Fox*: in fact they found it thus rendered by the Greek translators, Ἀλώπηξ; and by the Latin, *Vulpes*; and, supposing these might know the creature better than themselves, or, thinking our English *Fox* was the creature most likely to be understood in England, as nearest in nature and manners to the *Shual*, and as conveying some idea of it, they have thus rendered the word wherever it occurs. By means of this *adaptation*, however, they have given occasion to inconsiderate (and uninformed) persons to sneer, and perhaps to snarl, at some of the histories in which this creature is a party; and the infidel, or free-thinker, especially if he be also a jolly fox-hunter, who ventures his neck in the chace, ventures also his witticisms on the subject.

I allude, particularly, to the use which Samson made of the *Shual*; and beg leave freely to paraphrase that history. “*It was after some days, in the days of wheat harvest, when the shocks of corn were gathered into heaps, either in the fields, or on the barn floors [vide No. XLVIII.] that Samson would have visited his wife, but was refused;—her father having given her to Samson’s special friend, or, he who at his marriage with*

her had been his bride-man, [*paranymp*, vide No. CLVII.] who also had been the chief means of discovering his riddle, having had great [and even criminal] influence over his wife. This substitution enraged *Samson*; who said, For this turn, for this time, at least, *I will* contrive to be myself, personally, not guilty, toward the *Philistines*; but I will substitute my emissaries, as they have substituted my companion. And *Samson went away and caught*, or procured to be caught, *three hundred Shuals*; and he took *fire-match*—burner—torch [a material that would burn slowly, and hold the fire long, before it was extinguished, and before it would blaze; but yet would blaze fiercely when blown by the wind. It was, most probably, a material somewhat competent to the service, if not precisely of the nature, of our artillery-match, to hold fire, and with which the artillery-men touch the priming of cannon: or like some of our torches: but this is not our present object] and turned the *Shuals tail to tail*, and placed a length of *fire-match*, or torch, between their two tails; which he tied together very securely. At a proper opportunity by night, he set fire to the match, or burner, of each pair of animals, and let go the *Shuals* among the corn-standings of the *Philistines*; these *Shuals*, prowling about the corn, excessively terrified by the fire, and therefore running violently about the places, wherever they went, the breeze of wind animated the fire into vehement flame, and burnt up the corn in layers, or shocks, or sheaves, &c. and, beside that, the vine-yards, and the olive-yards. However, *Samson* could not keep this so secret, but what the *Philistines* found him out; and understanding he had indeed been grossly wronged, they in their rage burned his wife as an adulteress (Gen. xxxviii. 24) and her father, as an accomplice."

The learned reader will recollect the story of *Hannibal*, who, when surrounded by *Fabius*, tied fire-brands, torches, or burners, to the horns of two thousand cattle, and drove them up the mountains; *Fabius*, supposing that these were the lights of *Hannibal's* army, escaping by night, followed these false fires; thereby affording *Hannibal* an opportunity to retire through the passages which *Fabius* had quitted. Waiving however all reference to that story, this history of *Samson* has given rise to several questions: as, What was the creature he procured? how did he procure so many? why tie them tail to tail? why did they go among the corn? &c. Some of these questions we shall endeavour to answer.

As to the creature: *Foxes*, i. e. such as we call *Foxes*, are not common in *Judæa*: but a creature (the *Jackall*) abounds there so nearly resembling, in form and appearance a *Fox*, that many travellers have called it by that name; and of this creature there are at least two species, one of which is very like a true *Fox*.

In order to render this similarity more apparent to the eye, our Plate represents both species of *Jackall*: the upper figure is, the *JACKALL ADIVE*, or *lesser Jackall*, which closely resembles a *Fox* in form, and is, I presume, by the distinction, rather smaller than a *Fox*, or at least not larger: [for we find the other *Jackall* is larger than a *Fox*; and approaches to the size of a wolf, or hyena.] This animal resembles a *Fox*, not less in its general form, than in the bushy appearance of its tail. This is the (*chacal*) *Jackall adive* of *Buffon*, Supplement, tom. viii. "The species differs from the greater *Jackall*, not less in form than in manners; as it is capable of being tamed, and brought up in domesticity, which the other is not."

The lower figure on our Plate is the *Larger Jackall*: from the Newcastle "History of Animals." (Mr. *PENNANT* furnished the drawing.) This creature has considerable resemblance to a wolf: and it has much of the manners of the hyena. "This kind hunts in packs of forty or fifty [or perhaps a hundred, or several hundreds,] eats every thing made of leather; ransacks the repositories of the dead, and greedily devours the most putrid bodies; for which reason the inhabitants of the countries where they

abound, make their graves *very deep in the earth* [which explains the phrase "lower part of the earth"] and secure them with spines, thorns, &c. They attend caravans and follow armies, in hopes of prey." NIEBUHR says, *Fr. edit.* p. 146. "They are often bold enough to enter houses; and at Bombay my servant who resided out of the city, drove them out of his kitchen. It is very often confounded with the Fox."

"The *deeb*, or *Jackall*, *chathal*, is of a darker colour than the Fox; and about the same bigness: it yelps every night *about the gardens*, and villages, feeding as the *dub-dah* (hyena) doth on *roots, FRUITS* and carrion." Dr. SHAW, *folio edit.* p. 247.

VOLNEY says, "The wolf and the *real Fox* are *very rare*; but there is a *PRODIGIOUS QUANTITY* of the middle species named *Shacal*, which in Syria is called *wauwee* from its howl: they go *IN DROVES*," &c. Vol. i. and, in Vol. ii. "Jackalls are concealed *by HUNDREDS in the gardens*, and among ruins, *and tombs*."

"The *Chakalls* are as big as Foxes, and have something of a Fox, and something of a wolf; but are not mongrels begot of them, as many have said.

"These *Chakalls* are very thieving beasts: not only of what is fit for eating, but of any thing else they can find: they howl almost like dogs, one making the treble, another the bass, and a third the counter tenor; and as soon as one cries, the rest cry also; so that, altogether, they make a noise which may truly be called dog's music." THEVENOT, Part ii. page 60.

THEVENOT also mentions a noise heard in the night: which was either the voice of a *Chakall*, or of a man intending to plunder; who counterfeited that voice to avoid suspicion.

"At Gambroon—we were offended by those troops of Jackalls, which here, more than elsewhere, nightly invaded the town; and for prey *violated the graves*, by tearing out the dead; all the while ululating in offensive noises, and echoing out their sacrilege. Some sport we had in hunting them, with swords, lances, and dogs, but we found them *TOO MANY TO BE CONQUERED; too unruly to be banished; too daring to be affrighted*."—then he gives the (erroneous) history of their mongrel descent, &c. HERBERT'S Travels, p. 113.

These authors do not properly distinguish between the *lesser* and the *larger Jackall*; even HASSELQUIST calls the smaller Jackall "Fox:" but this distinction the reader will please to consider as well established

Without adducing farther extracts, we find that Jackalls go in droves, in troops; so that Samson might easily procure as many as he wanted: they enter gardens, villages, tents and houses, in the night time, so that they would carry the fire with them to all quarters, and might, therefore, easily burn outhouses of all kinds; in corn-yards, vineyards, and olive-yards: their noise and howling would betray them, and would convince all who heard them, that they were truly Jackalls (which would turn the suspicion away from *men*): the fire giving them pain, they would naturally fight each one his associate, to which he was tied, no doubt with noise enough, and much more than customary. This would keep them among the corn, &c. longer than usual; and beside this, few pairs thus coupled, would agree to return to the same den, as they had formerly occupied in the mountains; so that nothing could be better adapted to produce a *general conflagration*, than this expedient of combustion-communicating Jackalls. Thus, the terror and alarm must have been greatly increased, by the number of animals, three hundred, by the confused vehemence of their discordant yellings, and by the innumerable fires bursting forth on all sides at the same instant of time.

We ought also to note the season of the year; it was *wheat harvest*; when the corn is cut down, and formed into heaps, waiting to be threshed. It was the dry time of the year, and dryness in the East exceeds all we can possibly imagine; it was when

many persons lay abroad, by night, so that it would spread universal panic, by its rapid generality of flame; and lastly, no one could assist his neighbour, being engrossed by his own danger, &c.

The following extracts may assist us in forming some notion of the spread of the flames, at this time of the year.

“As we were reposing in these plains, which were all covered with small dry grass, a little sparkle falling from one of the camellers, who, according to custom, stood sucking the smoke of tobacco, set this grass on fire; and the flame increased so suddenly, that we had much ado to save our goods from burning; but at length we extinguished it.” DELLA VALLE’S *Travels*, p. 262. Dr. CHANDLER had a like narrow escape. [These instances may illustrate James iii. 5, 6.]

“It happened one time, as the king was sporting himself abroad with his wives, his majesty lay in the fields, without Ispahan, under tents, in harvest time, when the sheaves lay heaped up one upon another in the grounds; as he greatly delighted in fire-works, some flying rockets were presented him one evening of an extraordinary weight, (for there are some that weigh forty pounds) of which he ordered a trial to be made. But, their extraordinary weight, hindering the massie squib from mounting directly upwards, as it should have done, and so not flying very high, they made a kind of semicircle at a distance, which carried them a great way into the fields, where they set the sheaves on fire, and burnt the corn, together with some houses that stood not far off. So that the loss was valued at sixteen thousand pounds: and the misery was, that this accident happened, when there was a great scarcity of corn.” CHARDIN’S *History of the Coronation of Solymán, King of Persia*, p. 114.

This history seems to be almost similar to that of Samson; in the spread of the flames, and in the damage done: the time of year too was the same: but Samson’s contrivance had the additional effect of surprise, and of spreading at once a great extent of fire. *Query*, Was there a scarcity among the Philistines, when Samson burned their corn?

[N. B. This extract also shews how Absalom’s servants might set Joab’s field of barley on fire, 2 Sam. xiv. 30. and what a considerable conflagration might ensue from it.]

It is well known, that some learned men have proposed to translate,—“Samson tied *sheaves of corn* end to end;” and others have suggested different means of clearing, as they supposed, the difficulty of this history. These are merely hinted at, to shew they are not forgotten; but such a statement as we propose shews decidedly that they are unnecessary. It has, unquestionably, reduced the history as it stands, to possibility, at least; but I think it has done more, by shewing how cattle, in the instance of Fabius, have been *fire-bearers*; and the following incidents, which are alluded to by Mr. PARKHURST, may strengthen that idea: “However strange the history of *setting fire to corn by tying fire-brands to Foxes’ tails* may sound to us, yet we find such a practice mentioned in the 38th fable of Aphonius; and what is more remarkable, Ovid, *Fast. lib. iv. line 681*, mentions a custom observed at Rome every year about the middle of April, of turning out Foxes into the circus *with burning torches to their backs*:

..... misse junctis ardentia tædia
Terga ferunt Vulpes.....”

Let us now examine other passages of Scripture in which this animal, the *Shual*, occurs: We shall endeavour at the same time to refer each passage to the species which is the proper subject of it.

OF THE LESSER JACKALL.

Mr. HARMER has already remarked the bitterness of the sarcasm, Nehemiah iv. 3. *q. d.* "Their city wall is not fit for an outhouse; it is at most like one of the loose stone hedges, which surround our gardens; without mortar: if a Jackall should venture to run along it, instead of leaping clear over it, he would ruin the whole structure: or, if he would clamber upon it, down it would go." N. B. If referred to the *lesser* Jackall (which as these chiefly frequent gardens, and the comparison is that of a garden-wall, seems to be most likely) the asperity of the sneer is encreased, together with the contempt.

We learn from Dr. SHAW, that the Jackalls (the lesser kind) "*eat roots, and FRUITS: and frequent the GARDENS, every night:*" this then is clearly the animal complained of, Cant. ii. 15. "*Take—catch—us the Shuals, the LITTLE Shuals, which destroy, and waste, and ruin, our vines; and that at the time when we expect fruit from them.*" So HASSELQUIST says, "there is also plenty of them near the convent of St. John, *in the desert, about vintage time; insomuch, that the owners are obliged to set guards over the vines, to prevent these creatures from destroying them.*" As Foxes in England are not destroyers of grapes, this passage has been severely criticised; with how much accuracy and reason let the reader now judge.

OF THE LARGER JACKALL.

Very expressive, and very melancholy, is the simile of the prophet Ezekiel, xiii. 4. *As Shuals in wastes around deserted towns, are thy prophets, O Israel.* They continue to destroy, but do not repair; the clamber over defences broken down, and encrease the dilapidations in the stone walls, but they restore no part of its strength: *they do not go up into the gaps, to repair them; nor bring fresh stones to replace those that are fallen, to make up the wall for the security of the house of Israel, that it may stand even a skirmish, much less an assault, in the day of the Lord.*"

From the disposition of the Jackall to prey on carrion, we see how naturally the Psalmist, lxiii. 10. associates this creature with his slain enemies: "Those who seek to destroy my soul, shall themselves be destroyed; be slain, and be buried, in the lowest parts—or depths—of the earth; but they shall not rest in their graves, the Jackalls shall tear them from thence, as their lawful prey;—" They shall be a portion for *Shuals*."

The former passages which relate to the *Shual* are from the Old Testament: in the New Testament we may discover the propriety of making an equal correction in adopting the word *Fox*: notwithstanding the original uses the word *Αλωπεξ*.

We shall perceive under this idea a great strength of expression in Matt. viii. 20. "*The Jackalls, beasts of prey and of injury, have holes where they may hide themselves; and the rapacious birds of the heaven have nests, but the meek, the benevolent, Son of Man, he who goes about doing good, hath not where to lay his head.*" Surely this contrast heightens the energy of this allusion!

Without presuming to affirm that precisely those texts have been selected, wherein a distinction ought to be maintained between the lesser and the larger Jackall: yet the propriety, if not the necessity, of some such attention and discrimination has certainly been rendered evident, by the allusions adduced.

OF THE METAPHORICAL APPLICATION OF THE NAME JACKALL.

We come now to the last particular proposed for consideration in reference to the Jackall: the metaphorical application of the name, or character, of the *Shual*, or

Jackall, to persons: so our Lord, Luke xiii. 32. speaking of Herod, says, "*Go tell that Fox*—that crafty, cruel, insidious, devouring, creature! that Jackall of a prince! who has indeed expressed his enmity, by his threats, as Jackalls indicate their mischievous dispositions by their barkings; and who yelps in concert with other of my enemies, Jackall-like,—tell him that I am safe from his fury to-day and to-morrow; and on the third day I shall be completed,—completely beyond his power [alluding perhaps to his resurrection on the third day: or, is *day* put for *year*?]

To this application BUSBEQUIUS may determine us; and with this the subject closes—but the reader will notice that writer's especial reference of this comparison to the Asiatics; consequently its easy adoption, perhaps, its familiarity, in Syria and Judæa.

At Nice, in Asia, at night,—“I heard a mighty noise, as if it had been of men who jeered and mocked us. I asked what was the matter? . . . I was answered, it was only the howling of certain beasts, which the Turks call *Ciacals*, or *Jacals*. They are a sort of wolves, somewhat bigger than Foxes, but less than common wolves; yet as greedy and devouring, as the most ravenous wolves, or Foxes, of all. They go in flocks, and seldom hurt man or beast; but get their food by craft, and stealth, more than by open force. Thence it is, that THE TURKS CALL SUBTLE AND CRAFTY PERSONS, ESPECIALLY THE ASIATICS, BY THE METAPHORICAL NAME OF CIACALS. Their manner is, to enter tents, or houses, in the night time: what is eatable they eat: gnaw leather, shoes, boots; are as cunning as they are thievish; but in this they are very ridiculous, that they discover themselves by the noise they make, for while they are busy in the house, devouring their prey, if any one of their herd without doors, chance to howl, they all set up a howling likewise,” &c. BUSBEQUIUS, p. 58.

It seems to be agreed, that real Foxes are very rare in Judæa; I think we may admit that they are equally rare in Scripture: for I believe we have examined all the places where the word occurs, and have not met with a true Fox among them: we read however, of the *land of Shual*, 1 Sam. xiii. 17. *Hazar-Shual*—*q.* Fox-court, Josh. xv, 18, &c. all which places we refer to the Jackall. *Vide* Fox, in the *Dictionary*.

No. CCX. EXPLANATION OF THE PLATE OF TOMBS.

TOMBS may be divided into (1) those *dug below* the surface of the ground: (2) those *built above* ground: (3) those *cut* into rocks: often at considerable heights above the level of the ground. Of each of these kinds our Plate offers a representation:

OF SUBTERRANEAN TOMBS.

The bottom subject in our Plate, is an interior view of one of the vaults usually named the “Tombs of the Kings,” at Jerusalem, from LE BRUYN. *Vide Map of Jerusalem*, W. We presume not to assert that David and Solomon were buried in these Tombs; nevertheless, it is credible that some of their successors, might be here interred: however that might be, the coffins seen in this Plate are ancient. The reader will observe their forms, the ornaments around them, the stone coffin-lid, its ornaments, &c.

Such kinds of sepulchral excavations are ~~not~~ unusual in Syria; and they generally consist of more than one chamber. Mr. MAUNDRELL (p. 21. *Journey from Aleppo*) describes several small chambers, issuing from a larger, in the centre; all cut in the rock near Aradus: “going down seven or eight steps, you come to the mouth of the Sepulchre; ~~where, crawling in,~~ you arrive at the chamber . . . Turning to the right you come to a room; &c. On the other side of the chamber, another passage leading to another room,” &c. *Vide* the following Fragment, “Gates of Hades.”

Mr. MAUNDRELL's description of the Sepulchre called that of the kings of Judah, of which our Plate offers an internal view, is in these words:

"The next place we came to was those famous grots called the Sepulchres of the Kings; but for what reason they go by that name is hard to resolve: for it is certain none of the kings, either of *Israel* or *Judah*, were buried here, the Holy Scripture assigning other places for their Sepulchres: unless it may be thought perhaps that Hezekiah was here interred, and that these were the Sepulchres of the sons of David, mentioned 2 Chron. 32. 39. Whoever was buried here, this is certain, that the place itself discovers so great an expence both of labour, and treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock with which it is encompassed instead of walls. On the south side of the court is a portico nine paces long and four broad, hewn likewise out of the natural rock. This has a kind of architrave running along its front, adorned with sculpture, of fruits, and flowers, still discernable, but by time much defaced. At the end of the portico on the left hand you descend to the passage into the Sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it. But within you arrive in a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular. And the whole is so firm, and entire, that it may be called a chamber hollowed out of one piece of marble. From this room, you pass into I think six more one within another, all of the same fabric with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

"In every one of these rooms, except the first, were coffins of stone placed in niches in the sides of the chambers. They had been at first covered with handsome lids, and carved with garlands: but now most of them were broke to pieces, by sacrilegious hands. The sides and ceiling of the rooms were always dropping with the moist damps condensing upon them. To remedy which nuisance, and to preserve these chambers of the dead polite and clean, there was in each room a small channel cut in the floor, which served to drain the drops that fall constantly into it." MAUNDRELL's Travels, p. 76.

To vaults like these, dug under the earth, to graves dug into the ground, and to other such like subterraneous places of interment, may be referred the numerous passages in Holy Writ, which speak of *going down* to the pit—to the grave—&c.

The Cave of Machpelah which Abraham bought, Gen. xxiii. 9. was probably a double cave, an exterior chamber opening into another interior: not unlike those first described by Mr. MAUNDRELL, whereby it might easily afterwards receive others of Abraham's family.

We have seen that these Sepulchres are occasionally divided into Chambers; where sleep those, perhaps, who once kept the world awake: and to such a chamber of death the Wise Man compares the chamber of the adulteress, Prov. vii. 27. "*She causes to fall, like as—as surely as many and great wounds cause him to fall* who has received them: *and even strong men [q. men not wounded, but whole?] are absolutely slain by her.* The way to the Sepulchre is her house, her first, or outer, chamber is like the open court that leads to the Tomb; *descending to the chambers of death*" is the farther entrance into her apartment: her private chamber—*penetratia*—is like a separate recess in a Sepulchre. Vide No. xxv. for the construction of chamber within chamber.

The writer varies this representation, chap. ix. 18. "*And he [the thoughtless youth] is not aware that the Rephaim—giants—the most terrible of men—are there [in the*

house of the adulteress] inviting—calling him—*soliciting him—to enter the Tomb.*” This is either a bold *prosopopeia*, raising, as it were, the dead, which had been slain by means of prostitution, whose departed spirits entice the thoughtless youth to make one among them; who enjoy, as it were, the anticipation of rendering this person as miserable as themselves: in which sense it is highly figurative, and poetical: or, may it be rather a matter of fact?—*q. d.* “in the house of the adulteress, and connected with her, are a number of desperate villains, who delight in shedding blood, and will surely murder the unwary youth whom she allures, and whom they call and excite into her chamber.” If the former sense has most poetry, it may be justly feared, that this has too abundant truth.

It is impossible on this subject to forget the noble conceptions of the prophet Isaiah: which agree with the first sense of the preceding paragraph. “*Hades from beneath the ground is moved on thy account—O king of Babylon! and comes forward to meet thee at thy entrance* into its secret recesses, as doing honour to so great a power: *it rouseth to meet thee the Rephaim—great ones—all the Goats—rude chiefs—of the earth: it hath made all the kings of the peoples rise up off their thrones to come forward to meet thee;—and they say, Art thou also become like unto us?*” so verse 18. “*All the kings of the earth lie down in glory—in state—each man in his house,*” his sepulchral building, but thou art abominated and treated with the utmost indignity,” &c.

I suspect, also, that what is often called in English the *live* (or natural) rock, was known among the Jews by the phrase “heart of the earth,” much in the sense as we say “heart of oak,” &c. meaning the solid, substantial, part of it: if so, it shews the true import of our Lord’s expression, Matth. xii. 40. “As Jonah was three days, *i. e.* part of the first day, the whole of the second day, and part of the third day, in the hollow of the *ketos*, so shall the Son of Man be, *i. e.* an equal space of time, in the solid rock—the heart of the earth;” not drowned in the waters, nor buried in moist earth; but entombed in the solid *heart* of rock. *Vide* POTTER’S FIELD, *ad fin.* in the *Dictionary*.

The Apostle has expressed this in a manner which possibly our translators have rendered rather too strongly; at least, it has always struck my mind to that effect, Eph. iv. 9. “He who ascended—descended first into the lower parts of the earth.” Now as the ascent of Christ is “far above all things,” this expression leads the mind to consider his descent which is so evidently contrasted with it, as being into a correspondent depth under the earth: whereas in fact, the actual depth of our Lord’s Tomb was, at most, a very trifle; and possibly not below the surface of the ground. (*Vide* No. CXXXVIII.) The word *τα κατώτερα*, I should guess, is used with no less latitude in this passage, than we have remarked on the usage of *κατω* by Mark; xiv. 66. (*Vide* FRAGMENTS, No. L.) and might, I presume, have been rendered simply “under ground,” or “under the surface of the earth.” I cannot please myself with a phrase by which to render it; but believe I am right as to the sentiment intended to be conveyed by in this observation.

BUILDINGS OF TOMBS.

The upper subject on our Plate, represents Tombs which have much the appearance of little houses, as if meant for habitations. This is a distant view of the burying-place near Assouan in Egypt, from NORDEN.

Some of these, are graves, pretty much like our country graves in England; some of them seem to be clusters of graves, occupied, it may be supposed, by individuals of the same family; others, are buildings of at least one story in height, and by their doors and windows—openings—seem as if they might, on occasion, accommodate the living; as indeed we find by several travellers who have taken refuge in them from storms, &c. they do.

These

These small houses elucidate the circumstances of the demoniacs, who dwelt among the tombs, Matth. viii. 28. *et al.* and we see, how readily they might serve as habitations, to those unhappy sufferers. These houses shew, also, the propriety of our Lord's comparison of the Pharisees to whited—embellished—beautified—sepulchres; handsome without, but polluted within: and the opportunities which persons professing extraordinary zeal for God, or regard for his servants, might have, of “garnishing the sepulchres of the righteous,” as well as of repairing, or “building, the tombs of the prophets,” Matth. xxiii. 28. while, at the same time as they paid unsolicited, and even extravagant, honours to the dead, they detracted, despised, or persecuted, the living; who addressed them with messages of the Divine will, with authority superior to that of those whom they professed, by such solicitous attentions, to admire and to venerate.

Some erection certainly, though probably of much smaller dimensions than many of these, did Jacob construct over the grave of Rachel: perhaps a simple pillar within an inclosure, Gen. xxxv. 20. which suggests a kind of sepulchre different from any we have yet seen. That called the Tomb of Rachel, near Bethlehem, has no just pretensions to such remote antiquity.

The reader will recollect the descriptive epithet of Job, chap. xxx. 23. which, perhaps, may be thus understood “*in like manner (i. e. as the pillar of sand is dissolved, vide No. CLXXIII.) thou wilt turn my face, or direct my passage toward death; and toward the house which has long been, and ever is in continual preparation to receive all persons living.*” Exactly conformable is the Psalmist's idea, v. 8. “The throat of the wicked is an open sepulchre,” ever ready to devour; constantly gaping to receive all comers; and to this Jeremiah very forcibly likens the quiver of the Chaldeans; “it is, says he, an open sepulchre”—certain death; insatiable; swallowing up all. *Hell, the grave, and Destruction, are never full; Prov. xxvii. 20. but keep continually crying, Give, give, xxx. 16.*

TOMBS IN ROCKS.

The middle compartment of our Plate, exhibits a number of Sepulchres, cut at considerable heights into the Rock, at Naxi Rustam, near Persepolis, in Persia, from LE BRUYN.

It is evident, that these must have been works of great labour and expense: beyond the powers of ordinary persons: they must have employed many labourers, and for a long time, &c. Vain desire of somewhat permanent! Vain solicitude for a kind of terrestrial, posthumous immortality! This gives a spirit to the expostulation of the prophet Isaiah, chap. xxii. 16. with Shebna the treasurer:—“What hast thou here? what lasting settlement dost thou expect? that thou hast hewed thee out a Sepulchre, here, like as one heweth out at a great height his Sepulchre: that cutteth out at a great expense a habitation, [for himself, after death] a dwelling, a residence, in the solid Rock: it shall be fruitless; for the Lord shall toss thee, as a ball, into a large country, where thou shalt die,” &c. It may be thought, that Shebna had actually constructed a magnificent monument, *sibi et suis*, as the Latins speak: the contrast of such stability, with the rollings of a ball into a far country, is very strong.

That Shebna meant to settle where he built his Sepulchre; that he connected the idea of security, &c. with it, is very credible,—will this apply to the phraseology of Balaam, Numb. xxiv. 21. “he said of the Kenites, *Strong is thy dwelling-place*, where thou passest thy life: *and thou placest in a Rock thy nest*, wherein thou dost propose to abide after thy decease, *i. e.* thy Sepulchre: notwithstanding this *thou shalt be wasted,*” &c. I would not affirm that this is the true sense; because, we often read in

Scripture of inhabitants of Rocks—nevertheless, this sense may be included: especially when we consider the strong affection of the Orientals toward the places of Sepulture appropriated to their families. *Vide* BARZILLAI, 2 Sam. xix. 33. and Nehemiah ii. 3.

Job seems to allude to monumental inscriptions accompanying Sepulchres cut in Rocks, when he wishes his words were *graven on the Rock for ever*:—rather on the Rock, which, when they were once cut in it, would retain them perpetually.

From the general constructions of these Sepulchres, we see the propriety of Scripture allusions to their various parts; as to the *gates* of hell—of hades, the unseen world; the *lowest* hell—hades, &c. We see also, the attention bestowed on his Sepulchre by the party himself, while living. It is very probable that Sepulchres in gardens were generally cut into Rocks; not dug (like graves) in the earth, but into the *heart* of a Rock; hence Samuel was buried in his own house, *i. e.* garden, probably, at Ramah, 1 Sam. xxv. 1. Manasseh was buried in the garden of his house, 2 Kings xxi. 18. and verse 20. Amon was buried in the Sepulchre in the garden of Uzzah. Hence the Sepulchre of Lazarus, 1 John xi. 38. is explained—distinguished—as being a *cave*; a chamber somewhat sunk into the ground; and hence, we find, Joseph of Arimathea had prepared his Sepulchre in his garden, and had cut it into a Rock; chamber within chamber, according to custom.

N. B. It was, (and still is) customary, when a Sepulchre was not in a garden, to surround it with fragrant herbs, flowers, &c. hence the allusions to favourable situations for Sepulchres, “the clods of the valley shall be sweet unto him,” &c. *Vide* No. xcv.

On the whole, if the reader will bear in mind these distinct kinds of Sepulchres: he will find many places in Scripture become more intelligible by means of such discrimination, since what is descriptive of one kind, is inapplicable to another kind. It may be thought also that we should find in Scripture a distinct name for each kind: but these remarks close for the present; submitting themselves as mere hints to attentive reflection.

No. CCXI. GATES OF HELL. (WITH A PLATE.)

THIS Plate exhibits three distinct figures: that in the middle is copied from Mr. MAUNDRELL; and is the same composition of chambers which we have reasoned on, and referred to, in the former Number. He thus describes them:

“Going down seven or eight steps, you come to the mouth of the Sepulchre; where crawling in you arrive in the chamber (1) which is nine feet two inches broad, and eleven feet long. Turning to the right hand, and going through a narrow passage, you come to the room (2) which is eight feet broad, and ten long: in this chamber are seven cells for corpses, *viz.* two over against the entrance, four on the left hand, and one unfinished on the right. These cells were hewn directly into the firm rock. We measured several of them, and found them eight feet and a half in length, and three feet three inches square. I would not infer from hence, that the corpses deposited here were of such a gigantic size, as to fill up such large coffins: though at the same time, why should any men be so prodigal of their labour, as to cut these caverns into so hard a rock as this was, much farther than necessity required?

“On the other side of the chamber (1) was a narrow passage seven feet long, leading into the room (3) whose dimensions were nine feet in breadth, and twelve in length. It had eleven cells of somewhat a less size than the former, lying at equal distances all round about it.

“Passing out of the room (1) foreright, you have two narrow entrances, each seven-

feet long, into the room (4). This apartment was nine feet square: it had no cells in it like the others: Nor any thing else remarkable, but only a bench, cut all along its side on the left hand. From the description of this Sepulchre, it is easy to conceive the disposition of the other; which is represented in the figure (5, 6). The height of the rooms in both, was about six feet; and the towers were built each over the innermost room of the Sepulchre, to which it belonged.

“At about the distance of a furlong from this place, we discerned another tower, resembling this last described. It was erected likewise over a Sepulchre, of which you have the delineation in the figure (7) and (8). There was this singularity observable in this last Sepulchre; that its cells were cut into the rock eighteen feet in length, possibly to the intent, that two or three corpses might be deposited in each of them, at the feet of one another.” MAUNDRELL'S *Travels from Aleppo*, pages 22, 23.

The upper figure is from NIEBUHR: it represents a Burial Place, which was seen by that traveller, in the desert near Mount Sinai; the area of it is divided into two parts, if not into more; and around it on the outside are other graves. The stones which cover the graves, or which serve as monuments, have hieroglyphic inscriptions on them.

Mr. NIEBUHR thinks, it must have been the Burial Place of a great city, in ancient times. It appears to me, by the hieroglyphic inscriptions, to be very ancient. Can it be as ancient as the residence of Israel, in this desert? May it be one of those burial places, which must have been constructed on occasion of some of the plagues sent among that people by Divine wrath, wherein many thousands fell? at least, it may give us a lively idea of what such *memoranda* of Divine indignation might have been; and how their names, their histories, &c. &c. might be transmitted to posterity by such erections.

If it be supposed that these burial places (or others that may exist) belonged to a city, or cities, they become an argument for a different appearance of the face of this country formerly: since now it could not maintain a city, or a town, that had any tolerable population in it. I incline to think this hint is entitled to attention: there seem to be several indications that Arabia was formerly more fruitful, better cultivated, better inhabited, than at present: and if it were so in times as ancient as Moses, then the condition of Israel in the wilderness becomes less inhospitable, less solitary, &c.

The lower figure on our Plate is selected from among many which represent the Tomb and its Doors. This shews very clearly the “Gates of Hades,” the unseen world: and is inscribed, ΘΕΟΙC KATAΘΟΝΙΟΙC ΤΥΚΩΝ ΚΑΙ ΗΜΕΡΑ. “To the Gods of the Manes:” on the part of “Glycon and Hemera.” Now the Manes were the Spirits of the departed dead, in their separate state; in the abode of spirits; there can be no doubt, therefore, that this figure denotes the entrance into that state; which Mercury is represented as having opened: and, having introduced the spirits of these dead persons, he now forbids, by his Caduceus (his rod of office on such occasions) any intrusion into the secrets of this silent mansion, and is about to close for ever all communication with its internal privacies.

Under the word HELL in the *Dictionary*, the reader has seen several instances of the figurative expression “Gates of Hades,” or of Hell, which this representation will fix on his mind. He will observe too, that it was the office of Mercury to introduce departed spirits into those regions; where, after he had left them, they were to be adjudged to their proper residence, whether of Elysium or of Tartarus, whether of happiness or of misery: we shall have occasion in our next Number farther to consider this deity under this character.

Observe now, the true idea of Hades:—not as we usually consider hell—*i. e.* as a place of punishment; but simply as a place of departed spirits, as well good as bad. *Hades is the Sepulchre*, says Hesychius; the Greeks say, *all men go to Hades*: both *just and unjust go to Hades*, saith Caius, a Roman presbyter. “Hades is my house,” says Job: Hezekiah speaks of his going to the Gates of Hades: and we say in English, “Death’s Door.” Since then the Hebrew speaks repeatedly of *Sheol*, *i. e.* *Hades*, as a place appointed for all living, since the LXX. render such Hebrew expressions by “the Gates of Hades,” or of death, and since our own language employs the same phraseology, we are led to a just understanding of that article of the Creed, “He (Christ) descended into Hell”—meaning Hades, the state of the dead, the unseen world: *i. e.* he did not merely swoon away, faint, appear to die, as some heretics affirmed, and in that state was buried; but he actually did die, and his body certainly was a lifeless corpse:—otherwise, he could not have enjoyed a true and proper resurrection.

I beg leave to *query*, farther, whether this may not be the import of the phrase “Gates of Hades,” Matth. xvi. 18? “Though I personally descend to the very Gates of Hades, and die like any other man, yet in this, eventually, I shall differ from all other men, death shall not prevail against me, for it is not possible that I should be holden of it:—but, as I descend into the earth, so I shall ascend up into heaven: this shall be the foundation of my followers’ hopes; and as I arise, so shall they arise:—the Gates of Hades shall not shut up—confine—prevail over—my person—my doctrine, or my people.”

N. B. I believe, in some of our counties, the Saxon word *to helle*, *i. e.* to conceal a thing, is still retained; and in this acceptation it comes very near to the original terms *Sheol* and *Hades*, *i. e.* the concealed state: that hid from the eyes of mortals.

No. CCXII. NERGAL.

AMONG the gods of the transplanted Heathen, 2 Kings xvii. 30. we find some the etymology of whose names would never lead us to conjecture by what image, or figure, they might be represented. The Rabbins, indeed, have occasionally, told us their nature, and sometimes their symbols; but Rabbinical authority is not always satisfactory. It is hardly to be supposed, that on many subjects the present Jewish literati have really any tradition now extant among them, and in many other instances, we hesitate in admitting the accuracy of what they report as traditionary information derived from their forefathers. Nevertheless, we may consider their description of NERGAL, as an instance, either of their correctness, or of their judgment. This god, they tell us, was worshipped under the figure of a Cock; and, to make a pair of the species, SUCCOTH BENOTH, say they, was worshipped as a hen and chicken. For this last conjecture I find no authority; but the first seems to me very plausible.

The word NER-GAL divides into two parts (we have seen Dagaun do the same, No. CXLV.) *Ner* signifies *light*; as a noun, a light, or luminary, that which sheds its chearing rays around, a lamp, or what holds or contains light, a chandelier, &c. and *Gal* signifies to *revolve*, to roll, a revolution, a circuit: the compound title therefore, implies the revolving—or returning—light.

If “the returning light” be truly descriptive of *Nergal*, there is nothing improbable in considering the Cock as allusive to it; since that bird’s vigilance is well known: and it could hardly fail of being observed in any age of the world, that he welcomes the very earliest tokens of the re-appearance of light, morning after morning.

But, I apprehend, that most of the *ancient* deities of the Heathen combined references to principles not restricted to one natural occurrence, merely, but, either they included several natural occurrences in one emblem, or, together with some natural occur-

rence, they commemorated some historical fact of past ages; or, they hinted at some latent principle, expected to produce effects beyond what hitherto it had produced, or was apparently producing: *i. e.* they usually looked backward on history, but sometimes they looked forward in expectation.

By way of illustrating these suggestions, I shall offer a hint at the different senses in which the word *light* may be taken, beside its reference to natural light.

1. Deliverance from any singular danger or distress. Esth. viii. 16.
2. Posterity; a son, or successor, 1 Kings xi. 33. 2 Chron. xxi. 7.
3. Resurrection; or something very like it, Job xxxiii. 20, 30. Psalm xcvii. 11.

(I) On turning to some of my early studies, I find that I had rendered a passage in reference to the absence of *Light*, where no such reference appears in our translation, Numb. xxi. 30.

The Lamp is extinguished from Heshbon to Dibon!
Devastation hath spread from Nophah to Medeba!

If this be correct, it expresses a most entire desolation! not a lamp burning throughout this whole extent of country: whereas formerly, here were many lamps; every house having one or more; and on rejoicing days, how many! Consider, that the females of the family wrought most of their woven-works by lamp-light; also, that much of domestic society was in the evening; consider also, Job xviii. 5. "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine: the light shall be dark in his tabernacle, and his candle shall be put out with him." In modern English,

No more for him the blazing hearth shall burn,
Nor busy housewife ply her evening care;
No children run to lisp their sire's return,
Nor climb his knees the envied kiss to share.

(II) Our Plate contains no allusion to the first of these principles, but it has a strong reference to the second, Posterity, and my object will be to shew, that the idea of fecundity was expressed in the adaptation of a Cock as an emblem, to signify the re-appearance of Light.

In the lower subject on our Plate, which is from a gem of the Florentine Gallery, Plate LXXVIII. No. 4. we have two cocks yoked to the car of Cupid; and other instances, sufficiently manifest that these associates, Cupid and a Cock, are no strangers to each other; see MONTFAUCON, Vol. i. Plate CXI. No. 13, which represents Cupid victorious over a Cock. "His combat against a Cock is easy to explain; he overcomes the Cock, as he does all other animals. *Imo et gallus plus cæteris avibus est amori addictus.*" Perhaps this is not all that was typified by this subject; neither perhaps is its full meaning to be understood without intimate consideration of this bird's manners.

In our gem we see two Cocks driven by one Cupid, and led or conducted by another; and not merely as if harnessed to a common car, but, as if they had been running in the race, and had been victorious; for the Cupid who drives them carries a palm branch, as the reward of victory, of victory obtained by these, his emblematical coursers.

(III) In the center subject on our Plate, we have the principle, *Light*, strongly connected with this bird, the Cock. As we saw in our lower subject the car of Cupid drawn by two Cocks, so we have in this subject, a car, with a Cock standing upon it in the attitude of crowing strongly, and flapping his wings; as is customary with this bird, on certain occasions. The star delineated on this car is the star of Venus, and distinguishes this equipage as the consecrated vehicle of that supreme goddess of love and beauty.

At a little distance from these objects sits Hymen, the god of marriage, and conjugality; his torch brightly blazing; at his feet, is a cock crowing, &c. in a manner and attitude very like the former; and with precisely the same allusions.

The import of this allegory, I conceive, indicates the influence of Venus and Hymen, the genial powers of vitality, on the renovation of life, in human posterity. As we have seen utter desolation, privation of children, misery, denoted by the extinction of lamps, or torches, so on the contrary, we are here led to imply the joy of connubial engagements, the "taper clear" of those connections, whereby "the various charities of father, son, and brother, first were known." Parental affection sees existence renewed in posterity, sees the lamp of life rekindled in those on whom it has bestowed a being, sees in the glowing torch of sacred conjugality the means of transmitting light from the parent to the offspring, sees second selves arise from this appointment of Providence; this acquisition the torch of Hymen favours, and this felicity the crowing Cock congratulates.

(IV) Our upper subject represents a Cock, holding in his bill two ears of corn; he is attended by Mercury, carrying his caduceus in one hand, and a bag of money in the other. This gem has puzzled the learned. MONTFAUCON, Vol. i. p. 128, says, "To see Mercury with a Cock is common enough; but to see him walking before a Cock much larger than himself, is what I have never noticed, except in this representation. It may denote that the greatest of the qualities of Mercury is vigilance. The Cock holding the corn in his bill, may, perhaps, mean that vigilance only can produce plenty of the productions necessary to the support of life!"

Without objecting to this sentiment, I conjecture, that the meaning of this composition is much more recondite. We have seen, No. cxlv. that corn was an emblem of fertility; and herein, it agrees well with the Cock as noticed already. But, we have also considered corn as referring to a *revivification*, after lying long in the earth; now, if referred personally to Dagon, or *Siton*, it might express his personal revivification, as from an old man to a young child, [See on Dagon; also the PLATES, MEDALS of *Corinth*. Nos. 15. 16. &c.] yet as corn, though it revives, is not identically the same grain that was sown, but appears under another—a renewed—form, and is the successor, not the same, however it may be taken as *alter et idem*;—so, it is likely, that when referred to others, not to Dagon, it may indicate less a continuance of personal identity, than a similarity—a succession—a renewal.

Mercury was the god of merchants, and traders, &c. but he was also god of the dead: his office was, to conduct souls to Hades, and to introduce them into the mansions of the lower world; this no man of learning will deny; and to this office his caduceus appropriately belongs. We have already noticed him under this character in our explanation of the Plate "Gates of Hades," No. ccxi. If we consider him as sustaining the same character in the present instance, then the language of this gem bears this translation: "Mercury, it is true, conducts the dead to Hades; but, as corn revives, so shall the dead revive; and as the Cock is an emblem of returning light and renewed life, so by holding above—over—the conducting god, the corn, which signifies expectation of revival, he triumphs, as it were, over Mercury: and boldly exalts himself as his superior." Is not his attitude in perfect agreement with this conjecture?

This view of the subject leads to several remarks, which we shall not now pursue; but only hint at present, at a persuasion among the ancients, of a state beyond the power of Mercury. This emblem, thus considered, consists of two parts, 1, a cock. 2, corn in the ear. MONTFAUCON has told us above, "the cock is common enough with Mercury;" Did this denote a hope of reviviscence? of another and better state?

Socrates before his death desired his friend Crito to sacrifice a Cock on his behalf to Esculapius; did he hereby express his hope of future existence, of revivification, or rather of existence in a separate state, notwithstanding death? If such were the meaning (though possibly *latent*) of his sacrifice, it was in perfect coincidence with his expectation of conversing with the illustrious dead; with the heroes, the bards, the philosophers, of ancient renown: as he suggested before his reception of the fatal beverage.

* Moreover, if the emblem of corn was an admitted, and received, allusion to a future state, in Scripture antiquity, then we shall do well to consider its usage in Scripture, to illustrate which is the object of our humble endeavours.

The close of life at mature age is compared to a shock of corn fully ripe: Job v. 26. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, [to the garner] in his season." *Vide* Gen. xxv. 8, 29. Job xlii. 17.

Our Lord compares himself to a corn of wheat falling into the ground, but afterwards producing much fruit, John xii. 24. The prophet Hosea, xiv. 7. speaks of "growing as the vine, and *reviving as the corn*:" and we have seen already that the return of vegetation, in the spring of the year, has been adopted very generally, as an expressive symbol of a resurrection. *Vide* No. CLXXVII.

The apostle Paul uses this very simile, in reference to a renewed life, 1 Cor. xv. 37. "The sower sows a bare—naked—grain of corn, of whatever kind it be, as wheat, or, &c. but after a proper time, it rises to light, clothed with verdure; clothed also with a husk, and other appurtenances, according to the nature which God has appointed to that species of seed:—analogous to this is the resurrection of the body," &c. My inference is, that if this comparison were in use among the ancients (and this gem declares its antiquity) it could hardly be unknown to the Corinthians, in their learned and polite city, "the Eye of Greece:" neither could it well be confined to the philosophers there, but must have been known by those to whom the apostle wrote, generally: if so, then not only was the sacred writer justified in selecting it by way of illustration, but he had more reason for calling them "fools" who did not properly reflect on what was acknowledged and admitted among themselves than modern inconsiderates have supposed; and whatever of harshness may be fancied in this appellation, it was nothing beyond what they might both deserve and expect. [This *naked* grain deserves our attention: is this the *point* of the simile?]

The apostle *might*, no doubt, have instanced the power of God in the progress of human vivification; and might have inferred, that the same power which could confer life, originally, could certainly restore it to those particles which once had possessed it.—It is *possible* he has done this covertly, having chosen to mention *vegetable* seed, *that* being most obvious to common notice; yet not intending to terminate his reference in any quality of vegetation. I find the same manner of expression in *Menu*, who discoursing of children, says, "Whatever be the quality of the seed scattered in a field prepared in due season, a plant of the same quality springs in that field, with peculiar visible properties. That one plant should be sown, and another produced, cannot happen; whatever seed may be sown, even that produces its proper stem. Never must it be sown in another man's field." By this metaphor he forbids adultery, as he immediately states at large.

There is a very sudden turn of metaphor used by the apostle Paul, Rom. vi. 3. "Know ye not that so many of us as were *baptized* into Jesus Christ were *baptized into his death*? therefore we are BURIED *with him by baptism into death* . . . that we should walk in newness of life. For if we have been PLANTED *together* [*i. e.* with him] *in the likeness of his death*, we shall be also planted in the likeness of his resurrection." Now what has *baptism* to do with *planting*? Wherein consists their similarity, so as to justify the resemblance here implied?

On looking back to No. CXLV. we find the apostle Peter speaking of baptism, figuratively, as "saving us;" and alluding to Noah, who long lay buried in the ark, as corn long lies buried in the earth. Now, as after having died to his former course of life in being baptized, a convert was considered as rising to a renewed life, so after having been separated from his former connections, his seed-bed as it were, after having died in being planted, he was considered as rising to renewed life, also. The ideas therefore conveyed by the apostle in these verses are precisely the same; though the metaphors be different. Moreover, if it were anciently common to speak of a person, after baptism, as rising to renewed life, and to consider corn also as sprouting to a renewed life, then we see how easily Hymeneus and Philetus, 2 Tim. i. 18. "concerning the truth might err, saying, that the resurrection was past already," *i. e.* in baptism, [*quasi in planting, i. e.* in being transferred to Christianity] in which error they did little more than annex their old heathen notions to the Christian institution. The transition was extremely easy; but, unless checked in time, the error might have become very dangerous. I think this more likely to have been the fact respecting these erroneous teachers, than any allusion to vice, as death, and to a return to virtue, as life: which Warburton proposes, *Div. Leg.* Vol. i. p. 435. and the notion seems to have been adopted by Menander, who taught, says Irenæus, lib. i. cap. 21. that his disciples obtained resurrection by his baptism; and so became immortal. How easily figurative language suffers, under the misconstructions of gross conception!

In discoursing on No. 9, Plate iv. of the Cherubim, we referred the figure with a cock's head, to the deity *Nergal*: this being an Egyptain representation, may probably differ from that sentiment which our conjecture suggested as the immediate import of *Nergal*; but, if it be *supposable*, that it contained the same idea, then it affords one more proof of the coincidence of Egyptian hieroglyphics with the symbolical emblems of Eastern Asia. It may be fanciful to say, that the serpent which the other figure holds in his hand is the *cobra di capella*, or hooded snake, which in India is the universally received emblem of death: but if this could be admitted, then this subject represents, the deity which presides over dissolution, holding in his hand the serpent, the symbol of his office, and standing beside an altar; on the other side of which stands the deity which presides over returning light, *i. e.* renewed life; denoted by the cock's head, which he wears as his insignia, instead of a human head.

The reader will observe how closely this agrees with our conceptions of the emblematic cock in reference to *Nergal*: but we repeat our *if*,—if it can be admitted;—admitted either in reference 1. to Dagon, or Siton, *i. e.* Noah: or, 2. to posterity, as a reviviscence of the parent in his offspring: or 3. as a glimmering ray of that grand truth, a life beyond the present; a state where Mercury, the god conductor to Hades, has neither authority, occupation, nor influence.

In pursuit of this cock-deity, *Nergal*, we have wandered over an extent of subject, which at least, has furnished a variety of views: whether they have repaid the labour of the excursion must be left to the reader;—it is time to think of returning homewards, and of relinquishing the chase: but I cannot close, without remarking the privilege of that Dispensation, which has not abandoned us to wander in the maze of uncertainty, or left us "to grope after truth, if perhaps, we may find it:" we are not called to erect our altars "to an unknown God;" but we behold "life and immortality so clearly brought to light" in the Gospel, that we are almost ready to wonder how it ever could have been overlooked at any period of time; and are somewhat startled to see it rather inferred, and indicated, rather symbolized, and suggested, than boldly pronounced and firmly expected. May we be enabled to improve the
advantages

advantages with which we have been favoured, and to demonstrate that our full conviction on the subject, impels us to nobler activity than could be excited by those dark allusions which have now occupied our investigation!

No. CCXIII. SUCCOTH-BENOTH.

COMPANION to the deity *Nergal* is SUCCOTH-BENOTH, a deity selected by the men of Babylon, as their favourite object of worship, 2 Kings xvii. 30. The present Number may be considered as partially connected with the foregoing. We have already hinted that the Rabbins describe Succoth-Benoth, as typified by a hen and chicken; but we beg leave to pursue a different train of thinking, and the Rabbins for once shall favour us with forgiveness.

We had no historical fact to quote on our Plate, in reference to *Nergal*, but this Plate will make us amends: we shall take the subjects as they are numbered:

No. 1. A Medal of the Emperor Gordian, struck at Hierapolis, in Syria, to commemorate that emperor's restoration to health, as I suppose: on one side is his profile; on the other is Cybele, feeding, by way of reward, the serpent of Hygeia, health, or of Esculapius, the god of health: behind Cybele is the god Telesphorus, clad in careful wrappings, implying that convalescents should clothe themselves with every attention, when they venture abroad again after sickness.

This medal is considered as almost singular; and its inscription around the emperor's head is altogether singular; AΔIP BHNOG; ADIR BENOS. Like the names of other deities, this divides into two parts, *Adir* and *Benos*. The word *Adir* has come under investigation already when considering the image of Dagon, No. cxlv. and we have seen cause to suggest as a conjecture, not without support, that instead of translating this word "magnificent" as hitherto has been usual, it should be taken impersonally, in the sense of "dwelling—residence—inhabited" [or, personally, dweller—resident—inhabitant]—that is to say, for a time, not for ever: but as we speak of birds resting on trees, &c. for a short period only. This is precisely the idea of the Hebrew word *Succoth*, usually rendered *booths*, *i. e.* temporary residences, dwellings of a slight nature, intended only for a time, to serve a particular purpose, &c. [See No. xxxix. 2.] We have described this kind of erection as being extremely slight. Also, in considering the various descriptions of ships among the ancients, [next No.] we find *Adir* employed to denote a vessel for receiving and conveying goods, merchandise, &c. in accurate coincidence with the signification assigned it, *viz.* that of containing for a time, *i. e.* during the passage from one country to another, what is on board it—*q.* "a vehicle of temporary reception," or, a conveyance in which passengers, &c. embark,—dwell for a time. Since then this sense of *Adir* agrees perfectly with the title *Succoth*, and since the import of *Succoth* is well known and undeniable; this medal affords a strong argument in favour of our former opinion, and our present suggestions: and we conclude frankly, that the word *Adir*, in this inscription, implies a temporary dwelling, residence, lodging, &c.

The word *Benos* also puzzled VAILLANT, who reports this medal; and who proposes to read *Belos* in reference to the god Bel: *q.* "the magnificent Belus." But we know perfectly well, that—OTH is a Hebrew feminine termination; and that—OS is a Greek termination: so that, the name of a deity, &c. which the Greeks would write *Benos*, the Hebrews would write *BenOTH*: and since the word *Adir* is Chaldee, or Syriac, though in Greek letters, the word *Benos* is unquestionably Chaldee, or Syriac, also, and the *Benoth* of the Hebrews; which is very natural, in a Syriac medal.

This leads to a remark or two: 1. the late period, comparatively, at which this

medal was struck, shews the long continuance of the worship of *Succoth-Benoth*, or *Adir-Benos*: 2. being struck at Hierapolis in Syria, it agrees perfectly with the Scripture history, that in Syria and Samaria, the worship of this deity was established, and was prevalent. [It is not wholly extinct at this day, in some of the more remote or concealed branches of Mount Lebanon; and among some of the rude tribes of the country. See Dr. E. D. CLARKE'S Travels in the Holy Land, Vol. ii. pp. 404. 457.]

We must not dismiss this medal without remarking, that the *Benos* of the Syrians was the *Venus* of the Greeks and Latins; and the *Banu*, or *Benu*, of Eastern Asia: so that if the Indian *Banu* be the original, then the name may be traced, with scarcely any variation—*Banu* or *Benu*, *Benoth*, *Benos*, *Venus*: and, together with the name, the worship may be traced also, *i. e.* originally, perhaps, that of a person, but afterwards a personification of the prolific powers. The full translation of *Adir-Benos*, or *SUCCOTH-BENOTH*, would be “the Venus of the temporary residence.”

Mons. SAURIN has taken a good deal of pains, to prove that the worship of Cybele was established in Syria, and that devotees were consecrated to her service; this is a notorious fact, in respect to Venus: and Nos. 2 and 3, propose to shew that Cybele was not altogether alien from that goddess. No. 2. exhibits a head of Cybele, crowned with towers, &c. on one side; on the other the temple of Venus, in Cyprus; to this may be added the evidence of No. 3. which represents the same temple, and is inscribed KOINON KYIPION; being struck in Cyprus: nor are these instances of such association rare or extraordinary. The connection, therefore, between these goddesses, strengthens our argument; for Cybele was unquestionably the Syrian goddess, or at least, one of those varieties into which the original (commemorative) idolatry branched out; and which under the form, &c. of Cybele, was popular throughout Syria, from the earliest ages.

But what is the allusion of this title Succoth-Benoth? The Rabbins always translate it, “tents of the young women:” Mr. PARKHURST renders it, “literally, *the tabernacles of the daughters, or young women*:” adding “if *Benoth* be taken as the name of a female idol, from *beneh* to build up, procreate children, then the words will express *The tabernacles sacred to the productive powers feminine*.” As to ourselves, having formerly considered *Adir* as referring to a temporary habitation—dwelling, in reference to the ark, on occasion of the deluge, we must not overlook that application, now. Especially, as we see how perfectly this word embraces the meaning of Succoth in several instances produced, or referred to above.

In order to render our ideas more sensible to the reader, we assume for the present, that the dove, used as *insignia*, or as a token, referred primarily to the dove at the deluge; also that the double faced Janus referred primarily to Noah: who looked backward on one world, ended, and forward on another, beginning.—We assume this now, for we cannot stay to prove it; but, if so, then the head of Venus No. 4, with a dove for its reverse, and the head of Janus No. 5, with a dove for its reverse, had originally the same reference; a reference expressed also in the figure of Derketos, (who, we saw, was the Syrian goddess,) in other words, Venus rising from the sea, Venus ANAΔΥΩΜΕΝΗ; Derketos issuing from a fish; 1. Noah, as the great progenitor of mankind, restored to light and life; 2. the prolific powers again in exercise, to 3. the revival of human posterity, &c. after a temporary residence in that floating womb of mankind, the ark of preservation.

No. 8. is inserted, to shew in what manner the figure of a woman was combined with the form of a fish, and to refresh the reader's memory in respect to the composition and shape of Atergatis, Derketos, the Syrian goddess, &c. This is a medal of Marseilles: which city was a colony of Phœnicians, from Syria; we see by this medal

that the Marseillians, like the men of Babylon, whose deity we are explaining, carried their country worship and gods with them, to their distant settlement.

No. 9. is clearly, Venus rising from the sea, attended by Tritons, who regard her with mingled veneration and triumph; but this is not the original Venus: it is the story poetically treated, varied by the looser imagination of the Greeks, from the ancient emblem; retaining the idea, but changing the figure, &c. as we have seen them do in Dagon, and as they were accustomed to do by all their deities: whence the Egyptians, &c. thought them impious: and indeed, by such liberties their images became altogether *desecrated*. To this incident of Venus rising from the sea, ought to be referred, all that the poets have written on the birth of the goddess of beauty from the briny wave, from the froth, or foam, of the sea, &c. &c. of which enough may easily be met with among classic writers, Greek or Latin.

We have referred to the original of *Succoth-Benoth*, the temporary residence of Venus: but we ought to do the Rabbins justice, in admitting their reference of this title to the "tents of the young women," as they render it: for, that Venus had young women devoted to her service, is notorious; and the medal No. 7. shews two tents, over which, as I conceive, the girdle of Venus is flowing. Whoever has read Homer, remembers the *cestus*, or girdle, which Juno borrowed from Venus, when desirous of improving to the utmost her personal beauty, with design of seducing Jupiter. The same blandishments, no doubt, were studied by females not of Olympian pretensions and dignity: and if GOOD TEMPER be what the Father of Poetry alluded to by his girdle, I believe, we may safely recommend it, as the very prime of beautifiers: and as well worth studying and wearing by every one of the sex.

No. 6. shews a single tent only; that it is not a private tent, but sacred, is indicated by the word NEOKORON, inscribed around it. *Vide* No. CXXVII. An ear of corn, on one side, and a head of poppy, on the other, accompany this tent. On account of the numerous seeds of these plants, contained in their heads, they have been adopted as emblems of fertility; but I cannot help thinking, that, the poppy being narcotic, may signify peace, while the ear of corn may signify plenty: peace and plenty, then, may promote the design of this tent, and of those powers to which it is consecrated; in the full force, though figuratively represented, and varied, of that famous line,

Sine Cerere et Baccho friget Venus.

Though the tents of Nos. 6 and 7 differ in shape, yet the same kind of fringe which decorates those of No. 7 at bottom, seems to be pendent around the upper frame-work of No. 6.

Having thus endeavoured to explain the subjects on our Plate, it is proper to attempt their application to illustrate certain passages of Scripture to which they seem adapted.

I beg leave to state a difficulty; (which perhaps the reader has felt before now;) in the words of Dr. DODDRIDGE's note on Acts vii. 43.

"*Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, to worship them,*" &c. "The learned *De Dieu* has a most curious and amusing, but to me a very unsatisfactory note on this verse. He saw, and I wonder so many great commentators should not have seen, the *absurdity* of imagining, that *Moses* would have suffered idolatrous processions in the wilderness. Therefore he maintains, that *Amos* here refers to a *mental idolatry*, by which, considering the tabernacle as a model of the visible heavens (a fancy, to be sure, as old as *Philo* and *Josephus*,) they referred it, and the worship there paid, to *Moloch*, so as to make it in their hearts, in effect, *his shrine*; and there also to pay homage to *Saturn*, whom he would prove to be the same with *Chian* or *Remphan*, who (as this critic thinks,) might be called *their Star*, because some later Rabbies, out of their great regard to the Sabbath, which was among the

heathen *Saturn's Day*, have said many extravagant and ridiculous things in honour of that planet. *Lud. Capellus* hints at this interpretation too. But the words of *the Prophet*, and of *Stephen*, so plainly express *making of images*, and the pomp of their superstitious *processions*, (see *Young on Idolatry*, Vol. i. pag. 128—131.) that I think, *if external idolatry* is not referred to here, it will be difficult to prove it was *ever practised*. I conclude, therefore, considering what was urged in the beginning of *this Note*, that God here refers to *the idolatries*, to which *in succeeding ages* they were gradually given up (after having begun to revolt in the wilderness by the sin of the *Golden Calf*;) which certainly appears (as *Grotius* justly observes,) from its being assigned as *the cause of their captivity*; which it can hardly be conceived, *the sin of their fathers in the wilderness*, almost *seven or eight hundred* years before, could possibly be, though in conjunction with *their own wickedness in following ages* God might (as he threatened, *Exod.* xxxii. 34.) remember that. Compare *2 Kings* xvii. 16. xxi. 3. xxiii. 5." Such are the embarrassments of the learned!—

Now it is submitted to consideration, whether the nature and design of the tents on our Plate may not contribute toward elucidating this obscurity. But I must previously suggest, that the words of *Amos* v. 26, may bear the following rendering, (and no valid reason occurs why the quotation in the *Acts* may not be rendered to the same effect:) *But you set up the—Succoths—booths—tabernacles—temporary residences—of your king [Moloch]; and of that Chiun you set up your images: and the star of your divinities which ye made—formed—fashioned—had to do with—instituted, to yourselves.*

If we suppose that these *Succoths* of the Israelites were of like nature with the tents Nos. 6 and 7 on our Plate, were formed for like purposes, and like No. 6, might have been entitled to the honours of the *neokorate*, then we see how easily any tents, or tabernacles, might be converted into such receptacles, whether in the camp, or apart from it, or in retirements at a little distance up the country, and might be appropriated—consecrated to similar purposes, in a manner more or less private. Perhaps, as these tents are distinguished by a peculiar kind of ornament, or fringe, so might those of their professed votaries be; or if not,—yet they might equally be considered as sacred to the impure divinity, though appearing as ordinary tents, and under this explanation, the notorious publicity of these tabernacles, the taking up, carrying in procession, &c. may be dismissed from these passages. [This idea may perhaps receive a qualification, if on some future occasion we state the ancient manner of honouring the images of the deities.] However, we hinted No. cviii. that as stars are common on medals, &c. of small size, they might easily be concealed, and carried about the person; as we find practised by the soldiers of Judas Maccabeus, *2 Macc.* xii. 40. also ear-rings, or other ornaments, thus marked, might be worn as amulets, &c. and carried with superstitious intentions, as those of Jacob's family, *Gen.* xxxv. 4. in all probability were. Nothing was more common among the Heathen in all ages.

But a difficulty still remains, on what occasion had the Israelites thus transgressed, by setting up tents, &c. to impure deities? *First*, it is well known, that in the instance of the golden calf "the people did eat and drink, and rose up to play," *Exod.* xxxii. 6. *1 Cor.* x. 7. which expression *play* is understood by many commentators in a profligate sense. *Secondly*, by the advice of Balaam, *Numb.* xxv. 1. Balak, king of Moab, by means of the Midianite women, seduced the Israelites to commit whoredom with the daughters of Moab: with whom they had contracted acquaintance, by a long stay in our place; and these women "called the people away, i. e. from the camp to their own privacies, their own residences, where they did eat of the sacrifices, &c. were pampered, and bowed down, not merely to their seducers, but to their idols. In

short *Israel joined himself* by degrees to the obscene *Baal-peor*:" and the immorality arose to such a height, that one of the princes of Israel brought it publicly home to his own tent, and was severely punished for his open wickedness.

Now, whether on this occasion the Midianite women had tents set up, at home, dedicated to the voluptuous goddess; whether they so consecrated their customary dwelling-tents for a time, or, whether the Israelites themselves consecrated their own, or separate tents, I think it may easily be admitted, that they set up—instituted—residences for criminal purposes, where they committed fornication, and where they worshipped images, stars, &c. if they did not even carry them about their persons: which some might do, as gifts of their paramours, or tokens of identification, and cognizance by participants in the same practices; for, no doubt, there were various degrees of guilt among the individuals of the Israelitish nation.

On the whole, it is clear, 1. that tents, or temporary residences, were erected to Venus: 2. that the Israelites sinned by fornication; 3. we know that Baal-Peor was an obscene deity; and therefore it should seem, that we risk little in referring these tabernacles, &c. not so much to public processions, and carryings about—as to a vice at first practised privately, afterwards spreading generally in the camp, and at length transacted so publicly as to require an equally general and public punishment.

The passage in Amos might be understood to this effect: "I hate your feast days, &c. because you do not keep my worship and service pure, but, together with sacred solemnities, you practise injustice, and iniquity; (just as your fathers in the desert, who offered sacrifices, &c. to me very pompously in public, but they did not serve me with integrity—simply, me only, but, together with their worship of me they inconsistently, and at length, notoriously, worshipped also impure deities: the same temper and spirit is in you, and therefore I will punish you, by banishment from your country, &c. The quotation in the Acts coincides with this in sense.

Succoth-Benoth seem to have spread very extensively; for we find in Africa, in the kingdom of Tunis, a town now called *Keff*, but anciently *Sicca Veneria*, which, both Selden, *de Diis Syris*, Synt. ii. cap. 7. and Vossius, *Theol. Gent.* lib. ii. cap. 22. derive from the Assyrian Succoth-Benoth. Valerius Maximus also, lib. ii. cap. 6. says, *Sicca* is a temple of Venus, in which the women met; *atque vide procedentes ad questum, dotes corporis injuria contrahebant, honesta nimirum tam inhonesto vinculo conjugia juncturae.* Vide SUCCOTH-BENOTH in the *Dictionary*.

The reader will remark, that the difference between the Nergal of the Cuthites, and the Succoth-Benoth of the men of Babylon, was rather in sound than in sense, rather in the emblem adopted, than in the idea conveyed. If Nergal alluded to the reviviscence of parents in their posterity, and Succoth-Benoth alluded to the feminine productive powers, the difference is no greater than that between cause and effect, between the masculine and the feminine emblem, between Cybele and Venus, tabernacles and tents. The worship of these deities then might well subsist together: though how they could be associated with the worship of Jehovah, may remain a wonder: but a wonder not greater than that of those numerous *Sicca Veneria*, which are unhappily too popular in countries professedly Christian, the effects of which are not less fatal to persons, and to morals, public and private, than those formerly produced among the Israelites, by the insidious advice of the infamous Balaam!

No. CCXIV. IDEAS OF ANCIENT SHIPPING. (WITH A PLATE.)

AMONG the perplexities which occur in reading the Sacred Scripture, none are so desperate as those which arise from the use of technical words and phrases; terms pe-

culiar to certain professions, or employed, by them, in their own restricted, and appropriate sense. Few persons of one business understand the directions, or the descriptive appellations, of another; few are the land-men who understand properly the terms used by sea-men, even in our own nautical island: should a voyage writer insert *verbatim* the orders given by the captain, or officers, on-board the ship wherein he sailed, what proportion of his readers, who were not maritime men, would comprehend their meaning?

These remarks must apologize for errors committed by men of learning in translation; and they ought to have restrained those sneers, which unreflecting persons have thrown out, against certain descriptions of nautical affairs, in our version of the sacred writings, which appear sufficiently awkward.

Among the most prominent of these instances is the history of St. Paul's voyage, Acts xxvii. This has been thought so utterly irreconcilable with the nature of things, that some, in exposing the ignorance of the writer in sea affairs, have exposed themselves to the imputation of, at least, equal ignorance in learning; and of more than equal inconsiderateness, if not perverseness of mind.

Our first endeavour, in order to understand the nature of the terms used by a writer, should be, to know what subjects he means to describe: we shall select those which have been thought difficult in this passage of Holy Writ, in their order.

The sacred historian says, verse 29, "fearing lest they should have fallen upon rocks, they cast *four anchors* out of the stern." Four anchors! when our largest men-of-war would be content with two; and, certainly, would not cast four anchors, and all four from the stern! But, if we enquire into the form and construction of these anchors, and if it should appear, that they were not like our own, the subject will assume a different aspect: and such is the matter of fact. Instead of translating ἀγκύρας τεσσαρας, "four anchors," it should have been rendered "the *four-fluked anchor*:" the anchor which had four points—flukes—for holding the ground: we have such represented in books of antiquities, and we know that such were used anciently: moreover, such are used in the East, to this day. We appeal to Mr. BRUCE, who, in his print of an "Egyptian Canja under sail," gives it a four-fluked anchor. There are also other instances. We have copied from NORDEN (Plate 31,) No. 1. A, which represents a four-fluked anchor at rest in the ground: and No. 1. B. which shews another of the same kind, very distinctly, as suspended from the ship, together with its mode of suspension: and I would not be certain, that the very act of *letting fall* the anchor, by the passage of the rope through the orifice in this board, is not expressed by the word here used, ριψαντες, which signifies to cast down, to throw overboard, verse 19. Luke xvii. 2. The same kind of anchor occurs repeatedly in NORDEN, and it evidently appears to be a common (Egyptian) form. Understand St. Luke, therefore, as saying, "We threw out the best anchor we had; that most likely to hold the ground, and to keep us from driving; even the four-fluked anchor, that it might hold us back from striking against the rocks." [Query, The *grapnel*—or *grapling* anchor, of our seamen?]

If the sailors then *let go* but one anchor, from the stern, they might fairly enough, as verse 30 informs us, pretend to carry out other anchors (whether four-fluked, or not) from the prow of the ship: *i. e.* affecting to moor the vessel head and stern.

The next difficulty is well stated in Dr. DODDRIDGE's note on this passage:

"When they had weighed the anchors, they committed the ship to the sea. Some rather chuse to render this, that *having cut* [away] *the anchors, they left them in the sea*: and the *original* indeed is dubious, and will admit of either sense; περιελοντες τας αγκυρας, ειων εις την θαλασσαν. See *De Dieu*, in loc. *Loosing the rudder-bands*; ανεντες τας ζευκτηριας ων πηδαλιων. Dr. Benson observes, agreeably to the judgment of Grotius,

that their ships in those days had commonly *two rudders*, one on each side, which were fastened to the ship by *bands* or chains; and on *loosing these bands*, the rudder sunk deeper into the sea, and by their weight rendered the ship less subject to be overset by the winds. (*Hist.* Vol. ii. pag. 256.) But it seems rather, that the *rudders* had been *fastened* before, when they had let the vessel *drive*; and were now *loosened*, when they had need of them to *steer* her into the creek: and after they had just been throwing out their *corn* to *lighten the ship*, it is not easy to suppose, they should immediately contrive a method to increase the weight of it.—That they had frequently *two rudders* to their ships, *Bochart* and *Elsner* have confirmed by several authorities. See *Bochart. Hieroz.* Part ii. lib. 4. cap. 1. pag. 453. and *Elsn. Observ.* Vol. i. pag. 488, 489.”

Now, to understand this properly, we must enquire, what were these rudder-bands?—No. 2. in our Plate shews a very ancient mode of confining the rudders (one on each side of the ship). The rudder is put through a passage in a kind of solid block; and is secured from falling away, by a very long bent handle, by which also it is turned about. No. 3. shews a rudder-band, A, of a different construction; its use, I conceive, was, to keep the rudder steady; because the action of the rudder against the side of the vessel, was, I presume, not unlike that of the lee-boards in some of our hoys; and indeed, it is evident, that without some such confinement a current of water rushing from under the ship, against the broad part of the rudder, would carry it away, in spite of the strongest arm that might endeavour to retain it: but the loosening of the bands, had no natural influence on increasing the weight of the rudder, it merely left them at liberty to play more freely, to be moved in any direction, &c. without restriction.

It is clear, that these bands were a confinement to the rudder; and prevented that entire play, and freedom, of the instrument, which was occasionally necessary: these then were knocked off, says St. Luke, which was some trouble, and very unusual management. And the current setting against the side of the ship, it could not force away the rudder; but the steersman had greater scope for the exertions of his arms, &c. as his duty and as occurrences required, after these bands were taken away, than he could possibly have while they remained in their places.

The rudders of No. 2. and 3. are of considerable size, and are confined: the rudder of No. 4. has no band; but, is used, by being rested against the works of the vessel: this is smaller than the former, and, it is evident, that the steersman may direct it in a much greater variety of motions than if it were banded. Farther,

St. Luke tells us, the ship in which they sailed from Malta, had the “*sign* of Castor and Pollux.” I have not been so fortunate as to find a ship with *that* sign on it, but No. 5. has a head of a tutelar divinity, Serapis, which may well serve as an instance of what the sacred writer meant by the word “*sign*,” a protecting image of the deity, to which the vessel was in some sort consecrated; as now in Catholic countries, most, or all, of their vessels are named after some saint, St. Xavier, St. Andero, St. Dominique, &c. Nay farther, in (I think) the Caracca company of Spain, *Nostra Signora* not only has the honour of naming all the vessels, but she has a regular share in their profits; and for the protection she is understood to afford them in their voyages, she is paid by a proportion of the commodities which these voyages return.

It may be thought that the tutelary deity was placed at the head of the ship: and this has been a subject of dispute among antiquaries: but it appears to be certain, that the figure which gave name to the ship was at the head; and the tutelary deity was placed on the poop. [Understand therefore, St. Luke does not note the *name* of the ship, but its *sign*.]

So Seneca, Epist. 77, gives the name *tutela* to the poop, where the tutelary deities were placed—*tutela navis ebore cœlata* “the whole *tutela* of the ship was of ivory:” compare Ezek. xxvii. 6. perhaps however, he only means the immediate station of the tutelary god. Virgil says, Eneid x. that the head of Eneas’s ship represented lions,

rostre Phrygios subvecta leones—

this distinguished the ship: but the tutelary deity was *Apollo*, and his image was on the poop:

aurato fulgebat Apolline puppis.

To this agrees Ovid. Epist. Parid.

Accipit & pietos puppis adunca Deos.

Vide also, 1 Trist. Eleg. 9. also Persius, Sat. vi.

Ingentes de puppe Dii.

And Silius Italicus, lib. xiv.

Numen erat celsæ puppis vicina Dions.

To the same purpose POTTER speaks, who offers some additional quotations; adding, “In like manner the Ship wherein Europa was conveyed from Phenecia to Crete, had a Bull for its *flag* [rather, its head, or carved ornament, *παρασημον*] and Jupiter for its *tutelary deity*; which gave occasion to the fable of Europa’s being ravished [carried off by sea] by that god in the shape of a Bull! We learn from Euripides (*Iphigenia*) that *Theseus’s* whole fleet, consisting of sixty sail, was under the care of Minerva, the protectress of Athens: *Achilles’s* navy was committed to the Nereids, or sea-nymphs; and the Bœotian ships had for their tutelary god *Cadmus*, represented with a dragon in his hand. . . . Merchants committed their ships to the care of *Mercury*, Soldiers to *Mars*, and Lovers to *Venus* and *Cupid*: so Paris tells his mistress in Ovid:

*Qua tamen ipse vehor, comitata Cupidini parvo
Sponsor conjugii stat Dea picta sua.*

From the frequent mention of ships called *Pegasi*, *Scyllæ*, *Bulls*, *Rams*, *Tigers*, &c. the Poets took the liberty to represent these as living creatures, that transported their riders from one country to another.” POTTER, *Antiq. Gr.* p. 129.

We have seen in the foregoing extract that the ship called, “the Bull,” might be that in which Jupiter took away Europa; whence it might be said, a bull carried off that damsel. On the same principle, when we read that Helle and Phrixus crossed the strait between Europe and Asia on the ram which had the golden fleece; we should rather say, on a ship, called “the Ram,” from which the unfortunate Helle was drowned: and in her memory the passage was named Hellespont. Recollect also the Argo, of the Argonauts, &c. We have some few ancient names of ships remaining: The ship named *Isis*, occurs in a monumental inscription given by Fabretti; also *Diana*, *Neptune*, *Mars*. Strabo says, that the fishermen of Cadiz used barks which they called *HORSES*, because THEY HAD THE FIGURE OF A HORSE AT THE PROW: and Virgil says, En. v. 209.

Hunc echit immanis TRITON.

This Triton was carved on the prow: whence it gave name to the vessel. The same custom, as is well known, is in use among ourselves, for generally the head of the vessel represents a subject analogous to the name borne by the vessel, as the *Britannia*, the *Hibernia*, the *Queen Charlotte*, &c. &c.

These distinctions are thus largely stated to the reader, not so much for the sake of explaining the nature of the words (*παρὰσημα Διοσκούροις*) “whose *sign* was the Dios-curi;” as for the advantage of following parts of our subject: for, I believe, we shall be pretty right, if we take this *parasemon*, or *sign*, to have been [an image, or] a flag of some kind—painted—whence called in Latin *Pictura*: representing the deities Castor and Pollux, or at least the stars which denoted them. That seamen made vows to Castor and Pollux, *vide Gruter*, 1016, and *Caryophylæ*, who brings various proofs of this devotion from Euripides, Horace, the Anthologia, &c.

It has been suggested by a respected friend to this Work, that the idea of a name taken from the head of a ship, is the true key to explain the history of Jonah;—the public will permit me to insert his remarks.

“I wish it were in my power to communicate the least information on a subject so difficult as that of Jonah. . . I freely confess, I have never before met with a hint on Jonah like to what you have advanced. . . .

“I will freely mention the objections which have occurred, and what I have thought might be said in answer. 1st objection arises from the epithet given the *Dag*—*great Dag*: if we think the *Dag* to be a ship, it appears most probable, that it would be a *small Dag*, or boat. Had he been cast forth into the ocean, exposed in a boat, in what sense could God be said to have *prepared* this *Dag*? This expression, at least, denotes some particular agency of Providence. If we suppose Jonah cast into the sea, is it probable that a *great* vessel should be driven without any men aboard; into which Jonah somehow got safe? I know not the exact size of vessels in the time of Jonah: this I know, that at the time of the Trojan war, the vessels of the Greeks were only open boats, without decks; and it is probable, that in the time of Jonah they were only coasters, and exposed to many dangers. Is it improbable, that in the tempest preceding, some ship had been upset, the crew lost, and that Jonah, after having been exposed in a small vessel, got safe aboard this? I see, however, no reason to think Jonah, was *alone* in the *Dag*: there is nothing said to establish such an opinion: it rests solely on the common sentiment, that the *Dag* was a fish. May we then suppose, that Jonah was cast into the sea, that he continued for some time to swim, and that a *great Dag*, or ship, picked him up? In this view it may be said, God prepared the *great Dag*:—he so ordered and disposed events, that while Jonah’s strength continued, this vessel should come to his relief; and that after three days and nights he got safe to land. This would be a miracle in relation to him.

“A 2nd objection is derived from our Lord’s allusion to this miracle; and it will be said, on this principle, our Lord’s allusion is not well founded. To this it may be answered, our Lord alludes to the fact *as recorded*; and does not enter into the *minutiae*, or explain the nature and circumstances, of it. So that, taken generally, our Lord’s allusion may be justified, though we cannot, I think, from the expressions he uses, decide the nature of the fact. Our Lord uses the words of the LXX, or, to speak more properly, our Lord uses the very words of Jonah, which Matthew translated when he wrote the Gospel; admitting he wrote it in Greek.

“A 3rd objection is founded on the common sense of the word *Dag*. I fully allow your explanation of *Dagon*, and *Derketos*, and think it not less just than ingenious. But, granting this, it does not appear evident to me, that the *Dag* of Jonah conveys the same idea. Is it proper in narrating a matter of fact, to depart from the usual sense of words, and to use the word *Dag*, which signifies a fish, instead of the proper word *Anioth*? [which signifies a ship]. This objection seems to me to have the greatest weight, and I know not how to remove it. Had the history of Jonah been represented by hieroglyphic figures, your explanation would have been proper. If it can

be proved that ships in periods so remote had names, this Gordian knot might perhaps be untied. Happily this can be done. We are sure this custom prevailed as early as the Argonautic expedition, which happened, according to Sir I. NEWTON, about twenty years after Solomon. What then, if we suppose the ship which was the means of Jonah's preservation had the name *Dag*? As names are arbitrary, they are frequently attributed from the slightest circumstance of resemblance, and very often from mere caprice. Surely it is as rational to think God made use of a ship, called the *Dag*, to preserve Jonah, as to suppose all the laws of nature were suspended, and a number of miracles performed to accomplish the same purpose.

"Homer, the father and prince of poets, as far as I can find, never mentions ships but by their generic name. He often, however, gives them the epithet *black*, doubtless from the pitch with which they were coated. He frequently calls them *red-faced*, which evidently proves them to be painted, or varnished, on the prow; and from this it is highly probable, that there was then some figure on each ship, which might give the vessel its appropriate name.

"Virgil is the first I have met with, who gives them names of *Tiger*, *Centaur*, *Triton*, *Pristis*, *Chimæra*, *Scylla*, (he is describing the ships that came to the aid of Æneas) and we have reason to think so accurate a writer as Virgil would not have given names in reference to such remote times, had he not been justified by the antiquity of the custom. It is evident the names were derived from the figures painted on the prow. The ship in which Ovid sailed was called *Cassis*, from having the sign of the shield. The *Pristis*, or *Pistrix* of Virgil, is appropriate to the case of Jonah. It signifies a fish of the *whale kind*, according to the lexicographers, and beyond all doubt the painted figure of this fish gave the name to the ship. If *Pistrix* denote a ship in Virgil, why may not *Dag* in Jonah? Ancient ships had not only names, but they had usually the image of some god, in whose protecting power the owner confided. The Phœnicians, according to Hesychius, called these *Pataiçai*. It is probable, that the sailors addressed their requests to these while Jonah slept."—So far our friend.

I proceed to offer the consideration, that ships of different sizes, rates, and forms, have in modern days different names: cutters, sloops, frigates, galleys, xebecs, &c. &c.—ships. Most likely the same occurred anciently: hence among the early Greeks we read of merchant vessels, these were "*deep ships*;" of round ships; of "*long ships*," these were fighting vessels, &c. &c. and the words to denote these different kinds of vessels are different also. Might not the Hebrews have similar distinctions? So *Ani*, *Anieh*, signifies *a ship*; this is admitted without dispute: but in Jonah i. 6. we read, "and the master, or chief, of the ship (רַב הַחֵבֶל *rab he chebel*) came unto him"—says our version, where *chebel* is taken for a ship. Perhaps, however, it is properly a part of the ship; say, the deck; "the master of the deck," in Eastern language "the *Rais*, came unto him"; for Jonah was already in a ship, an *Aniuth*: vide verse 3. and it is hardly to be supposed, that two such different words should express the same—ship.

CHEBEL is rendered "pilot," Ezek. xxvii. 29. but there it may bear the same meaning; "all those who handle the oar—the mariners—all the *Rais*, the masters of the deck, the commanding officers, shall come down from their ships"—from their *Aniuth*.

CHEBEL is rendered "a mast," Prov. xxiii. 34. "as he who lieth on the top of a mast," a strange place surely to lie in! especially in Eastern ships, where they never mount aloft—up the mast; but work the sails from the deck: as travellers tell us. Should the passage be thus understood?—"And thou shalt be like him who lieth down in the heart of the sea, (בֶּלֶב יָם *beleb iam*):—What can this mean? can a man be insensible when he is, literally, in the heart of the sea? can he then say, 'I feel no danger'?

Surely not: but) if this may mean deep, below, in the body, or internal part of a vessel, where a man may lie and sleep, void of any sense of danger, though he be some feet below the surface of the water, then the parallelism of the verse is exact. "Thou shalt be in danger, but shalt not be sensible of it; like him who lies down below in the hold [or the cockpit] of a ship, where he sees no hazard, whatever risk the vessel may run; or, like him, who lies down on the head of the deck, where he heedlessly slumbers, regardless of what is passing around him."

[The phrase *in the heart of the sea*, here used, deserves notice; because, Jonah says, he "went down *into the heart of the sea*," chap. ii. 3: and this is said ver. 1. to have been his prayer when he was in the belly of the Dag—preserver. This "heart of the sea," then, is the same as the *abdomen*, belly, internal part of the Dag; and denotes merely a certain depth below the surface of the water. *Vide* a following Fragment, "On the metaphorical Ship of Tyre."]

There are two words used to describe vessels, Isaiah xxxiii. 21. "therein shall go no galley [*Ani*, ship] with oars; nor gallant ship" [תִּי אֲדִיר TJI-ADIR] where TJI seems to be the name of a capacious vessel, a vessel of considerable tonnage: see also Numbers xxiv. 24. Ezekiel xxx. 9. Daniel xi. 30. *Query*, Does this mean a vessel containing a great quantity of goods, heavy laden? if so, *adir* retains its sense of *reception*; "a vessel of reception," of great burden, a transport, or, &c. for receiving goods, and passengers, during a voyage.

We have also, Jonah i. 5. the name [סִפִּינָה] *sephineh* for a ship: "Jonah had descended into the sides of the *sephineh*:" (*i. e.* a *covered* vessel, implying, at least, a deck, say some; from the root *saphan*, to cover: and,) in the Chaldee, this word signifies ships,—a navy; but rather, it should import the cabin, or room for passengers, in the sides of which little places for beds are made, as in the packet-boats in use among us. N. B. This must be taken with an *if*—if such a mode of fitting up were used in the East. *Vide* the extract from CHARDIN, in the NOTES, No. 8.

We have also proposed, No. LXXI, Whether the term "ships of Tarshish" might not describe a kind of ships, built after the manner of that country, rather than the country itself in which they were built: and the reader will please to peruse that Fragment, and adapt the general principles of it to the subject of our present enquiry.

Whether this conjecture be accepted, or not, we have, at least, two words, *aniuth*, and *tzi*, for two kinds of ships, in the Hebrew: that other kinds of ships might be denoted by other words, is beyond dispute: though it may be disputed, whether any of those other words has reached us. We add also, that *sephinneh*, a covered, or decked, vessel, *may* be a name for a third kind of ship; and *ships of Tarshish* may be a name for a fourth kind: and *possibly* "ships of Abek" may be a name for a fifth kind: but *vide* FRAGMENTS, No. CXXII. Here are, then, *several* kinds of ships.

No. 6. In considering the word *Ketos*, No. CXLV, we found that a great ship was called a *Ketos*; which we conjectured, might be, from the power of preserving on the water; but, on attentively considering this No. which is from an ancient picture found at *Herculaneum*, Vol. i. page 243, we cannot avoid reflecting, how differently the ancients treated the heads of their ships from what is customary among us: in fact, the heads of these vessels are level with the water, and give the vessel itself altogether the appearance of a marine animal; to which the elevated tail contributes not a little. It must be owned, this animal has the look of being cumbersome, and unwieldy; as it were, a whale floating on the surface; and, there is no doubt that from this form, as well as from the nature of the head, ships obtained their names. *Vide* Virgil, *Eneid* v. x. It strikes me, though I cannot prove it, that these vessels agree with the description of a *Ketos*, already alluded to; and, I think, they give a good idea of a class

of vessels, which may at once be considered as mere floaters, preservers on the water, and at the same time may be assimilated to the largest water animals known; as if they had been called "whales of the sea."

It is remarkable, that these ships have no masts, (whereas the vessel of No. 5. has a mast) is this absence of a mast one mark of a *Ketos*? which encreases its likeness to a fish; while the oars resemble fins, both in office and in situation. The principles of masting, and of adapting sails, were very different among the ancients from what prevail among us: they would have been astonished at our tall masts, and mast upon mast; whereas, they used only one mast, and sails of vast extent; triangular rather than square.

Of *ketaceous* fish we ought to observe, that "the number of their fins never exceeds three: viz. two pectoral fins, and one back fin: but in some species this last is wanting." Now, if a vessel be compared to a fish with only two pectoral fins, then the oars plied on the sides of the vessel, strongly resemble those two fins.

Though we call the front of a ship the *head*, yet we do not usually call the stern of a ship the *Tail*; but this was common among the Greeks: "the after part of the deck, or stern, was sometimes called *ἰσπὰ, the TAIL*," says POTTER. The reader will perceive how greatly this contributes, in conjunction with the head, and the belly, and the pectoral fins, to assimilate a vessel to a marine animal; which the very mention of the tail to a ship clearly implies.

Nor was it unusual among the ancients to compare a ship to an animal, *Vide* Scheffer, *Mil. Nav.* i. 6: whence we have in *Thucydides*, Π. 90. μετοπηδον ἐπλεον, "we voyage on the *forehead*"—where the scholiast says, "because the *forehead* of a ship is the *pro*w." Hence in *Horace*, Ep. iv. 7. ora rostrata navium, and in Avienus, *facies cymbæ*; because the prow exactly resembled the face of an animal in some ships, or the human countenance in other ships: hence we have the *eyes* of a ship, οφθαλμοί, *Polux* i. 89. See also *Eustathius*, on *Il.* O. p. 1039. This Number also shews with what propriety they might be called *red-faced*, when their faces were fresh painted, &c.

N. B. For the sacrifices and vows made by the mariners of Jonah's ship, chap. i. 6. *Vide* the extract from *PITTS*, No. cxxix. where it appears that the same custom is still practised by seamen in time of danger in the East: and for their *ex votos*, or votive offerings, *vide* the following instances of *Arion*, *Idadius*, &c.

NO. CCXV. FARTHER THOUGHTS ON METAPHORICAL DESCRIPTIONS OF SHIPS AMONG THE ANCIENTS.

THIS Number has originated in attentive consideration of some things only hinted at in the foregoing Number. After much mental animadversion, *pro* and *con*, whether to refrain from noticing an intricate subject, on which the mind hesitates, or to lay before the reader such imperfect thoughts as occur in reference to it, I have chosen the latter; and, having formerly offered my [key] *blank* to the reader, entreat his pardon for my endeavour to *file the wards* myself: at the same time claiming the full privilege of conjecture and inference, as they are the tools I mean to work with.

The reader will do me the favour to re-peruse the paragraphs which refer to the ancient names of vessels, "*Pegasi, Scyllæ, Bulls, Rams, Tigers*, &c. which the poets took the liberty of representing as living creatures, that transported their riders from one country to another," as POTTER observes. He will recollect also, that vessels of different constructions have different names.

The kinds of figures attached to ships, as heads, &c. are usually thought, and I believe justly, to have been the originals of those poetical fictions which appear so

unnatural to reflective minds: such as the *winged horse*, Pegasus, by which Bellerophon was carried through the air:—now we have seen from Strabo, that the fishermen of Cadiz called their barks HORSES;—add sails for wings to one of these barks, we have directly a WINGED HORSE: [What was the *Trojan Horse*, &c. *Vide* NOTES, No. 1.] We know too, that Dædalus and Icarus, when they added sails to the boats in which they escaped from Crete, are said to have made themselves *wings*, and to have taken flight,

Expertus vacuum Dædalus æra
PENNIS non homini datis:

In fact, this figure of speech is so very obvious, that a captain in the British navy (Macbride, late Admiral) some years ago told the public, in the Gazette, that having two enemies' ships to fight, he paid his chief attention to one of them, and having "pretty well WINGED her," so that she could not escape, he by that means took them both: the Public understood the gallant officer, since sails are certainly the wings of a ship. In like manner, when the story of *Perseus* and *Andromeda* is analysed, the wings of *Perseus* will prove to be the sails of his vessel; and the sea-monster to be a ship of redoubtable size—a heavy ship—a KETOS, perhaps without wings, *i. e.* sails, [like those of No. 6, on the Plate belonging to the former Number]—which was overcome by the lighter, more active, more easily manœuvred vessel (or vessels, if a fleet) of *Perseus*, and thereby was forced to relinquish his prey.

These instances of metaphorical speech, respecting naval affairs, are nearly connected with our subject: since this story is reported to have happened at Joppa, in the Holy Land, where, so late as *St. Jerom's* time, were shewn the rocks to which *Andromeda* was said to have been chained, and where they pointed out to that Father remaining marks of the fastenings of the chains:—*i. e.* the rocks retained proofs of the labours formerly used to provide for the defence of the port, the dock-yard, &c. and of navigation in general. The history describes a maritime transaction. The story of Dædalus happened in Crete: and we have several others of the same nature, equally maritime, belonging to the same latitudes.—For instance,

Precisely the counterpart of *Perseus* and *Andromeda*, is the story of *Hesione* exposed to a sea-monster, but delivered by *Hercules* (*Hyginus*, fab. 89). This is a Trojan narration; *Hyginus* says, "*Hercules et Telamon . . . eodem venerunt, et CETUM (ketum) interfecerunt.*" *Valerius Flaccus*, ii. 451, &c. says, the monster was destroyed by stones thrown against him.

Stat mediis elatus aquis, recipitque ruentem
Alcides; saxoque prior surgentia colla
Obruit: hinc vastos nodosi roboris ictus
Congeminant.

We must not forget, that *Hercules* is said to have been swallowed by this monster, this KETOS (*devoratum fuisse a ceto (keto) qui Hesione custodiebat*) to have remained in its belly three days; but to have suffered no other damage than the loss of his hair. "He did not come out the same way he went in; but making great havoc in the inside of the *ketos*, he came out, through a breach which he made in her side," says one author. *Vide Tzetzes, ad Lycophronten*, p. 13. and the scholiast on *Hom. Il. xix. v. 145*. But another author says, "When the *ketos* approached with open mouth, *Hercules* rushed into it,—where, after continuing three days, upon the bursting of the *ketos*, he came out (*CETO disrupto exiit*) having lost all his hair." *Andrætas of Tenedos*, in his Voyage to the Propontis, quoted by *Natales Comes, Mytholog.* lib. viii. cap. 3.

N. B. We are told by *Lycophron*; he lost his hair "by the heat of the *ketos's* belly," strange enough this *heat*, for a water animal!

I indulge the reflection, that a fish of considerable magnitude [or the large kind of fishes] was generally called *Ketos* anciently, and among the (*ketaceous*) cetaceous tribe of fish, were reckoned the porpoise, and the *dolphin*. Now, wherefore was this *ketos*, the *dolphin*, so great a favourite in ancient times, as it is well known to have been? Why was it thought so friendly to mankind? Why was it so dear to Neptune?

Mr. PENNANT was greatly perplexed on this subject, and would have manifested his perplexity more conspicuously had he quoted from *Ælian*, &c. what he knew very well where to find: such as, that the dolphin was—*monogamos*—having only one wife; that the male took care of the female during pregnancy; that he fed and defended his parents; and when they were dead, to preserve them from the shark, and other enemies, he carried them on shore; there burying them, and bedewing their sepulchres with tears! Strange tales these; very strange, surely, of a *dolphin*!!—But let this able naturalist speak for himself:

“Historians and philosophers seem to have contended who should invent most fables concerning this fish. IT WAS CONSECRATED TO THE GODS, *was celebrated* IN THE EARLIEST TIME *for its fondness of the human race*; was honoured with the title of the *Sacred Fish*, [*Atheneus*, 281] and distinguished by those of *Boy-loving*, and *Philanthropist* [Man-loving]. It gave rise to a long train of inventions, proofs of the credulity and ignorance of the times.

“Aristotle steers the clearest of all the ancients from these fables; and gives in general so faithful a natural history of this animal, as evinces the superior judgment of that great philosopher, in comparison to those who succeeded him. But the elder *Pliny*, *Ælian*, and others, preserve no bounds in their belief of the tales related of this fish’s attachment to mankind.

“*Pliny* the younger (*lib. ix. ep. 33.*) apologising for what he is going to say, tells the story of the enamoured dolphin of *Hippo* in a most beautiful manner. It is too long to be transcribed, and would be injured by an abridgment; therefore we refer the reader to the original, or to Mr. *Melmoth*’s elegant translation.

“Scarce an accident could happen at sea, but the dolphin offered himself to convey to shore the unfortunate. *Arion*, the musician, when flung into the ocean by the pirates, is received and saved by this benevolent fish.

*Inde (fide majus) tergo Delphina recurvo,
Se memorant oneri supposuisse novo.
Ille sedens citharamque tenens, pretiumque vehendi
Cantat, et æquoreas carmine mulcet aquas.*

Ovid. Fasti, lib. ii. 113.

But (past belief) a Dolphin’s arched back,
Preserved *Arion* from his destined wrack;
Secure he sits, and with harmonious strains,
Requites his bearer for his friendly pains.

“WE ARE AT A LOSS TO ACCOUNT FOR THE ORIGIN OF THOSE FABLES, SINCE IT DOES NOT APPEAR THAT THE DOLPHIN SHEWS A GREATER ATTACHMENT TO MANKIND THAN THE REST OF THE CETACEOUS TRIBE.” *British Zoology*, Vol. iii. p. 65.

To resume our remarks, if we examine any image of the stern god of the sea, we are sure to find Neptune accompanied by a dolphin: dolphins encircle his attributes, his trident; dolphins draw his car; and that of his wife *Amphitrite*, also: nor was the dolphin given to Neptune, and to *Amphitrite* only, but likewise to *Venus* [*Venus* rising from the sea: *vide* No. CCXIII.] this is proved by many figures of *Venus*, including the *Venus* of *Medicis*. Mythologists have been extremely at a loss to account for this; it has been said the dolphin is of all fishes the most affectionate; by *Aulus Gellius*, he is called *Venerens*. *Aristotle*, H. A. ix. 48. says they live *kata eulrymas*

matrimonially, the male with his female; or as *Pliny's* phrase is, *lib. ix. 8. agunt vere conjugia*. Vide *Vossius, de Idol.* iv. 16.

Moreover, if a city stand advantageously as a port, and have vessels belonging to it, dolphins to a certainty, shall play on its medals: *Taraxus* shall ride (constantly) on a dolphin; and being a son of Neptune [a sea-power] he is welcome to be thus mounted; but, why was *Arion* said to be saved by a dolphin, which dolphin carried him to the port of Tenarus?—The story, originally, appears in *Herodotus*, who thus relates it, (*Clio* 23.) “A most wonderful incident is said, by the Corinthians, to have happened in the time of Periander, their king. It is asserted, that *Arion* the Methymnean, was carried to Tenarus on the back of a dolphin. . . He embarked at Tarentum in a Corinthian vessel. . . the sailors determined to destroy him, for his riches. . . . but standing on the side of the ship, with his harp in his hand, he sang to them one of his best pieces; then threw himself into the sea. . . but it is affirmed *he was taken up by a dolphin, and carried to Tenarus*. This event is related both by the Corinthians and the Lesbians; and there remains at Tenarus, a small figure in brass of a man seated on a dolphin's back, the votive offering of *Arion* himself.”

Pliny has collected a story, or two, marked by the same phraseology. “In the reign of Augustus Cæsar, a dolphin entered the Lucrine lake, and conveyed a boy every day from Baïæ to Puteoli:—the boy about noon went to the water side, and called “*Simo, simo*,” and fed the dolphin with fragments of bread;—in return, the dolphin carried him on his back to school, and home again,” *Nat. Hist. lib. ix. cap. 8*.

In the same chapter we read, “*Egesidemus* writes, that, in the city of Jassos there was a boy called *Hermias*, who having been used to ride on the back of a dolphin over the sea, chanced at last in a sudden storm, to be overwhelmed with the waves, as he sat on his back, and so died: he was brought back by the dolphin dead as he was, who, as it were, confessing himself the cause of his death, would never return into the sea, but launched himself on the sand, and died on the shore.”

We are told by *Servius* on the *Eneid*, iii. 332, that the city of *Delphos* was built by *Icadius*, son of *Apollo*, and was so called, on account of a dolphin by which he had been rescued from shipwreck, and brought to this place: wherefore in the temple at *Delphos* was seen the image of a dolphin, which carried a young man on his back.”—

N. B. *Delphos* was situated a mile in ascent up Mount Parnassus; and *Crissa*, its maritime town, was distant sixty stadia—seven or eight miles.

Beger, Thes. Brand. p. 40, 323, observes, that “a dolphin denoted the empire of the sea: that *Ulysses* had a dolphin sculptured on his shield, because a dolphin had saved *Telemachus*, bringing him from the sea to the shore; also, because in the same manner, *Phalentus* had been saved in shipwreck; he also was represented on the medals of the *Tarentines* with a dolphin on his shield.” Vide NOTE No. 4, and Explanation of Plate.

Now, I think it must appear to the reader, as it does to me, utterly impossible, that the fish dolphin should have rendered such constant, prompt, efficacious, and well-timed assistance, in all these instances; to which many others might be added: the thing is incredible: but, if we adopt the idea that these were boat—light-vessel—dolphins, all becomes easy: they may then, be either land or water animals, may play around the shore, may go off to ships in distress, may bring passengers away from sinking vessels, may pick up persons swimming at sea, may ascend rocks and mountains of any accessible height, and at any distance from the sea, may have connubial engagements at home, and may even bury their parents on shore: *i.e.* their owners, their NAVIGATORS may do this; or, one vessel being built on the bottom of another (as our India ships) the former may be considered as the father of its successor: whose name and character may be renovated in another vessel of the same kind. Vide Plate II. Nos. 2, 3.

Direct the application of this idea to either of the instances adduced. The *ketos* destroyed by Hercules was a ship of war; which made a stout resistance: Tenarus was a sea-port, and had many dolphin-boats, *ketos's*—belonging to it; one of which took up Arion. A dolphin-boat ferried over the school-boy, across the Lucrine lake. What is there in the dolphin of *Hermias*, which might not be performed by a dolphin-boat? in which a lad sitting might be drowned, by the violent splashing of the sea, notwithstanding which the waves might drift the boat ashore, together with the corpse, by which association the boat confessed its homicide, was run aground, and died, *i. e.* was broken up. What but a dolphin-boat (as one of our boats from Deal, or Ramsgate, which go off to ships in distress, might do) picked up *Icadius*, and landed him near Delphos? Or, what brought *Telemachus*, or *Phalantus*, from the sea to the shore, if not a vessel of some light kind, and of a shallow draught of water? And this indicates some distinction: the *ketos* was a large vessel, whereas, the dolphin, though reckoned as a *ketos*, was not so large, cumbersome, or unwieldy, but of much lighter form and make, though of the same construction.

To bring this matter nearer to ourselves:—the reader, perhaps, is hardly aware, that a similar incident might happen at home, on our own coast, and might be related in language of the same import as what has now engaged our attention; which nevertheless we might hear, without the smallest suspicion that such an event was even remotely, much less strictly, related to our present subject. In fact, I had not suspected such a possibility myself, till turning over my copy of *Willoughby on Fishes*, which formerly belonged to Dr. Ingham Foster, I found the Doctor had written as a translation, on the chapter "*de Delphino*"—"THE DOGGER, or DOLPHIN"—if then "the Dogger" be an English name for this fish, so is it for a class of vessels; numbers of them may be seen any day on the river Thames:—we have Dutch doggers—*dolphins*; and the Dogger—*i. e.* the *Dolphin-Bank*; a great shoal between England and Holland, where these vessels continually ply for the purpose of fishing.

Now suppose some such narrative as the following appeared in the London Gazette, "On such a day, A. B. fell overboard from the ship Neptune, then sailing off the *Dolphin-Bank*; he had not been long in the water, before he was caught up by a *dolphin*, then lying on the bank, waiting for fish; which having taken him down into her, floated with him up the river Thames, and brought up, and discharged him out of her in safety at Gravesend; on the second day after the accident."

Let us farther imagine that a foreigner in some inland part of the world, where salt-water or vessels are known only by report, was translating this narration into his vernacular language: what could he think of it? what could he say to it? how could he render it? how would it sound in the ears of his readers? They must admit that the London Gazette was authority, that it was authentic; nevertheless, the story would appear to them very perplexing! What should we think of the wise half-reasoner, who should vote "the entire Gazette a lye! aye, all the series of Gazettes lyes, also;" on account of this, to him, mysterious paragraph?

We are now prepared to discern the original causes of the descriptive Greek names alluded to by WILLOUGHBY (as afterwards by PENNANT) in his chapter *de Delphino*, "the porpesse," say he, "is *porco pesce*—*Suerinum*—*Meerschwein*; *i. e.* Sea-HOG:" but, "*Delphinus autem cognominantur, ιερος ιχθυς, et παιδεραιτης, et φιλανθρωπος, ab amore quo pueros et homines prosequitur*:"—*i. e.* the dolphin is also called, the "SACRED fish;" the "fond-of-children," the "lover of men," from the affection it shews for boys and men." But surely these titles look a little farther: why was it called the SACRED fish?—was this, because it had been at some period, that sacred *ketos* which had preserved mankind? and which, in consequence, had been memorialized

by succeeding *sacra* among mankind, in various countries. (*Vide* DAGON, already explained.)

Why was it called “the fond of a child”?—was it because it had on some memorable occasion brought forth to renewed life, the *child* of universal expectation, the renovated birth of mankind? and, Why was it called the “lover of man”?—was it because it had once been the preserver of the whole human community? For the same reason, was this fish the favourite of Neptune, of Amphitrite, and of Venus?

Whoever recognizes the Dolphin as the *ketos* which preserved mankind during the ever-memorable Deluge; will see the reason for associating him not with Neptune only but with Venus, also: *i. e.* the prolific power, restored to light, and life, after that terrible catastrophe.

The reader will remember that this is precisely the office we assigned to the *Dag* (pronounced broad DAUG, DOG) of Noah, and he will observe that the very word DOG [DAG] is the root of the name DOGGER:—he will remark, that *Dogger* and *Dolphin* are synonymous; and that the *Dolphin* is a *Ketos*: whence we infer, that *Dogger* and *Ketos* are, in a manner synonymous also: while the histories demonstrate the same duplicity of import in these words in other languages, which is found in our own. The subject, certainly, is extremely curious; if our present application of it be not absolutely convincing.

We have seen in a former page, the sentiments of a respected correspondent, on the names of vessels: but, I apprehend, he was hardly aware how exactly the instance he has adduced coincides with the principles under discussion. “*Pristis* is the name of a ship in Virgil:” but—“*Πριστις, piscis cetacei generis: (2) genus navigii;*” say the Lexicons. “*Pristis* is a fish of the cetaceous [*ketos*] kind: it is also, a kind of vessel for navigation.” So that this proves to be an instance of the same ambiguity in the Latin language, as we have noticed in our own, and as occurs in the Greek; it is also an instance of double application of a word in the Greek language; for Virgil evidently adopts a Greek term—and N. B. its direct allusion to a *Ketos*. *Vide* NOTES, No. 3.

The Sword-fish inhabits the Mediterranean, and was called by the Greeks Γαλεωπις, *Galeopis*, it was said to run its long beak into ships, and to sink them; for so Pliny writes of this fish;—*rostro mucronato esse; ab hoc naves perfossas mergi in oceano*, lib. xxxii. cap. 11. whereas, in fact, this weapon of the Sword-fish is too soft for such violence. In reference to this beak the Greeks called a class of ships, which had long beaks, *galea*, [the origin of the modern *gallies*]. What is said by the etymologist, of the *epatrocetele*, αδος πλοισ ληστρικη, ὁ εστι γαλια; that “it is a sort of piratical ship; such as is the *galea*,” deserves notice; as it indicates another class of vessels, vessels of sufficient swiftness to answer the purposes of pirates, [rowing vessels] which are named after a kind of large fish. *Vide* Du Cange in *Galea*. *Vide* Dromos, NOTE 3.

Let us now see how nearly these piratical vessels agree, with what we may rationally accept as a *ketos*. Suidas says, “The *Liburni* were ships, built not according to the form of the triremes, but more like to the pirate-vessels, beaked, strong, and covered [*i. e.* with a deck]; and their swiftness was incredible.” Observe, that, “these pirate-vessels were not only more hollow, and more capacious, but, also, shorter in their length, lower on their sides, and flatter on their bottoms, much more light, and more agile:” for so says the scholiast on Thucydides, i. 10. “the *liburni* were called also *gauli*, quasi γαλοι, τρετεται KOIAOI, that is to say, *hollow*.” The union of these particulars in the construction of these vessels, will not be lost on the reader.

Appian says, l. c. The Liburnians were a nation of Illyria; they were *pirates* on the Ionian sea, and its islands: their ships were *swift*, and *light*: whence the Romans

called swift, and light vessels *liburni*." Now observe that these rowers by sea, or *pirates*, were called *Cetei*, [ketei] *Ceteni*, *Cetones*, from *ketos*; and, "*Cetence* were a kind of [*ketos*] ship," says Hesychius.

To corroborate this notion of what a *Ketos* might be, we resume our remarks on the word KOIΛΙΑ, which in No. CXLV, was said to denote "the *hollow cavity*, the *empty* of the *Ketos*." But that is not its only application: for, we find, (*vide* Lambert Bos, *Antiq. Gr.*) that the "planking of a ship, those boards which cover the ribs, up the sides, were called by the Greeks, *εγΚΟΙΛΙΑ*; importing, what surrounds the internal hollow—the cavity—the belly—of a vessel. *Theophrast. Hist. Plant.* iv. 3. Moreover, the middle of the internal cavity—belly—of a ship, was called *μεσο-KOIΛΙΑ*. *Pollux.* I. 19. *Seg.* 92. *Herodotus* also, calls the *Koilia* of a ship, KOIΛΗ της νηος, what others call *κυρος* and *γαστρα*, *i. e.* the belly; surrounded by the ribs, or by the *εγΚΟΙΛΙΑ*. Other authors considered the ribs of the ship, as being themselves the *εγΚΟΙΛΙΑ*, [which nothing affects our reasonings, since the ribs do equally surround the *koilia*, the hollow belly of the ship.] So the scholiast, on Aristophanes, *Equit.* 1182. τα *εγΚΟΙΛΙΑ*, τὰ ἀπὸ τῆς τροπιδος ἀνερχόμενα ξυλα, εντερονεια καλεῖται . . . βέλτιον δὲ τὴν τῶν *εγΚΟΙΛΙΩΝ* ὕλην, λέγειν: the RIBS, the timbers which rise from the keel, are called ENTERONIA . . . it would be better to call by this name all the materials of the ship's side:" Here the ribs are called *ενΚΟΙΛΙΑ*, and the whole side of the vessel *ενΚΟΙΛΩΝ*. Now the *enteronia* corresponds to the *interamenta navium* of Livy xxviii. 45. the *hull* of the ship; as well as to the *ενΚΟΙΛΙΑ* of Theophrastus, *Hist. P.* iv. 3. Athenæus, v. 10. speaks of the ship's *εγΚΟΙΛΙΑ*, και σταμῖνας: "the RIBS, and the upright props," or supporters of the center of the vessel. On the whole, it appears plainly, that the interior of vessels was called *koilia*, as a technical term, by mariners and ship-builders. In vessels having only one deck, the entire space under the deck, the *hold*, in such a vessel, was called the *koilia*; of this any small craft, covered by a deck, may give a sufficient idea. *Vide Venus Coiliadis*, NOTE 5.

Since then, this term *koilia*, and *ketos*, also, are nautical terms—terms of art, and if taken in a nautical sense, they make a strictly appropriate and descriptive phraseology, we ought at least to consider whether this application of them be not entitled to *some* attention, in reference to their usage in Scripture. Matthew xii. 43.

The corresponding word to this *koilia* in the history of Jonah (מֹחִי *mohi*, or *mongi*, in another pronunciation) was the only word of any importance left unconsidered before; by investigating passages where it occurs, we shall find it answer precisely to this proposed sense of *koilia*. So Gen. xv. 4. "This, Eliezer, shall not be thy heir, but one who shall issue from thine own *mohi*"—thine own internal parts—the abdomen. Chap. xxv. 23. "And the Lord told Rebecca, Two nations are in thy womb, and two people shall come forth from thy *mohi*"—thine internal parts—the abdomen: here the idea of an internal hollow part, is very plain. 2 Chron. xxi. 15. "And thou shalt have great sickness, in sickness of thy *mohi*, until thy *mohi* are voided by their distemper, days after days:" this evidently means the disease we call a rupture, through which the bowels are protruded from the abdomen, day by day.

The foregoing passages refer to the *lower* belly, the lower division of the abdomen; that separated by the diaphragm, from the upper belly, and which contains the stomach and bowels: but the following passages refer to the *higher* chamber, or division, that properly called the *chest*; wherein the heart is placed: So Cant. v. 4. "My beloved put his hand to the door, and my *mohi*—my heart—my bowels (*viscera*)—the residence of my heart, was moved for him" (agitated, מְהֵמָה or מְהֵמָה *emeh*). Jer. iv. 19. "*Mohi! mohi! my bowels! my bowels!*—rather, the residence of my heart—*pains to my very heart! my heart is* (מְהֵמָה *eumeh*) *moved*, [agitated, the word used by the spouse in

the passage quoted,]—so that as Jeremiah refers his agitation to his *heart*, and its residence, and as this seems to be infinitely the most natural reference in the instance of the spouse, it is clear that the word *mohi* imports—not only a part, but the whole inner cavity of the body: the whole containing chamber. This also must be its signification, Psalm xl. 9. “I delight to do thy will, O God: yea, thy law centers within my *mohi*—heart,” the internal chamber of my person—the inner part, the station of my *primum mobile*: figuratively, for the mind. The same word is used Cant. v. 14. for the *external* part of these chambers: “his belly, *mohi*, is bright ivory overlaid with gold:” and Dan. ii. 32. “his belly, *mohuti*, and thighs, were of brass.” Undoubtedly, therefore, this word has the power of the English word *belly*; without reference to entrails or bowels: as in the instance of this brazen statue, or, when expressing the external superficies of the belly: nor does it strictly mean bowels, *viscera*, when denoting the internal chamber where the heart is lodged: it does not mean strictly bowels, when spoken of Rebecca and of Abraham; and I think it may be taken simply for *belly*, wherever it occurs in reference to a person [and perhaps to the sea itself, though not so taken, commonly, Isaiah xlvi. 19.] It appears to have retained the same import, in later times, as I suppose, from our Lord’s words (for our Lord did not speak in Greek, but in Syriac-Hebrew) John vii. 38. “Out of his *belly*, KOIΔIAS, shall flow living water;” alluding to the vase from which water flowed in the temple. It is natural to conclude, that this Hebrew word *mohi*, maintained the same comparison to the belly of a ship, as to the belly of a man, or the belly of an image, considered *externally*; but much rather when referring *internally*, to the cavity of a vessel, the chamber of its contents; that internal KOIΔIA, by which our Lord denotes it, when alluding to the original history: We ourselves say of a vase, or of a bottle, &c. “It has too much, or too little, *belly*,” “It *bellies* out,” &c. hence a *bell*, *i. e.* a hollow—concave within, but swelling without; and hence I remember an old sailor answered, on being asked, why ships, though they bore masculine names, were called *she’s*? as, the Royal George, *she* is so or so; the Jupiter, *she* carries so many guns, &c. “Why,” said he, “it is because they carry their contents in their *bellies*.”

On the whole, since there is convincing evidence, in proof,

1. That the Hebrews had different names for different kinds of ships, 2. that the ancients adopted for certain classes of ships, metaphorical and equivocal appellations derived from properties, forms, or qualities, of fishes, 3. which they used ambiguously, even to deceive their own writers, who mistook for real *fishes*, what they should have understood to be *ships*:—since there is proof, 4. that the word *ketos*, by which our Lord describes the hitherto supposed fish of Jonah, is a term of art—a technical term, signifying a class of vessels; since there is proof, 5. that the word *koilia*, hitherto understood of the *belly* of this supposed fish, is a technical term for the *hold*, or—internal chamber, of a ship,—it is rendered at least, *credible*, that the corresponding words in the Hebrew history of Jonah *may* be terms of art, also; and this *credibility* is supported by proving, 6. that the Hebrew word *mohi* does not import bowels, or entrails, but the belly, internal, or external, and therefore *may* import the belly of a ship.—

It remains, that we enquire what assistance is procurable from other dialects. The Chaldee dialect, the well-known sister, and, according to some, the parent, of the Hebrew, acknowledges derivatives from this word *Dag*, hitherto restrained to the sense of *fish*, in the sense of *ship*, *vessel*, *pinnace*, *skiff*, *boat*, or other embarkation. The general conclusion follows, that if such be its acceptation in the sister dialect, we cannot be accused of rashness in supposing it *might* have the same acceptation in the Hebrew, might be a term of art here, also; and *might* be attended with the same ambiguity as attends the English, the Latin, the Greek, and the Chaldee.

The Chaldee uses the word DAGAG (an evident derivation from *Dag* דג, דג) to signify a vessel, or ship; for, what in Isaiah xviii. 2. we render "who sendeth ambassadors by the sea, even in vessels of bulrushes on the waters," the Targum of Jonathan renders (וּבִדְגָנִין BE DAGUGIN) "and in *ships* on the face of the waters."

Another derivative from *Dag*, DUGEH, signifies in Chaldee a small ship, or skiff: so the Targum of Jonathan on Amos iv. 2. "They shall take away your daughters (בְּדֻגִית BE DUGITH) in the fisherman's *vessel—ship*:" and, Bava Bathra, chap. v. "He who sells the ship (הַסְפִּינָה HE SEPHINEH: *vide ante*) sells (דֻּגִּית DUGITH,) the pinnacle," the skiff, the ship's *boat*, or long *boat*, "with it." The Chaldee and Hebrew Glossary says, "it is called *dugith*, because they catch *dugim*, fish, in it." N. B. The very DOGGER of our river Thames! *Vide* No. CXLVI. "On derivatives from *Dag*."

FIRST GENERAL INFERENCE: THE GREEK WORD KETOS IS EQUIVOCAL.

1. The English name *Dogger*, signifies both a kind of ship, and a kind of fish.
2. The Latin name *Pristis*, &c. signifies both a kind of ship, and a kind of fish.
3. The Greek name *Ketos*, &c. signifies both a kind of ship, and a kind of fish.
4. The Chaldee names *Dagag*, *Dugith*, &c. signify a kind of ship, and a kind of fish.
5. *Might not the Hebrew name DAG, signify both a kind of ship, and a kind of fish?*

AGAIN, SECONDLY,

1. The Greek *Ketos* is said to have swallowed a man, and to have ejected him again: but this *ketos* was a vessel.
2. *The Hebrew DAG is said to have swallowed a man, and to have ejected him again: Might not this DAG, also, be a vessel?—i. e. a DOLPHIN.*

AGAIN, THIRDLY,

1. The Dolphin is a large fish, a *ketos*, and is said to have been a *preserver* of men; but this was a *boat-dolphin*.
2. The *Dag* was symbolized by a large fish: and was a preserver of men, (*vide Dag-aun*) but this was the Ark which preserved Noah.
3. *Might not the same be said of the DAG, in the instance of Jonah?*

SECOND GENERAL INFERENCE: THE GREEK WORD KOILIA IS EQUIVOCAL.

1. The English word *belly* imports the internal cavity of the abdomen, which contains the bowels in a living creature: it imports also the containing cavity of a ship.
2. The Greek word *koulia* imports the internal cavity of the abdomen which contains the bowels in a living creature: it imports also the containing cavity of a ship.
3. *Might not the Hebrew word MOHI, which imports the internal cavity of the abdomen in a living creature, import also the containing cavity of a ship?*

FINALLY,

1. The ambiguity of the Greek words *ketos*, and *dolphin*, misled Ælian, Strabo, Pausanias, Herodotus, Pliny, and others, who have described that as a *fish* which they should have described as a *vessel*.
2. The Latin word *Pristis*, &c. having the same ambiguity, is susceptible of the same deception.
3. The Chaldee word *Dagag*, &c. having the same ambiguity, is susceptible of the same deception.
4. *Has the Hebrew word DAG no such ambiguity, by which Translators have been misled to consider that as a Fish, which they should have considered as a Vessel?*

CONCLUDING INFERENCE.

1. That since the word *koilia* (belly) by which *mohi* is translated, is equivocal in the New Testament, and if the word *mohi* (belly) be equivocal in the Old Testament,

2. That since the word *ketos*, by which *Dag* is translated, is equivocal in the New Testament, and if the word *Dag* be equivocal in the Old Testament,

3. Then it becomes us to consider,—whether that acceptation of an equivocal term which gives an easy and natural meaning to it, and is justified by sufficient and admitted instances, be not preferable to that acceptation of it which implies prodigious difficulties, and is embarrassed by multiplied perplexities.

.....

And was not such an interference of Providence, as providing and sending a *preserver*, in the instance of Jonah, a sufficient wonder? a sufficient cause of joy, of perpetual recollection and gratitude? Yes, surely; yes, beyond a doubt! Had I a talent for oratory, and were this a place to display it, I would exhibit the fugitive prophet, thrown, with many a hearty exclamation, into the boisterous ocean; I would depict him, labouring, heaving, panting, struggling with the waves; now sinking, now rising, beat by the swelling surge; at length, fainting, helpless, hopeless; his strength decayed, his courage exhausted, his mind despondent: I would describe his feelings when the heaven-directed *ketos* came within his sight; then within his reach; his sensations, when he found safety for the moment in the floating preserver: safety for the moment! but without assistance, mariner, or companion; without mast, or sail, or oar; without rudder, or chart, or compass; without any mean of his own to move this body forward, without power, or skill, to direct it in a proper course: and with almost every *chance* against him, whether he were blown into the midst of the ocean, to linger in prolonged sufferings, inevitably fatal, or were dashed against a rock, to meet that death in one form from which he had been delivered in another. But let the Prophet pray; then let him hope. What did he think, when he first saw land, toward which Providence directed his frail embarkation? what did he feel when he perceptibly approached it? what, when the *ketos* discharged him, and he stood firmly on the shore? and what, when he paid those vows by which he had bound himself in the time of his distress?—An Orator might thrill these ideas as the electric shock thrills, through the souls of his auditors—he might enhance them, by noticing the *time* when Jonah was thrown overboard: that this *ketos* floated toward him as day-light was failing: had it delayed *one* hour, darkness had obscured it from his sight! here he sat the next day; here he sat the next night; but when the third day broke upon him, light, life, and deliverance, sprang up together;—But I refrain; pallid Fear exclaims “Beware!—you, and your hypothesis, like Jonah, will be thrown overboard!”—reviving Hope whispers, “Then will Providence provide a preserver:” with the mariners of the Psalmist, civ. 30. “I shall reach the desired haven, and be glad because I be quiet:” or, with the poet, shall suspend my *ex voto*;—but in honour of a very different power:

..... *post aspera*
Nigris æquora ventis
 *Me tabula sacer*
Votiva paries indicat uvida
Suspendisse potenti
Vestimenta MARIS DEO.

No. CCXVI. NOTES ON THE FOREGOING FRAGMENT.

FOUR times has the pen which writes this article been laid by on its quiet ink-stand, with a *satis est*; and four times has it been taken up again, on the consideration, Why should you stop short of conviction? On a subject so difficult, so desperate, as

technical terms are universally allowed to be, every source of knowledge should be opened, every track which promises information should be pursued; on a subject so dark, every ray of light, every glimmering, should be directed to the common focus; perhaps their union may illustrate a point that so greatly needs illustration, and from this service not an atom of illumination can be spared. If the reader acquiesce in this reasoning, he will not be displeased to see some of the principles adduced, confirmed by additional authorities. These will assume the form of Notes.

No. 1. OF HORSES, AS A CLASS OF SHIPS.

We have quoted from Strabo, information that a class of vessels was called *Horses*; it may be worth while to enlarge a little on this, because this *metamorphosis*, or rather *ambiguity*, this application of one word to two subjects: (1. to the quadruped called a *Horse*; 2. to the class of vessels called *Horses*) this duplicity of language has misled the gravest Greek writers, and that too when treating on the antiquities of Greece itself: not to mention the poets, whom it suited to be misled.

Lord KAIMES, speaking of the figurative expressions of the ancient Icelandic poetry, says, "A ship is termed *HORSE* of the floods." *Sketch. of Hist. of Man.* p. 156. The same metaphor occurs in Homer:

οὐδέ τί μιν χρεώ
 Νηῶν ὠκυπόρων ἐπιβαίνεμεν, αἶθ' ἄλός ΙΠΠΟΙ
 "Ἄνδρασι γίγνονται, περόωσι δὲ πηλὺν ἐφ' ὕγρην. *Od., A. 707.*
Naves celeres conscendere, quæ maris EQUI
Hominibus sunt, trajiciuntque immensum humidum. CLARKE.
 Herald! why went my son? he hath no need
 On board swift ships to ride, which are to man
 His *STEEDS* that bear him over seas remote.

Literally, *which are the mariner's HORSES.* [Note] COWPER.

What was the famous *Trojan HORSE*, the *ex voto* of the Greeks, to Minerva, which contained 600 men? Why is Neptune's car drawn by *HORSES*? Why, at the contest for giving name to Athens, did Neptune produce a *HORSE* [exportation] while Minerva produced an olive? [home production]: why did Neptune [water] transform himself into a *HORSE*, to accompany Ceres [the earth] transformed to a mare? and why does "Pamphus, who made the most ancient hymns for the Athenians," refer to Neptune as the inventor of Marine conveyance, by saying, "Neptune is the god to whom

HORSES we owe, and SWELLING SAILS for ships,"

as *Pausanias* quotes him, *Achaiacs*, cap. 21. in which expression there is an obvious correlation between these *horses* and the *swelling sails*. In short, Neptune has the name *Hippius*, the *horse-lover*, or *protector*; from his attention to—not riding—but sailing—horses. This acceptation explains at once many accounts received from antiquity, whose true meaning has been locked up to this day, by reason of the duplicity of language, and for want of the right key to open them. My inference is, that since we can with ease produce a dozen, or a score, if desired, of similar instances from the most reputable ancient authors, who have themselves reported these narrations, but without penetrating their purport; we ought not to be offended, at finding in Scripture *one* instance of the same effect, consequent on the same cause; a cause, from which no language can insure itself; an effect, from which neither learning, nor industry, can at all times protect the reader.

N. B. This *Horse*, in Greek, *Hippos*, is expressly called *Ketos*: or *the great Fish of the sea*, Ἴππον, τον μεγαν θαλασσιον ἰκθυν: what this *ketos* was, we have seen, and shall see farther, presently.

I suspect that the same principle might be applied to the Bull of *Europa*—a class of ships called Bulls (Pollux's explanation leads to this); to the Ram of *Helle*—a class of ships called Rams (Diodorus Siculus says expressly, the Ram of Helle was a ship):—to another called Dogs, whence the “Dog of Triton,” “Sea-Dog;” &c. &c.

No. 2. OF DROMEDARIES, AS A CLASS OF SHIPS.

The Public is obliged for the following information to the well-known English antiquary, [the late] Mr. STRUTT, whose accuracy needs no encomium in this place :

“In the ancient ballad, called “*The Squire of Lowe Degree*,” written as early as the fourteenth century, and printed by William Copeland, the king of Hungary promises to his daughter, who is melancholy for the loss of her lover, among other things, to amuse her, the following :

Than shall ye go to the salte fome,
Your maner to see, or ye come home :
With 80 shyppes of large towre,
With DROMEDARYES of great honour ;
And Carackes with sayles two,
The sweetest that on water may goo :

With Galyes good upon the haven,
With 80 ores at the fore staven :
Your maryners shall synge arowe,
Hey how ! and rumbylawe ! &c.

“In this instance it is to be observed, that the appellation is not that of a single ship called the *Dromedary*; but that of a species of vessels something different from the *Carackes*.”

This will remind the reader of our suggestion in No. CXXII. that the “ships of Abek,” in Job, might be Dromedaries; it is remarkable enough that in this instance, Dromedaries are ships: and we know that *Camels*, in Holland, are a kind of vessels. Had Scripture said that the Lord provided a *Camel* or a *Dromedary* to pick up Jonah, at sea!!—

Our worthy friend supposes, that this appellation was brought by the Croisaders, from the East, in the twelfth century; and had been preserved from that time to the date of this ballad: this seems to be a very likely conjecture, because the name must have originated, and must have been *transposed*, in a country where the animal *Dromedary* was native.

No. 3. OF THE PISTRIS, PISTRIX, OR PRISTIS, A CLASS OF SHIPS AND OF FISH.

We have hinted at the Lexicon interpretation of this word: the following express testimony from Nonnius, is perfectly in point to our purpose. Nonnius xiii. 13. says of the Pistris, *Pistris, genus navigii a forma pistrum marinarum, quæ longi corporis sunt, sed angusti*: “The Pistris is a kind of vessel, which resembles in form the sea-fish, *Pistris*, which is long and narrow in the body.” On the form of the *Pistris* consult Salmasius, *Ex. Plin.* p. 713. and Le Clerc, in *Albinovano*, p. 174.

Of the same nature is the name “*Dromos*, from *δρομος*, *cursus*, quia celerimè decurrit per summas aquas.

1. A pinnace, or swift bark that scoureth the seas, as Cassiodorus says.
2. A kind of fish very swift, so called by Pliny.” *Vide* the Lexicons.

In fact, it is by no means wonderful, that the same persons who gave to marine conveyances the names of land [conveyances] animals, should borrow the names of marine animals, for their different kinds of vessels; the similarity between them is too obvious to admit hesitation.

No. 4. FARTHER INSTANCES OF DOLPHINS, AS A CLASS OF SHIPS.

Allusions to the services of Dolphins, at sea, are so numerous in antiquity, that to produce half of them would rather fatigue than edify the reader; we must not, however, wholly omit Pausanias, who in *Corinth. lib. i. cap. 44.* says, “Ino flying to the

sea hurled herself, together with her son, from the rock Moluris," into the water, "but the boy was carried by a *Dolphin* to the isthmus of Corinth." Surely, this was a vessel of some kind. He also tells us of a *Dolphin*, "which had been wounded by some fishermen, but was cured of his wounds by a boy; in gratitude for which kindness, he would ever after come at his call, and convey him wherever he pleased, on his back." In plain language, the boat had been damaged; the boy repaired it; and used it afterwards at his pleasure. Such is the duplicity of the word *ketos*.

Homer, in his hymn to Dionysius, relates the transformation of pirates into *dolphins* by Bacchus: *Vide* also Nonnus, *Dionysiaca*. This is a mere double acceptance of the word: the pirates were *Cetei*, and the dolphins were *Cetoses*.

If the reader desires full conviction on the effect of equivocal terms, let him translate into a foreign language, the following, or some similar passage, "A British SEA-MAN is properly a *marine animal*, or, at least, *amphibious*: the water is no less his native element than land is; to this his parent led him from his birth, on this he has been bred, here he passes his days, and most probably here he ends them." The translator will immediately *feel* the power of verbal equivocation: something like this is our situation with respect to writers of antiquity, which is greatly increased by distance of time and place.

If it be supposed, that beside the kind of boat called a *dolphin*, the navigator of that boat was called a *dolphin* also, it will not impugn our general principles, but will be coincident with some of our national usages: So, an oyster-dredger means, 1. the man who *dredges* for oysters: 2. the kind of vessel called a *dredger*, in which oysters are carried. A South-Sea whaler, means, 1. a man, 2. a ship that goes to the South-Sea in search of whales: a Jamaica-trader, a Jamaica-man, means, 1. a person, 2. a ship which trades to Jamaica: a Smuggler, is 1. a man, 2. a vessel. A Sculler is, 1. a man, 2. a boat. A Pilot is, 1. pilot-boat, 2. pilot-fish. There are many other similar duplicities used on the coast, which would be totally unintelligible in our inland towns: these may be sufficient to shew the embarrassments which sometimes oppress translators: to say nothing of metaphorical application of words, as "he is a *shark*"—*i. e.* he devours—injures—lesser persons: "he is a *gudgeon*"—*i. e.* easily caught, &c. or of appellations, as *Mr. Pike*, *Mr. Herring*, *Mr. Salmon*, &c. &c. all which, though perfectly easy to us to whom they are familiar, are very difficult, or absolutely untranslatable, to foreigners. One half of the *Metamorphoses* of *Ovid*, are reducible to common sense, and historical fact, only on this principle.

NO. 5. OF VENUS, AS A SEA-GODDESS.

We are so little accustomed to connect the goddess Venus with maritime affairs, that we receive the association with difficulty: nevertheless, as this is one of the most ancient emblems among mankind, as it refers originally to that great event the Deluge, and consequently is strongly connected with Scripture, we ought not to reject this emblem, which comes recommended by such deep antiquity. The following strengthens our remarks on the technical term *koilia*.

"There was at the town of *Anaphlystios* a temple of Venus *Coliadis*, as we learn from Strabo; to which place were driven by the sea the spoils of the Persian vessels, which had been conquered at Salamis, as Herodotus mentions." Goltz. *Ins. Num.* p. 88. This surname of Venus, *Coliadis*, has never been *decently* explained; but if we take it *q. Coiliadis*, it becomes a direct allusion to Venus issuing from the *koilia* of a ship; and the embarrassment is removed. It appears to me, too, to remove an equal embarrassment from the passage of Herodotus, (*Urania* xcvi.) which his editors amend by a *conjectural* reading: Dr. BELOE renders it, after *Wesseling* and *Valknaer*,

"The COLIAN dames with oars shall roast their food."

But

But, accepting the text as it stands, it would signify, "The COLIAN women (or woman) shall shudder at beholding oars:" *i. e.* though Venus the COILIAN be now acknowledged as the issue of a ship, yet hereafter this association shall be forgot; and even her votaries, marine as she is, shall dread oars, those powers which brought her here, as they *dread the rolling waves of the sea*: which is the exact import of the original word $\phi\rho\iota\zeta$.—

Herodotus observes, "this prediction had long eluded the sagacity of the Greeks:" rather, they had forgot its true reference: no wonder, therefore, it escaped the editors of that historian.

Has the following paragraph any reference to *Coiliadas*, and so to Venus of the *koilia*? *Asiatic Researches*, Vol. v. p. 283, *Lond. Edit.* "The ships used in this [Indian] navigation, of a larger construction than common, were called by the Greek and Arabian sailors, *Colandrophonta*, or in the Hindustani dialect, *COILAN-di-pota*, *i. e.* COILAN-boats or ships; for *pota* in Sanscrit, signifies a boat or ship."—As these ships were "larger than common," were they not *hollow*, capacious vessels, vessels whose *coilan*, or *koilia*, [hold] was large: if so, connect *Succoth-Benoth*, *Dagon*, *Derketos*, &c. with *Venus Coiadas*, or *Coilan-adas*.

No. 6. ON THE EYES OF ANCIENT SHIPS.

The following extracts connect with the foregoing Fragment. M. WINKELMAN's remarks on the Eyes of Ancient Ships (a feature very apparent on the vessels in No. 6. of our Plate: see also the MEDALS of CORINTH, No. 27.) will engage the reader's attention; together with the circumstance of this custom being retained in Sicily, &c. long after the reason for it has been forgot. It is still frequent in China; as may be seen in Alexander's Plates of Chinese Costumes and Views. Surely these Eyes very much contribute to give the appearance of an animal to the vessel of which they are the ornament. The following is translated from WINKELMAN's *Monumenti Inediti*.

"In the Vatican Library is a vase of terra cotta, on whose upper part we see delineated the sun and moon, in a quadriga, which proceeds forward [travels, voyages, fulfils its course] upon a ship. The figure of the sun is distinguished by the *limbus* around his head; and this is, beyond a doubt, the most ancient *limbus* which is found among antique monuments. The moon is known by the two points, or horns, which issue from her head. Both these deities stand in a *quadriga*, which indeed is the vehicle proper to the sun, insomuch that the Rhodians every year threw into the sea a *quadriga*, dedicated to this divinity. *Fast. v. Octob. Equus*.

"The quadriga of our vase is placed in a ship, as was the Egyptian mode of representing the sun (Mart. Capel. *de Nupt. Philol. lib. ii. p. 43.*) and Isis, who is the Diana of the Greeks, *i. e.* the moon. In a figure of the Villa Ludovisi, we also see the moon with her left foot on a small bark; in a round base of the villa Mattei we also see an Egyptian ceremony, with a small figure in a little vessel; and to a statue of Antinous a small ship is placed as a sign of his apotheosis.

"The idea of these deities travelling on a ship, seems to have been adopted by the Greek artists from the Egyptian workmen, who gave ships, not only to the sun and moon (Porphyr. *ap Euseb. Pr. lib. iii. cap. 3.*) but to all their gods, to signify their gentle and easy motion. We see in the Isiac table the god Apis in a boat, [see CHERUBIM, Plate III. No. 1.] and Numenius, in Porphyry *de Antro Nymph.* refers this idea to the motion of the Divine Spirit on the water, see Gen. i. 2. From this allegorical doctrine of the Egyptians, Thales (who had travelled into Egypt) probably, taught the principle of the motion of the earth upon the waters, in the manner of a ship.

“Our ship has, pourtrayed on its poop, an EYE, with its lids; which usually is placed on the prow. The *Eye* with its exterior parts is clearly seen on the prows of the rostral column of Duillius, in the capitol; and on six other prows of a frieze formerly in St. Lorenzo without the walls, but now in the Capitoline Museum, which has *Eyes* sculptured on it, as well on the rostrum as on the prow. We see also *Eyes* on the prow in a medal of Syracuse, Goltz. *Moyn. Græc. Tab.* iii. No. 7; in another of Demetrius, king of Syria, Goltz. *Tab.* xxxviii; in three medals of Pompey, *Num. Reg. Christ. Tab.* i. in one of which, now in the Museo Farnesiano, it is not clear that it is an Eye, because it has a circle with rays around it.

“The *Eyes* of the above mentioned frieze were not noticed by Fabretti, *Col. Traj.* c. iv. p. 115. Nor the *Eyes*, which are very distinct, on the prow of a ship in a picture of *Herculaneum*, Tom. i. Tab. 46. They have indeed been hitherto overlooked by writers on antiquities; and I think their signification remains unknown.

“If the vase of which we are treating were an Egyptian performance, the *Eyes* might be justly referred to Osiris; who in that country, was the sun: because the figure of an *Eye* was the hieroglyphic character of that deity. I observe, that we see an *Eye* painted on the prows of our feluccas of Sicily and Malta; without any one's being able to explain the reason of it.

“One pair of the horses of our quadriga is held by Mercury, and the other pair by Mars,—perhaps, the planets Mercury and Mars”:—but WINKELMAN hints at “Venus armed, as in the shield of Achilles, in Homer: whence this may be the planet Venus: but this figure is indistinct on the vase. N. B. Mercury has two little wings on his head.”

NO. 7. OF THE CABINS, AND THE MAST, IN EASTERN SHIPS.

“In ours [vessel] there were about two hundred men; the commander of *Azakh* with his train, to the number of twenty; a hundred janisaries, thirty mariners, and fifty passengers. I had three *cabins*, two for my comrade and myself, and the third for our goods. Our servants lay upon the deck. These cabins are very narrow and incommodious; ours being at the prow. There were in all thirty-two in the *saic*, with a great cabin for the captain, very spacious, and handsomely furnished, wherein ten persons might lodge very conveniently.” CHARDIN, p. 65.

Sir JOHN does not tell us in what part of the ship these cabins were, but they certainly could not be upon deck, for he observes. “the fire-place is upon deck next the poop. I have seen eighteen pots together on the fire, because each person boils his own pot.” Now if these cabins were not upon deck, they must be down below; so that, probably, Jonah's being “descended into the sides of the ship,” means he had taken possession of his cabin below deck, and there he continued. See Chateaubriand's account of the ship in which he voyaged to Jaffa, *Travels*, Part iii. Vol. i. p. 335. *Eng. Edit.*

This idea is strengthened by CHARDIN having one cabin to himself, his comrade having another cabin, and the servants lying on the deck, not with them: he complains too of their “narrowness:” which coincides with the hint above. If the vessel in which Jonah was embarked had as many persons on board as this of CHARDIN had, what could they have thought, mariners, passengers, soldiers, perhaps,—of his request to be thrown overboard? of his confession, guilt? &c.

To justify the remark that sleeping on the mast-top is unlikely, in the East, the reader will accept the following information, which is from the same place of CHARDIN.

“The Turkish seamen never run up to the yard arms, to furl or loosen their sails, which is needless; because the yard arm is always below upon the deck; so that when they would take the wind, they only draw up the yard's arm to which the sail is fixed.

The topsail is tied to the yard's arm with a pulley, fastened to the topmast-head. Thus it may be easily seen that they neither understand the use of the yard arms, nor the masts of a ship." [In using the words "*topsail*" and "*topmast-head*" the translator has erred; as the ships referred to have only a *single* mast.]

No. 8. FARTHER ILLUSTRATION OF THE WORD DAG.

I think it but justice to the Chaldee dialect, to enquire what might be the effect of directing the Chaldee acceptation of its derivatives from the word Dag, &c. to the Hebrew dialect itself, as lately stated to the reader. This acceptation would give the following sense to passages adduced in No. CXLVI. Jeremiah, xvi. 16. "Behold I will send for many fishing *vessels*, DUGIM, and they shall, DIGUM, fish, for them;" here, that is attributed to the fishing *boats*, which really is performed by the persons who manage them: nothing is more common than this in all languages, and it forms no objection: (but DIGIM must denote fishers, *i. e. men*, Isaiah xix. 8.) Ezek. xlvii. 10. "And fishing-*boats* shall gather—or shall stand—upon it"—here again, perhaps, that is attributed to the boats, which really belongs to the persons. Amos iv. 2. "God will take away your posterity in fishing *boats*, DUGEH:"—the last thing imaginable by '*kine*.'

I have taken some pains to obtain an extract applicable to the mode of fishing in the East; and, if possible, to describe the form and composition of the fish-spears: but have not succeeded: beside the extract formerly given from NIEBUHR, the following from BUSBEQUIUS, p. 231, is the best I have been so fortunate as to alight on.

"I chose an island called *Principo*, for my dwelling, about four hours sail from Constantinople. The sea is full of divers sorts of fishes, which I took sometimes with net, sometimes with hook and line. Several *Grecian fishers with their boats attended me*, and where we had hopes of the greatest sport, thither we sailed and cast our nets. Sometimes we played above board, and when we saw a crab or a lobster at the bottom, where the sea was very clear, *we ran him through with a fish-spear*, and so hauled him up into a vessel. But our best and most profitable sport, was with a drag-net; where we thought most fish were, there we cast it in a round; it took up a great compass, with the long ropes tied to the ends of it, which were to draw it to land. To those ropes the seamen tied green boughs very thick, so that the fish might be frightened, and not seek to escape. Thus we brought great shoals of trembling fishes near the shore. And yet in this danger they were naturally instigated how to save themselves; some would leap over the net, others would cover themselves in the sand, that they might not be taken; others strove to bite the meshes of the net, though made of coarse flax or hemp, of which kind were the *synodontes*, fish armed with strong teeth; and if one made way for himself, all would follow him, and so the whole draught would escape, and not a fish be left for the fisher. To remedy this inconvenience, (for I was aware of it) I stood with a pole in my hands, beating the water, that I might keep the fish from biting the net; at which my attendants could not choose but to laugh; yet, for all this, many of them escaped: so sagacious are fishes when they are in extreme danger. Sometimes I took delight, *with an iron spear made on purpose*, to being up shrimps or cramps, which are there so thick, as if that sea were stocked with them."

It appears from this passage, that in the East there are various kinds of sharp instruments, made for the purposes of fishing, *i. e.* to strike fish with: and though we have not met with a description so particular as to verify our former opinion, yet by the application of this *iron spear* to strike such small objects as shrimps, for which it was peculiarly adapted—"made on purpose"—it should seem likely that it had *several* points: and was a different instrument from the fish-spear employed to "*run through* a crab or a lobster." [This extract is a lively comment on Jer. xvi. 16.]

EXPLANATION OF PLATE II. OF ANCIENT SHIPS.

When a judge has heard the evidence and the pleadings of the counsel on both sides in some embarrassing cause, and finds himself "difficulted" to determine his opinion, he desires to receive from some collateral circumstance, that assistance which may preponderate, and settle his judgment: in like manner, having heard the evidence of historians, and poets, on the equivocation of the language employed by them, let us turn our eyes now, to what may be derived from the graphic art; an art whose language is not the less appropriate, because it is not verbal, but representative.

No. 1. Venus, or at least a sea-goddess, riding on two *sea-horses*; her feet resting on two *dolphins*. It should seem, if we take these *horses* to signify vessels, according to the explanations of the etymologists already given, that the *dolphins* may be admitted as representing *boats*, or small craft, at least. Florentine Museum, Pl. XLVIII.

No. 2. A *Dolphin*, having the form, general appearance, and other indications of a [*ketos*] *dolphin*, as always drawn, and figured, by the artists of antiquity: in fact a fish: but, to this fish is united the mast, the sail, the cordage, the deck, the oars of a ship; and two genii, cupids, boys of the ocean, are about to lower the sail. Part of this deck and cordage, &c. is made fast to the head of this *dolphin*; part is attached to the tail, and the oars issue from the *ship*-part, not from the *dolphin*-part of this *navigium*. This idea cannot be a mere fancy of the artist, it is extremely general, extremely ancient, and must have had its origin in times before artists indulged their fancies: in fact, it was originally a *sacred* emblem.

Let the reader consider this; a living dolphin cannot be meant by it: a living animal would not hold its tail erect to receive a combination of ropes, nor would it endure to have a mast run into its back, nor would it suffer the deck of a ship to be nailed on its head; and why an *additional* tier of oars? the fish has its own fins.—I see no explanation of all this so suitable, as to say, it is a *boat-dolphin*, which the engraver of this gem, taking advantage of the double meaning of the word, has compounded, half fish, half ship; with fins, and oars, and mast, and sail, and the proper appurtenances of a vessel, to give it motion on the mighty waters. From Plate L, No. 3, of the "Florentine Museum." If it be said, "a vessel might be constructed in this dolphin form;" doubtless it might be so, but, this, if admitted, would preponderate in our favour. A vessel in the shape of a dolphin might not only be called a dolphin, or be named "the dolphin," but might perform whatever ancient writers have reported of dolphin-performances; still it would be a vessel: which is our *desideratum*.

No. 3. A Dolphin at anchor: Cupid asleep upon her. This dolphin also has a mast, very visibly run into its back; a bowsprit rises from its forehead; its tail is attached by a rope from the mast, and not only its tail, but its tail fin; the sail is drawn up to the top of the mast, and the whole indicates a state of repose. Can this be true of a dolphin-fish? Certainly not: but, surely, this refers to a dolphin-boat. Messages between lovers were sent by Cupid, riding on a dolphin;—so Polyphemus is represented, receiving a letter brought by a Cupid thus mounted: this Cupid, then, has performed his office, and now lies down to sleep. In plain language, the navigator has brought his *boat* safe into port, has anchored his dolphin-boat, and is taking that rest which the rolling waves forbid. From Plate LXXVII, No. 2, of the "Florentine Museum." Is not this an instance of a "boy-loving" dolphin?

These two gems are extremely curious, and their evidence is, I think, completely in our favour: they form a kind of *pictorial*, if not a *moral, demonstration*, on the subject of dolphin ambiguity.

I find these subjects expressly called "*Cupidines cymbula*"—"little skiffs of Cupid"—the ferry-boat, fisher-boat, sculler. Consult *Anthologia*, lib. iv. cap. 32. n. 7, 13, 20.

It is thought by antiquaries, that they often refer to a future state; "*nam hæc item emblemata frequenter in sepulcris defunctorum occurrunt*," because they often occur on the sepulchres of the dead; the very idea we suggested on the subject of Dagon. No. CXLV. *Vide GORI.*

No. 4. A Ship, with the two stars of Castor and Pollux; signifying a happy voyage: the appearance of these stars being always reckoned favourable by sailors. From Plate L. No. 1, of the Florentine Museum.

No. 5. A Ship under sail: the two rudders shewn very distinctly. It should seem, that these two rudders are both worked, and directed, by the same steersman, who sits at the helm: this vindicates from any impropriety which might have been fancied in it, the passage of St. James, chap. iii. 4. "Ships though large, yet are turned about with a very small helm, wheresoever the *steersman* [singular] (not governor, *rais*, see a following Fragment,) inclines to direct them." But we may, nevertheless, suppose, that large vessels, had, occasionally, more than one *steersman* in their service. Flor. Mus. Pl. XLIX.

No. 6. In the following Plates of Ships we have not been able to shew the towers on which the *gamudim* were stationed, in the magnificent Ship of Tyre: this No. may justify our reference to such towers, and to that part of the Ship where we have placed them: they were probably composed of wood, cut like blocks of stone. This gem justifies, too, our idea that these were stations for archers, &c. for we have here a dart, evidently referring to the tower; and the armour adjacent confirms the supposition on which we have there reasoned. From Plate L, No. 5, in the Florentine Museum.

Nos. 7, 8. These are Boats, extracted from the capital and famous gem representing the Port of Alexandria: Is No. 7. the *Dolphin, Dogger, Ketos, Dag?* Observe, its crescent like form, and its resemblance to No. 2. in its curvature, &c.

No. 9. An ancient Port; shewing, 1. A pharos, or light house. 2. A sacrifice to Neptune, *i. e.* a *horse* thrown from the rocks into the sea, and thereby devoted to that deity. 3. A tripod, &c. on shore, for the purpose of religious ceremonies, incense, &c. accompanying this sacrifice. 4. Several kinds of Ships riding safely in the port. The reader will observe the differences in their forms, and construction; which certainly imply such a variety in ancient shipping, as, with what has been said, may induce us to believe that the ancients had as many classes of vessels as the moderns.

No. CCXVII. HINTS ON THE METAPHORICAL SHIP OF TYRE.

THE following subject is in a manner, a continuation of the foregoing; it therefore demands no prefatory introduction: but I find it necessary, to premise that I am not led by desire of innovation, or by the impulse of fastidious criticism, to differ from our worthy and learned translators, in the instances marked in this subject. My readers will do me, and themselves, the justice to reflect, that our translators, worthy and learned as they were, were neither *sea-men*, nor *ship-builders*; where then is the wonder, if they sometimes erred, in translating terms peculiar to that branch of business? and though, possibly, the following remarks may come nearer the truth in relation to ancient Ships, by reason of some advantages well known to be in my favour, yet, no doubt, a *professional* man in this branch of British industry, might discover, that these explanations are not exempt in every part from *technical* incorrectness.

Among the most complete descriptions of ancient Ships, is that of the prophet *Ezekiel*, when comparing the commercial city of Tyre to one of those magnificent constructions, by means of which she carried on her commerce: the reader will peruse the twenty-seventh chapter of this prophet, and compare our public translation with the following attempted version.

THE SHIP'S CONSTRUCTION DESCRIBED.

Thus saith Adoni, JEHOVAH:

יָפִי IPI
 גְּבוּלִי GeBULI
 יָפִי IPI
 חֲתִיִּים CHUTIM
 תָּרֵן TARAN
 מִשּׁוּשֵׁי MESHUTHI
 קֶדֶשׁ KEDESH
 קֶרֶשׁ KERESH
 שֶׁשׁ SHESH
 מִפְּרֶשׁ MEFERESH
 נֶס NES
 מִכָּס MECAS

TZUR, thou sayest "I am perfectly ornamented:" (1) *decorated*:
 In (2) the heart of the sea *deeply bends* thy curved (3) KEEL.
 Thy builders have highly finished thine (4) ornaments:
 Of fir from Shenir, they have constructed even all thy very (5) CARVINGS:
 The cedar from Lebanon, they took to make a MAST upon thee;
 The oaks of Bashan, they made thine OARS;
 Thy (6) SHRINE they made of ivory;
 For the deity (7) the daughter of Assyria, brought from the isles of Chittim.
 (Or, The Assyrian Venus, of excellent Greek sculpture.)
 Fine linen (Cambric) embroidered, from Egypt, was thy SAIL:
 (Or, (8) Muslin, tamboured and sprigged,)
 And of the same material was made thy (9) BANNER:
 Blue and purple from the isles of Elisha was thine (10) AWNING.

THE SHIP'S COMPANY.

שֶׁתִּיִּים SHETHIM
 חֲבֵלִי CHEBELI
 חֶזְזִי בֶרֶק CHETZI BERAK
 אֲנִיּוּת ANIUTH.
 מִלַּחֲמֹת MELACHEMUT
 הֶדֶר HEDER
 חֲמוּתֵי CHUMUTHI

The inhabitants of Sidon, and of Arvad, were thy ROWERS.
 Thy own wise-men, TZUR, in thee, were themselves thy (11) REYS: *commanders, captains*.
 The elders of Gebal, and its sages, were in thee (12) PILOTS FOR SHOALS;
 (*channel pilots—literally, haveners for narrow things, or narrow passages.*)
 All (13) able seamen, and navigators, *literally, salt-water men*, composed thy
 equipage, *literally, to crew thy crew*.
 Paras, and Lud, and Put, composed thy (14) *warlike* STRENGTH;
 They were thy FIGHTING MEN.
 The shield, and the helmet, they hung about thee;
 Thus did they give thee complete decoration. (15)
 The sons of Arvad were thy (16) strength, upon thy (17) FIGHTING STAGES,
 (*literally, places for slaughter*) and around them;
 And in thy towers, were the (18) Gamadim:
 Their shields they hung upon, *around*, thy fighting stages: *thy places for slaughter*:
 Thus did they give thee complete decoration. (19)

MERCHANTILE CONNECTIONS BEYOND SEA.

סַחַרֻּת SeCHARUTH
 עֹזְבוּנִי OTZEBUNI
 רֵכָלִי ReCALI
 פֶּרֶשִׁים PERESHIM
 רֵכָלִי RECALI
 סַחַרֻּת SeCHARUTH
 אֲשֶׁכָּר ASHeCAR

Tarshish was thy (20) commissioned agent, for thy great and general assortment, of silver, iron, tin, and lead,
 Which they have supplied to thy FAIRS.
 Juvan, Tubal, Meshech, these were thy (21) dealers, in persons of men, and
 vases, and brass, which they furnished to thy (21) magazines,
 From the house of Togarmah, horses and (22) high mettled steeds, and mules,
 they furnish to thy fairs.
 The sons of Dedan were (23) consignees to thee; *factors for thee*;
 Many islands (24) committed their consignments to thy hands: *were female dealers to thee*.
 Horns of teeth, and ebony, they contributed to thy (25) store—*hold*.

MERCHANTILE CONNECTIONS BY LAND.

סַחַרֻּת SeCHARUTH
 עֹזְבוּנִי OTZEBUNI

Aram (*Syria*) was thy (26) *female* dealer;
 Especially in thy very numerous manufactures:
 In carbuncle, corals, and rubies:
 And purple, and brocade; embroidery and fine linen,
 Furnished in thy (27) fairs,

רכלי ReCaLI	Judah, and the land of Israel, they were thy dealers, <i>customers, factors</i> , In corn, minnith, pannag, honey, oil, and gums; Furnished to thy (28) market.
ערב OReB	
סחרת SeCHARUTH	Danascus was thy <i>female</i> dealer, especially in thy numerous manufactures: Because of thy great, and general demand: In wine, chelbon, and white wool.
מעצבונ MeOTZEBUNI	Dan also, and Juan, mautzel [Eng. trans. <i>going to and fro</i>] in thy fairs, Furnished bright iron, cassia, and calamus:
מערב MeOREB	These were included in thy market.
רכלת ReCaLUTh	Dedan was thy (29) <i>female</i> dealer in very curious hangings for chariots: Oreb, and all the chiefs of Kedar, they were factors to thy hand, With lambs, and kids, and goats;
סחרי SeCHaRI	In these were they consignees to thee. The merchants of Sheba and Ramah, were themselves merchants to thee: In the head (<i>prime</i>) of all aromatics, spices,
עובוני OTZEBUNI	In all precious stones, and gold, they furnish thy fairs:
רכלי ReCaLI	Charan, and Caneh, and Heden, <i>were thy</i> merchants: <i>factors</i> : Sheba, Ashur, Chilmad, thy female dealer; These themselves <i>were</i> thy dealers <i>generally</i> in all things; In blue coverings, and embroideries, And in (30) cabinets of rich inlayings, In (31) <i>ornamental</i> net-work, in <i>ornamental</i> bindings, and cedar wood <i>works</i> in thy merchandizes; The <i>great</i> ships [<i>men</i>] of Tarshish were (32) chiefs in thy market; And thou art full; and hast glorified thyself greatly, in the heart of the sea.

TYRE'S SHIP FOUNDERS.

Into great waters, *rolling billows*, a *heavy sea*, have thy rowers brought thee;
The East wind has broke thee, in the heart of the sea.
Thy stores, thy cargo, and thy fair goods;
Thy crew, thy salt-water men, thy reys, *captains*;
Thy pilots for shallows, thy super-cargoes, and all thy fighting-men, who
were in thee,
And in all thy assembly, *every soul on board thee*, who were in the midst of thee;
Founder, sink in the heart of the sea, in the day of thy *wreck*, ruin.

To the sound of the clamour of thy deck-men (*officers*) the suburbs rush together:
And down come from their *great* ships all who handle the oar,
All hardy sailors, all deck-men, (*officers*,) to the shore, and *there they* stand;
And cause their voice to be heard respecting thee, and they cry bitterly;
And throw up dust on their heads, and roll themselves in ashes;
And tearing off their hair on thy *account*, they strip *their heads* to baldness;
And they clothe themselves in sackcloth, and weep over thee,
In bitterness of heart, and in bitter lamentation;
And they take up their wailings, and lament a lamentation over thee;
“ Who equalled TZUR! so level in the midst of the sea! *such good landing!* &c.
“ In the emptying of thy warehouses, by the sea, thou didst fill many peoples!
“ In the great assortment of thy commodities, and in thy stores, thou didst enrich the kings
of the earth!”
Such shall be their lamentations,
In the time of thy sufferings, in the sea, in deep waters:
When they see thy fair goods, and all thy equipage in the midst of thee, sink;
All the inhabitants of the isles, are astonished at thee:
And their kings—their hair stands on end with horror! their faces are disfigured *by excessive*
agitation!
The dealers among the people shriek over thee;
Thou shalt be *quoted as an instance of* terror, and shalt cease, to *endless* distance of time.

The general import of this allegory is sufficiently clear: but, the reader will perceive a considerable number of variations from our public translation. Several of them may be illustrated by the plates accompanying the article; which I desire him to inspect as we go along.

We must consider the prophet as describing, in the first place, the **EXTERNAL** appearance, and parts, of this vessel: he gives a general character of the whole, and then proceeds to particular parts.

1. "I am perfectly *ornamented*." By comparing this word with 4. where it again occurs, it appears to mean, the embellishments with which ship-builders decorate their vessels: such as—the handsome head—or stern, &c. marked on our Plates B.B.B.—But nothing is more common than to hear our seafaring men say, when praising the general form and proportions of a vessel, "She is a *perfect beauty*."

2. "*In the heart of the sea*." We are prepared to consider this phrase as importing, not any prodigious *unfathomable* depth at sea; but, any depth below the surface of the water: so we have seen the phrase in Solomon, imply the hold of a vessel, *internally* taken: the same it denotes in this passage; but *externally* taken; or, at least, so taken as expresses the situation of the keel of a ship. This passage, then, assists in supporting what has been suggested, that the phrase *heart of the sea* in Jonah, need not imply any greater depth below the water than the hold, or the keel, of a vessel.

3. "*Curved KEEL*": the original word GEBUL, signifies, whatever *bends*, or rolls round, or is *circular* in any manner, *i. e.* CURVED: and as the keel of a ship is certainly that part whose general line assumes the form of a curve, and as the keel was anciently reckoned to rise at the extremities of the vessel, head and stern; and as the prophet says, "it was in the heart of the sea," the keel appears to be the only member of a vessel to which his description is applicable; and certainly it is the most natural external piece with which to begin his description. The keel is marked on our Plates A. A. A.

4. "Ornaments." see in 1. the same word, used in the same sense; but probably, it means, in this place, some certain kind of external ornament; and is not taken in so general a sense as before: perhaps C. B. on our Plates.

5. "Carvings": CHUTIM: this word is used to denote the engravings on a seal (*Vide* the FRAGMENTS, "of Seals," No. CCLXVI.) Whether it may here signify carvings in general, or whether it may express some peculiar kind of carving, is uncertain.

6. "SHRINE." This rendering will probably startle the reader; as it is extremely different from any thought which has yet appeared on the passage. Under the article **IVORY**, in the *Dictionary*, may be seen to what degree this verse has embarrassed the learned. Some have said, "Ivory the daughter of steps"; others, "ivory well trodden"; others, "ivory set in box": &c. &c. But why should ivory, in all ages a rare and costly material, be employed to make benches for the rowers to sit on? why not employ it in the carvings, or other ornaments? why in such laborious stations? where a great quantity would be consumed; where more strength is wanted than the material can furnish; where it must be inlaid; where it would be kicked and damaged; and where it could never be seen as ornament: because, the rowers were placed out of sight; and consequently, so were the benches on which they sat. And moreover, the prophet is describing the parts on the **OUTSIDE** of the Vessel; and has not yet finished his description: he would not therefore so suddenly start from the outside, where he was in the verse before, and to which he returns in the following verse. The word as it stands in the original is כרש *keresh*, which means a board, a thing fastened, or a fastening, a *uniter*, *compactor*; and is only by *metalepsis* taken to signify the board on which the rowers sat; for nothing is said about rowers in the original: it is simply "thy *keresh*"
and

and if we take this *keresh* to denote—the place of fastening, of meeting, of junction, con-tignation, or unity, then it will describe that part of the poop where the planks from both sides met in the centre, and where they united to each other; or at least to the rising part of the keel, into which they were inserted and nailed. It is not, however, credible, that the Tyrians should overlay this part of the keel with ivory; but, we have on our Plate, a handsome projection, ornamented with carvings, and which might be ornamented with ivory; at the end of this was the station for the tutelary deity. Now, it is extremely likely, that the station for the tutelary deity should be ornamented in the most costly manner, and with the most precious materials; such as ivory. We have only to look a few pages back to find Apollo blazing in gold, on the poop of a vessel; with other deities, also, who were there noticed for our present advantage.

This representation may be admitted on the present reading of the passage, and accepting the word *keresh* כרש: but, what if כרש *kedesh*, were the prophet's original word? The similarity between the letters, כ and ק, has occasioned a multitude of mistakes; as is well known; and the reader will perceive, that if the difference were not expressly pointed out to him, he would not have discerned it, in the words placed in the margin. [See several such errors, in the course of the letter s D and R, in the *Dictionary*.]

Moreover, how can *keresh* connect with the following verse?—here the most learned have hitherto failed. If *keresh*, may be referred to the joinings of the planks at the head of the vessel, (since the planks may be said to join, both at head and stern, where they meet the keel) still the difficulty remains, how to unite this verse with the following: unless we say the deity is the head of the ship, i. e. in front: which would be contrary to our extracts on that subject; and after all would lead us to the notion of a *tutela*, or shrine.

If we adopt *kedesh*, it brings us directly, and explicitly, to the sense we have endeavoured to shew may be implied, but is not easily, or readily apparent in *keresh*... *Kedesh* will signify the holy place, the chapel, the *tutela*, the station for the deity, (or the deity itself) and we have chosen the word SHRINE, as expressing this sense with equal propriety to any other word in our language, that has occurred to us, while it keeps clear of the meaning of our words chapel, holy place, &c. Neither would it be proper to accept the word meeting-place—(even supposing that *keresh* might be so referred, which is very questionable,)—for persons; because, this being at the utmost extremity of the poop, it never could be a convenient station for such an assemblage.

Now, this word *kedesh*, or SHRINE, connects perfectly with the following verse; because, this shrine contained a sculptured image of “the daughter of Assyria;” “the Assyrian young woman:” that is to say, *Venus*, the BENOTH of No. CCXIII. which we have seen was brought from Assyria, by the men of Cuth, as their tutelary goddess; and was worshipped throughout Syria. Venus rising from the sea, was certainly a fit deity for a marine, and extravagant people, bedecked with decorations: and, this figure, says the prophet, was brought “from the isles of Chittim,” i. e. from Greece. It would be mispending time, and patience, to prove that the Greeks excelled in sculpture: and we need but look into *Pausanias*, to be assured that their capital statues of deities were occasionally made of ivory; if we should chuse to refer this ivory to the deity herself, rather than to her *sacrum*—holy place, which would be sufficiently correct.

On this subject, accept the following from *Pausanias* (*Attic*. cap. xiv. &c.) “[in Athens] is the temple of celestial Venus, WHO WAS FIRST WORSHIPPED BY THE ASSYRIANS [in the language of the prophet “the daughter of the Assyrians,”] and after these by the Paphians, at Cyprus, and the Phœnicians who inhabited the city of Asca-

lon in Palestine [near enough this to Tyre.] The Cythereans venerated this goddess, in consequence of having learned her sacred rites from the Phœnicians" [—among whom the Tyrians were principals.] See the PLATES, MEDALS of ASKALON.

Such is the translation of Mr. TAYLOR: but the words of Pausanias seem, to me, to be still stronger, *πρωτοις ανθρωπων*, "the first of men, the Assyrians, adored the celestial Venus," &c. And this agrees with the fact: Venus rising from the sea, Succoth-Benoth, &c. was worshipped, in Eastern Asia, in the earliest ages; and her worship was brought from thence into Phœnicia. Herodotus says, *lib. i. 105*, "the most ancient temple of Venus [in Phœnicia] was at Askalon:" now, at Askalon were struck the two medals Nos. 4, 5. in our Plate of Succoth Benoth: one of which has the head of Venus, reverse a dove; the other has the head of Janus [Noah] reverse a dove, also. [*Vide ASKALON* in the *Dictionary*; and observe the fish, and the pigeons—doves, sacred to *Derketos*.] Pausanias tells us, also, in the same chapter, that the colossal "statue of Minerva [at Athens] was formed of ivory and gold; the statue is erect, with a garment reaching to her feet." In fact, deities of ivory occur so frequently in the cabinets of antiquities collected by the curious, that we pass this article without farther comment. [*Vide FRAGMENTS*, "Of Ashtaroth." Nos. CCLXVIII. CCLXX.]

We may now dismiss all renderings of *ivory the daughter of steps*, with other perplexities; the above are decisive authorities for Venus "the daughter [the girl, the young woman, the nymph] of the Assyrians;" and for a sculpture, of some kind, executed in *Chittim*, i. e. Greece, in which a Greek artist had shewn his skill. This acceptation, moreover, reasons backward on the foregoing hints, for, if this vessel had a tutelary deity, as others had, as was customary, I might say, *indispensable*, and if it were of prime Greek workmanship, doubtless a proper situation was constructed for such a figure;—this was at the extremity of the poop of the vessel: and being sacred, it was ornamented in the highest possible style of elegance; that is to say, with ivory, &c. which is much more suitably employed here, than in constructing benches for rowers to sit upon, and to deface, below deck. This train of reasoning leads, on the whole, to the adoption of *kedesh*,—holy-place—SHRINE, rather than *keresh*, meeting-place, and so by inference—shrine: but this is submitted to better judgment. The shrine is marked on our Plates C 4 B.

8. *Muslin*. Though we, in the present day, distinguish between linen, and muslin, yet some have doubted, whether the distinction were always maintained (strictly) in early ages. It is open to suspicion, that muslin wrought with flowers, and sprigs, like what is now brought from India, is the material allotted by the prophet to the sail of his vessel. That this was a costly material, is no objection; neither is it of consequence, whether fine linen, such as what we call *cambric*, sprigged and spotted, be the article meant, or muslin, but, I believe, 1. no instance of linen thus ornamented has hitherto been found in Egypt. 2. The finest linen yet discovered in Egypt is but coarse. 3. Muslin equally fine as any now procurable, was always an article of exportation from India to Egypt, and would, no doubt, be sought after, in foreign countries; and if possible, would be imitated in Egypt. 4. The figures on the Etruscan vases, which in point of antiquity, are the nearest authorities on this subject, are dressed in muslin, rather than linen; and to this the patterns of their ornaments agree.

9. "Thy BANNER, made of muslin also." This is the strict signification of the original word NES: and, as it would have been a great impropriety to have omitted all mention of the flag, or banner, of this vessel, I think, we may, without hesitation, adopt this word, in this place, *q. d.* "Thy flowing sail, and thy distinguishing flag, were both made of embroidered muslin."

10. "Thy **AWNING**," a covering of the nature of a tent, which shaded and sheltered the quarter-deck; in which persons of dignity resided. We have many medals on which emperors are represented, sitting in a kind of state, under this accommodation; accordingly, the prophet describes it, as being handsomely decorated, with blue and purple (stripes, I suppose) from the isles of Elisha—*i. e.* the Archipelago. Our Plate shews this awning better than it can be explained by any description. H. II.

The prophet having thus metaphorically described the *external* appearance of this vessel, in a number of particulars, now proceeds to mention its officers, and its equipage.

11. "Thy **REYS**, *commanders, captains*." It is natural to suppose that the sages of Tyre should be commanders of their own ship: this, therefore, may be taken as a proof, that *chebeli* signifies superior officers; and as the station of these was, no doubt, on the superior deck, and in the most honourable place, this proves too, that *chebel* means the upper or prime deck; the chief situation of the vessel; in which sense we have taken it, and have rendered it, according to Eastern phraseology, *Reys*: meaning, commander, governor, or captain. Suppose, the person marked I. on our Plate.

[This gives a distinct sense to the proverb of Solomon, "As he who lieth on the *chebel*, *i. e.* the superior officer, the captain; or as he who lieth in the hold of a ship, *i. e.* the lowest person on board, the meanest slave whose lot is *deep* in the interior of a vessel.]

12. "**CHANNEL PILOTS**": the original word *CHETZI* means, those who appertain to a haven, or port; and *BERAK* means, a narrow passage, or strait; as at the mouth of the river Thames, and of all rivers, where the passages for ships lie between sands which are there accumulated; these passages are called *channels*, and this seems to be sufficiently well expressed by the words we have adopted "*pilots for shoals*": those who conduct the vessel safely into port, through the *narrows*—channels—formed by sand-banks, &c. Suppose the steersman marked K on our Plate.

13. "Able Seamen," literally *ships*: but this can only mean ship-men—*i. e.* not men accustomed to small craft, who have hitherto kept close in shore only, never venturing out of sight of land, but able seamen, such as are competent to the management of large sea-vessels—*Aniuth*. I appeal to any sailor, if he does not strongly feel this distinction: and we have an instance of it in the case of Solomon, who had servants sufficiently skilled in navigating lesser vessels; but who was obliged to apply to Hiram king of Tyre, for a number of able sea-men, to conduct his Ophir-fleet, which was destined to encounter the difficulties, the roughnesses of the skill-trying ocean.

[This clears up a confusion 2 Chron. viii. 18. "Hiram sent to Solomon—*ships*, and servants who had knowledge of the sea—to Eloth." Now, he could not possibly send ships *over land*, from the Mediterranean to the Red Sea: he might send *timber*: but that Solomon did not want: or, he might, as Josephus says, send *models* of ships; but the *ships* were already constructed: take therefore *Aniuth* in the same sense as here—ship-men, "able seamen, men who understood navigation:" which agrees with the scope of the passage.]

14. "Warlike strength." Our translators have rendered this "army," which is certainly the import of the word, but it seems hardly adviseable to station *an army* on board of a single ship. This species of force answered, in some respects, to the corps of *marines* on board our vessels of war; but then it must be remembered, that the ancient ships came to close quarters, and did not rely on execution done at a distance, as we do, on the effect of cannon balls. These *fighting-men*, were those who when this vessel attacked another, would themselves form the attacking party—the board-

ers, if opportunity offered for that service: or if this vessel were attacked by being boarded, would defend it, and oppose its assailants to the utmost of their power. We find that they hung their shields and helmets in parts of this ship: no doubt where their station was; and they thought the warlike air of these martial defences, wonderfully embellished the ship itself: an idea truly military! and extremely probable.

15. "Complete *decoration*." This is not the same word as is used in verses 1, 4, for "ornament:" but seems to be taken more strongly for decoration.

16. "Strength:" this is the same word as that rendered "*warlike strength*," in the verse before it; but the prefix is different: in that it was (ב) *beth*, *q. d. among* thy warlike strength were *Paras* (Persia) and *Lud* (Lydia), &c. in this verse it is (ר) *rau*, *q. d. "And thy strength, is the Gamadin:"* whether does this distinction refer to a difference, as among us, of regiments? or of corps? as marines, and soldiers; or were the former parties hired, taken into pay, while the latter were slaves, the property of the state, or of the officers, &c. and formed into a body?

17. "FIGHTING STAGES:" I conceive that this word חֲמוּטִי CHUMUTHI, is from the root *Muth*, which signifies *Death*: and means, the places, where if an enemy attack, he will meet his death; or, from whence if an enemy be attacked, death will issue to destroy him. To speak of the *walls* of a ship, as in our public translation, is surely out of character; yet that these defended a ship, as walls defend a city, is certain: what these places really were, our plates illustrate, better than any description. They are marked N N.

18. "GAMADIM." Who these were, *vide* the *Dictionary*: where we find the word imports *cubit-high* men, pigmies; with a doubt whether this people ever existed. As we have considered this question, with a Plate, (in FRAGMENTS, No. cccxxii.) we shall only observe here, that this appellation agrees perfectly with the prophet *Isaiah*, who describes them as "contracted—shrunk;" and, as the Ethiopians to whom we refer this description, were always esteemed fighting-men, indeed extremely pugnacious, and excellent *archers*, we see the propriety of stationing these in the towers, or front parts of the vessel (as the modern *forecastle* is always placed; which answers to the ancient towers) whence they might shoot their arrows: and annoy the approaching enemy; before the vessels came near enough to engage hand to hand. Such, I take to be, the meaning of this passage, and, as this preserves distinct stations for distinct kinds of troops, I presume some such idea is pretty near the truth. We find, however, that these *Gamadin* hung up their shields, &c. on the fighting stages; probably those where themselves stood; or nearly so; this, no doubt, was regulated by convenience, and may easily be admitted; but observe, that these troops also were as proud of their military ornaments as the former, nor did they think the ship was completely decorated, till they also had hung their shields upon her.

.....

We have now gone over the outside of this Tyrian vessel, and have seen its general ornaments; also those of its particular parts, its company, and conductors, its defenders, and their stations. The prophet next proceeds to describe the purposes of all this, *i. e.* to protect, &c. the Tyrian traffic: as our Plates afford no assistance on this subject, we have merely marked the words whose rendering we have varied; and must defer our reasonings on such variations. We have, however, on reflection, printed the whole of this ode together, that the reader may perceive the consistency and beauty of it; for indeed it is extremely poetical, and beautiful; and not less instructive.

EXPLANATION OF PLATE III. OF ANCIENT SHIPS.

A. A. A. The KEEL of the vessel, in the heart of the sea.

B. Ornaments. 1. B. the rising of the Keel, at the head of the vessel; where is the rostrum, the figure, &c. 2. B. the Goose-head, another ornament: 3. B. an ornament called the *Acrostolium*. 4. B. the ornaments, and carvings, around the poop of the vessel. 5. B. the rising of the Keel, at the poop. All these are, probably, included in the general word which we have rendered "Ornaments."

C. The place of the *Tutela*, when carved in basso-relievo. I think it likely, however, that when the *Tutela* was an image, it had a little chapel, or shrine, erected for it in the station 4 B; where it was occasionally addressed, as an object of worship, &c. [Many Greek vessels of the present day, have little chapels for saints, &c. to whom the sailors pay devotions.]

D. The Mast. As the head of this Mast is formed only by a block and pulley, with a rope run through it, and has no round tops, as our ships have, it is clear, that it affords no possibility for a person to lie down on it; the word *chebel* therefore cannot mean a Mast; which part is also denoted by its proper name TARAN, in this Ode.

E. E. The Oars: these need no explanation.

F. The Sail. I do not perceive that the prophet hints at more than one sail, for his Tyrian vessel: no doubt he means the main-sail: but—does he omit the fore-sail?

G. The Banner, or Flag. The prophet describes as being made of the same material as the main-sail, a part which he calls—NES. This word usually imports a Banner: but it has hitherto been taken in this passage for the fore-sail. As there is no other word to which the import of either of these *flowing* subjects can be referred, it will follow, that if the prophet by this word NES, means the foresail, he has omitted the Banner; or, if he means the Banner by this word, then he has omitted the fore-sail. The reader will consider this, as he pleases. NES signifies, a something which *flows*.

H. An honourable kind of Cabin, wherein on medals we often see emperors, and other great men voyaging: it was indeed appropriated to the use of those superior officers; and this is what the prophet describes as a handsomely ornamented AWNING, wherein, no doubt, we are to consider the great—the rulers of the Tyrian interests, as residing, and presiding, during their voyage.

I. The *Reys*, commander, captain, or governor of the ship: stationed on the upper deck, the *chebel*: this officer issues his orders, and is obeyed throughout the vessel; the prophet fitly compares to him the wise men of Tyre.

K. The Pilot: he who guides the rudder, on this side of the ship: who receives his orders immediately from the *Reys*, and acts accordingly. The duty of such a Pilot, when in charge of a ship, in some particular *channel*, the prophet says, was performed for the Tyrian vessel, by the sages of Gebal. [Were these Gebalites famous for *wisdom*?]

L. Soldiers, walking on the deck; or acting as centinels, on the fighting stages: part of the corps which composes the fighting strength of the ship.

M. M. M. Shields, hung by the soldiers on the netting, which balustrades the fighting stages: to what degree they may be considered as military ornaments, and as completing the decorations of the vessel, may easily be understood from their general appearance.

N. N. N. The Fighting Stage itself. This we shall see to greater advantage in the following Plates.

[As Isaiah and other prophets allude to the Tyrian navy, many of these explications serve for passages found in them, also.]

PLATE. IV. THREE REPRESENTATIONS OF AN ANCIENT SHIP.

No. 1. SECTION OF AN ANCIENT SHIP; SEEN FROM THE HEAD, LOOKING TOWARD THE CABIN.

A. The Keel.

N. N. The Fighting-Stages, with their balustrades, whereon hang the shields. This figure shews these stages very distinctly: and in what manner they projected beyond the sides of the vessel, for the readier coming to blows of the fighters. These evidently appear to be the proper stations for the soldiery: and the reader will perceive their nature, with the propriety of accepting these as the *killing-places* of the prophet, much better, from considering the print, than from any description which might be added to what we have said respecting them.

O. The Deck. Observe, how much lower than the Deck were the seats of the rowers: their situation sufficiently confutes the idea that these benches were made of a material so valuable as *ivory*.

No. 2. VIEW OF THE VESSEL AT THE HEAD.

A. The Keel.

B. The *Charnix*, or Goose-Head.

N. N. The Fighting-Stages.

Observe the large EYES on this vessel: we have seen similar in Plate I. No. 6.

Observe, the Sphinx between the eyes: which Sphinx in this instance is the *parason*, or *sign*, of the ship: and would give name to the vessel "the Sphinx."

This part of the vessel, I apprehend, shews the Towers, the *forecastle*, where the *Gamadin* were stationed; who shot their arrows from over where the serpents are carved: but our subject does not particularize these towers. *Vide* Plate II. No. 6.

No. 3. VIEW OF THE VESSEL AT THE POOP.

4 B. 4 B. The carved ornaments, as before.

C. The *Tutela*, or image of the deity: this being a basso-relievo is placed at the extremity of the poop.

N. The Fighting-Stages.

PLATE V. SECTION OF AN ANCIENT SHIP.

A. A. A. The Keel, as before.

4 B. C. The Shrine.

H. The superior Cabin, or accommodation-room: divested of its AWNING.

This Plate shews the room for stowage, &c. of goods; the distinct places for various kinds of merchandize; which were laid in an orderly manner on board: to which I doubt not the prophet refers, in the following part of his description; but which we shall not investigate at present.

.....

These plates of Ancient Ships accompany a very learned and curious dissertation, in the fifth volume of the "Antiquities of Herculaneum;" consequently, they may be depended on in point of authenticity; and if any information on this subject ever can be procured, it must be from the labours of the learned in that part of Europe, and under such direction, and assistance. We have taken but little from the original essay, because our plan is restricted to elucidation of Scripture: to which we have directed all our endeavours; but which formed no part of the design of the learned dissertators; who have also been our authority for some preceding observations.

MEDALS.

In order to shew the appropriate application of the prophet's metaphorical description, to the city of Tyre, we have taken the opportunity afforded by this Plate, of submitting a small number of Tyrian medals to our readers: these not only shew that a ship was the customary, adopted, and no doubt, the boasted, *insignia* of Tyre, but they justify our prints; inasmuch as they exhibit, most, or all, of the various parts, already explained.

No. 1. A medal of the city of SIDON, inscribed ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΣΙΔΩΝΙΩΝ: "King Antiochus, of the Sidonians." Its date must therefore be about the year 174 of the æra of the Seleucidæ. Observe its Oars, and its Fighting-Stage. Phœnician characters at bottom of the field.

No. 2. A medal of Sidon: its date, ΘΝΡ. *i. e.* 159 of the Seleucidæ: under Demetrius I. This shews the Fighting-stages clearly. Sidon is thought to have derived its name from *sit*, *sud*, or *said*, supposed to have signified a fish; but more probably, from *Siton*, the god of corn, or of fish, *i. e.* the fish-god; *vide Dagaum*, FRAGMENTS, No. CXLV. Tyre and Sidon are frequently associated in Scripture, almost as if they composed but one town; and we see the same associations, &c. on their medals.

No. 3. A medal of Demetrius I. its date, ΔΝΡ, *i. e.* 154 of the Seleucidæ: below the ship the name of the city of Tyre: ΤΥΡΙΩΝ. Observe the Fighting-stages, with their railing: the *Acrostolium*, the Rudder, &c.

No. 4. A medal of Antiochus VII. its date, ΗΟΡ, *i. e.* 178 of the Seleucidæ: the city of Tyre marked in a monogram ΤΥΡ. Observe the Flag or Banner, adjacent to the awning or shelter; also the Fighting-Stages, the Rudder, &c.

No. 5. A medal of Antiochus III. its date, ΡΙΖ *i. e.* 117 of the æra of the Seleucidæ. Observe the state cabin-AWNING on the upper deck. Observe the trident-like form of the rudder:—is this the origin of the trident of Neptune?

No. 6. A medal of Demetrius II. its date about 168 of the Seleucidæ. It represents a ship; and on this ship a female figure, or goddess, standing, and giving directions, with her right hand and arm extended; in her left hand she holds a cross, with a long stem to it; she is clothed from head to foot; and on some medals of this same king, she has the sacred *Calathus* on her head: in short, this is the Tyrian and Sidonian Venus; Astarte; of whom Cicero speaks, *De Nat. Deor.* "There are," says he, "four Venuses; the fourth is that of the Tyrians in Syria, to whom Adonis was said to be consort" [under favour of Cicero, he might have given to this Tyrian Venus the very first place in priority of time]. Solomon is said to have worshipped "Ashtoreth, goddess of the Zidonians," 1 Kings xi. 33. This goddess is that Ashtaroth; and this is a Sidonian medal. It strongly corroborates our proposed reference to the *shrine* of the Tyrian vessel: such a *shrine* a complete vessel could hardly be without. The Phœnician characters on this medal may be the name of this goddess, which they pronounced, *Hastaroth*. See the PLATES, MEDALS of TYRE, also MEDALS of SIDON.

.....

On the whole, I think we have gained information from an examination of the structure of Ancient Ships; and from the accompanying Plates. It is not to be supposed that a subject so obscure, a subject altogether technical, a subject branching out into so great a variety of parts, should be wholly, and *perfectly*, exhibited, at a first attempt. We have opened the way for farther acquisition, we have steered a right course for attaining the desired knowledge of the entire article: our enquiry has not been useless: neither is it complete: we shall wait the public opinion on what has been suggested, and in the mean time direct our investigation to other articles: not without hope that the public favour will induce us to resume what we quit for the present.

No. CCXVIII. THOUGHTS ON ANCIENT ARMOUR. (WITH A PLATE.)

WE have in Scripture, not only histories wherein Armour, and some of its parts, are described, but also, allusions to complete suits of Armour, and to the pieces which composed them. Without pretending to expose the errors of critics whose information on this article might have been improved by greater accuracy, a few hints, may contribute to our better acquaintance with the subject.

No. 1. GOLIAH, from CALMET: This is the figure usually offered, by way of illustrating the Armour of this famous champion. As it is drawn from the description given of it, and according to the signification of the words used to describe each separate part, it *may* be something like the original. Observe, however, 1. That swords so long as this, are not known in antiquity; and that had it been of the length here represented, David would have found it cumbersome to use afterwards, constantly, as we learn he did. 2. That this figure is composed on the principle, that the Armour was worn without any other dress; which I think may be questioned, and is not easily determined. 3. That the forms of Roman, or Greek Armour, are not decidedly applicable to the Palestine history: yet the Armour of these people has been studied for this figure.

No. 2. A Soldier in Armour; from the column usually called of *Antoninus*: but perhaps more properly referred to *Aurelius*.

The Apostle, Ephes. vi. 13. advises believers "to take unto themselves the whole Armour of God;" and he separates this *panoply* into its parts: "your loins," says he, "girt about with truth;" now, this figure has a very strong composition of cinctures round his waist (loins); and if we suppose them to be of steel, as they appear to be, the defence they form to his person is very great: such a defence to the mind is Truth. Undoubtedly, there were, as we shall see, other kinds of girdles; but none that could be more thoroughly defensive than that of this soldier. Moreover, these cinctures surround the person, and go over the back also; 1. so Truth defends on all sides. 2. The remark that "St. Paul names no Armour for the back," is somewhat impaired; because, if this part of the dress was what he referred to by *περιζωσάμενοι*, "girded round about," then, its passing round the back, pretty high up, at least, was implied.

The Apostle proceeds to advise, "having on the breast-plate of righteousness," to defend the vital parts: as our figure has on a breast-plate: and as No. 4. has a covering made in one piece for the whole upper part of his body. "Having the feet shod with the *preparation* of the gospel of peace:" not iron, not steel; but patient investigation, calm enquiry; assiduous, laborious, lasting; if not rather, with *firm footing* in the gospel of peace. Whether the Apostle here means stout, well-tanned leather, leather well prepared, by his "preparation of the gospel of peace," or shoes which had spikes in them, which running into the ground gave a steadfastness to the soldier who wore them, may, perhaps, come under remark hereafter. I shall only add, that Moses seems, at least according to our rendering, to have some allusion to shoes, either plated, or spiked, on the sole, when he says, Deut. xxxiii. 25. "Thy shoes shall be iron and brass; and as thy days shall thy strength be." Farther, says the Apostle, "Above all taking the Shield of faith:" not *above all* in point of value; but of situation; *over all*—*before all*; as our soldier holds his Shield: for his protection. Faith may be a prime grace, but if raised too high, like a Shield over elevated, the parts it should defend may become exposed to the enemy. "Take the helmet of salvation:" security—safety. So far our figure applies; however, it has no sword: it had originally a spear, but that weapon has been destroyed by time. "Praying," says the Apostle, "and watching;"
these

these are duties of soldiers; especially of Christian soldiers: but they are not of a nature to be explained by this figure; however, we very frequently meet with them in monuments of antiquity: nothing is more common than sacrifices, &c. in camps, and the very first soldiers in the Antonine pillar are *centinels*.

It may be remarked, that this soldier has no Armour for his legs, or thighs, or arms: they are merely sheltered by clothing, but are not defended by Armour. I do not find that the apostle alludes to any pieces of defence for the legs, or the thighs, of his Christian warrior.

No. 3. shews the parts of a complete suit of Armour, separately; from an ancient gem: as, 1. the Leg-pieces, which not only cover the legs pretty low down, but also the thighs, up above the knee: 2. the Spear, stuck in the ground: 3. the Sword, in this instance, in its sheath: 4. the Cuirass, or defence of the body: this appears to be made of leather, or some pliant material, capable of taking the form of the parts: 5. the Shield; upon which, in our gem, is placed, 6. the Helmet, with its flowing crest: for which see No. 5.

No. 4. This is among the most curious statues of antiquity remaining, being a portrait of Alexander the Great, fighting on horseback; and probably, also, a portrait of his famous horse Bucephalus. This figure has a girdle round his waist; wherein it is somewhat singular: I have looked over some thousands of figures, without finding another such: and close to this girdle falls the sheath for his sword; his loins are girt about with a single piece of Armour, buckled at the sides; which answers the purposes of a breast-plate, by covering high up on the thorax: his feet are not only shod, but ornamented with straps, &c. a considerable way up the leg. He has neither Shield nor Helmet; and I cannot help remarking, that I have not found a commanding officer—a general—with a Helmet on: neither during his actual engagement in fighting, as this figure is represented; nor when addressing his soldiers, &c. nevertheless, that could hardly be the fact. The form, size, &c. of this sword deserve notice; it is very different from the ideal sword of *Goliath*, No. 1. That girdles were of several kinds we need not doubt; if we did, the entire difference between that of this Number, and that of Number 2. would justify the assertion. Now in the girdle of No. 2. there is no room for concealing, or for carrying, any thing, but we know that one use of the girdle in the East was, and still is, to carry various articles: So we read 2 Sam. xx. 8. that “Joab’s garment that he had put on, was girded (close) unto him, and upon it a sword-girdle (or belt) *i. e.* a girdle of a military nature, fit for holding, and enveloping a sword; and in this girdle was a sword in its sheath”—then our translation (with others) says, “as he went forth it fell out.”—But *query*, whether the narration is not to this effect? “HE [*Joab*] went forth in a ceremonious manner to meet Amasa, now commander in chief, in order to seem to do to that officer, whom he considered as usurping his post, a most conspicuous honour, or rather homage, but really designing to approach his person and to slay him, so HE went forth, and supplicated, *humbly intreated*, as it were; then, after this homage, he kissed Amasa’s beard, and slew him. Observe, this *intreaty* is the regular meaning of the word *תפלה* *tepel*. See 1 Kings viii. 28, 29, 33, 35. Gen. xx. 7, 17. Numb. xi. 2. 1 Sam. i. 10. ii. 25, &c. We saw in FRAGMENTS, No. xciii. much hypocritical baseness in Joab’s behaviour, with which this view of these events is in perfect coincidence. We ought, however, to observe, that a sword *might* fall out of the girdle which contained it, for so we are told by Herodotus, that the sword of Cambyzes fell out of his girdle, and wounded him in the thigh, of which wounds he died: but if Joab’s sword had fallen out of his girdle, how was it possible it should escape the notice of Amasa? Such an incident was the very thing to make him, and all other spectators, observe more particularly

what became of this sword, and how Joab should dispose of it, after he had picked it off the ground.

I am aware, that although the text reads *TEPEL*, *to supplicate*, the *keri* has *נָפַל* *NEPEL*, *to fall*; nevertheless, this reading, if adopted, may refer to the humble posture assumed by Joab, who certainly on this occasion played the hypocrite in the supreme degree; and it may be understood, as if Joab himself, not his sword, fell *prostrate* before Amasa. The reader will excuse this digression from our immediate subject.

We read of swords having two edges: and of the great execution expected to be done by them, Psalm cxlix. 6. and Prov. v. 4. That a sword so short as that of No. 4. might have two edges, seems probable enough, while that of Goliath would be both the weaker and the worse for such a form. The sharp sword issuing out of the mouth of our Lord, Revel. ii. 12. may receive notice another time. [See FRAGMENTS, No. ccccxc1.] We only observe here, that to imagine a *long* sword issuing out of the mouth of a person, suggests a very awkward image, or idea, to say the least: an idea which hardly could have its prototype in nature.

No. 5. We have seen a helmet on the soldier, No. 2. but that is small, short, and fixed, *i. e.* a Roman Helmet: the Greek Helmet differed, in being larger, and also moveable, so that the front of it, which usually was worn level on the head, being pulled over the face during the time of combat, it became a defence to the face; the wearer being able to see through holes formed in it, accommodated to the situation of his eyes. These orifices are apparent in the two Helmets of this number: one of which has a crest on it, the other is plain. We cannot pretend accurately to ascertain the shape, &c. of Hebrew Helmets. It is clear in general, that this piece of Armour was justly considered as of the utmost importance, and as a principal mean of personal safety.

No. 6. After victory, it was natural for the victor to erect, in honour of his troops, some trophy of his success; this figure holds such a trophy: being the standard of the legion whose valour had procured peace; which is signified by the caduceus. This appears to be only the usual legionary standard, somewhat, perhaps, more ornamented than common; as it might be borne in a public procession.

No. 7. A Trophy, as a lasting memorial of valour, or of good fortune, closes the triumph of the day of battle: this Number represents a general himself (an emperor) in his military dress, assisting to form such a monument of his fame. Victory is inscribing on a shield, the particulars of time, and place, for the information of readers; the captives in confinement at the foot of the erection, which is composed of their Armour, &c. identify the event: the name of the country vanquished is added in the exergue below.

Among the most perplexing passages of Scripture, is that Exod. xvii. 15, 16: "*And Moses built an altar*—rather, consecrated a piece of ground for a sacrificatory—*and called its name, JEHOVAH NISSI*: the Lord exalteth me—or, Jehovah my banner—or streamer—or signal—[or suppose, perhaps, "To Jehovah of lifting up"—*i. e.* he to whom I lifted up my hands, in prayer against Amalek.] *And he said, Because the Lord hath sworn war with Amalek*—says our translation; but the Hebrew is—"because of the HAND *בְּיָד* upon—above—over against—the throne of JEHOVAH, war against Amalek." The words are very difficult to translate satisfactorily; as appears by the variations in the versions. I have been inclined to render them—"like as, in like manner as when my hand was raised up toward the throne of JEHOVAH, (*i. e.* prevailing, to the discomfiture of our enemies,) so will JEHOVAH have war with Amalek." Nevertheless, I cannot refrain from *querying*, whether this HAND raised towards—over against—the throne of the Lord, might not be some kind of military trophy? in which case, the his-

tory may bear this sense: Moses consecrated, in the place where he had sat, a portion of ground; in part of it he erected an altar, adjacent to which he placed (a somewhat raised up, from the sense of the root, *nasas*, i. e.) a trophy of his victory: and he called it "the Lord of the trophy:" or, he dedicated it "to Jehovah of the trophy:" and he said, "Inasmuch as this trophy—*HAND*—is a perpetual memorial of a past victory over Amalek, so it shall be also of future wars of the Lord against Amalek: and to that purpose it stands here over against the seat of God: i. e. the seat where I sat when I invoked God." Or thus, "This trophy is a memorial, to remind [the king who shall one day sit on] the throne of the Lord in Israel, of the Lord's perpetual war against Amalek from generation to generation." Such is the import of the word, 1 Sam. xv. 2. "Thus saith the Lord of Hosts, *I am* REMINDED of what Amalek did to Israel:"—was it by this *HAND* of Moses, still remaining, still standing?

Either of these renderings, implies two memorials of the vengeance to be taken on Amalek. 1. The writing in the book [of the law, which the king was to copy out for himself, for his personal study,] mentioned in the foregoing verse; 2. A consecrated trophy, or elevation of some kind, to commemorate this battle fought under Moses, and to prefigure the future punishment of Amalek.

The *Hands* which are upon the tops of Nos. 9, 10, suggest a question, whether somewhat like these (banners) in form might be the "*HANDS*," which Saul (1 Sam. xv. 12,) and Absalom, 2 Sam. xviii. 18. [also Moses, as above stated] raised in honour of their exploits, or to preserve their memories to future ages? This may bear a slight examination.

In the Chaldee dialect the word *hand* not only denotes a hand, but a *handle*, to any thing: and I suppose it denotes the same in the Hebrew. "Saul set him up a place," says our version; rather "he has constructed to himself—to his own honour—glory, &c.—a *HAND*:"—a trophy of his victory over Amalek; a token of his own complacency in his success. [Was not this "setting up" a trophy a vain-glorious disobedience in Saul? Moses erected his *hand* to God: Saul erected this *hand* to himself: from the manner of hinting at it, and from the subsequent history, we may gather that Saul's pride had overcome his duty in this instance, as in others; and it deserves notice how very speedily his pride was punished, by *predicted* loss of his kingdom. *Query*, Did Saul *vie* with Moses in this trophy?] I think it probable, that herein Saul had some reference to the *hand* (as above suggested) erected by Moses: could this be allowed, it would confirm the idea that that erection was of a durable nature, and would lead us to conclude that as the first defeat of Amalek was commemorated by the *hand*—trophy—of Moses, the first leader of Israel; so this ruinous defeat of that people was commemorated by the *hand*—trophy—of Saul, the first king of Israel: he who first sat on the throne of the Lord, in Israel.

N. B. This opens fresh rudiments for answers to several captious queries on this history.

As to the *hand* of Absalom, unless it were of lasting materials, it could not answer the purpose of prolonging his memory: nor could it have been called "Absalom's Hand,—to this day;" which implies some distance of time after its construction.

It is not easy to ascertain the forms of these ancient monuments: but, if Moses calls his *hand*, a *trophy* or *banner*, (meaning, nearly or altogether, the same thing, by the two words) if Saul, in erecting a *hand*, could find no better figure for it than that of the banner, under which sign he had conquered ("*sub hoc signo vinces*;" as was said long after) *Vide* No. 6.—then I think we may conclude, that Absalom's *hand* was of a slender, and taper form, at least: perhaps, somewhat like the crosses (Coventry Cross, &c) extant in England: or, had Absalom really been a man of valour, and distinguished as such, in the battles of his father David? and therefore he preferred

a *military* token of triumph, to perpetuate his exploits; as at that time had no son to perpetuate his name.

I suppose that both Saul and Absalom would have thought the land profaned, by adoption of a trophy, which resembled a figure of the enemies they had conquered, as the emperor in No. 7. is doing: whereas, they could not but think honourably of a Jewish banner, which had led them to victory, and by victory to military renown, and *glory*. This is perfectly in coincidence with the import of No. 6.

Exactly such a building in taper-height, as our English Crosses above referred to, is known in India by the name of "the *STAFF* of Firuz Shah:" may not the name "*hand*, or *handle*, of Absalom," be equally applicable to such a structure, as *staff*? Our own Monument of the Fire of London, is a pillar; and Dr. HALIFAX in his account of Palmyra, notices several pillars with inscriptions on them, for the most part erected by the senate and people; but some erected by friends, to the honour of those whom they wished to distinguish; some by husbands to their wives; and says he, "by this too we find that they did not wait for the deaths of those whom they thus honoured, before they provided for the preservation of their memories: but famous men were thus registered for after ages, even while they were alive:" The very spirit which animated Absalom: and I suppose Saul, also. N. B. The Palmyrenians in many of their customs coincided with the Jews; see FRAGMENTS, No. CCCCLXXXIX. Palmyra is Tadmor; built by Solomon, 2 Chron. viii. 4.

Nos. 8, 9, 10, 11. are standards, or ensigns, of the Roman legions: they explain on what principles the Jews might regard them as idolatrous, not only because they had been consecrated to idols, and by heathen priests, but, as Nos. 8 and 11 have images on them; which, if they might be those of the emperor, *might* also be those of idol deities. *Vide* in *Dictionary*, AGRIPPA, PILATE, &c.

No. CCXIX. FARTHER CONSIDERATIONS ON ANCIENT ARMOUR: ILLUSTRATED BY ARMOUR, PLATE II.

THE passage, 2 Sam. i. 9. has divided interpreters: "Slay me," says Saul, "for anguish is come upon me," so reads our translation, with the Vulgate: the LXX. and Syriac read, "deep darkness surrounds me;" the Chaldee paraphrast, "I am wholly terrified;" and some Rabbins, "I have the cramp." The Hebrew word (רֶשֶׁבֶת נֶחֱשֶׁבֶת) signifies, to surround—inclose—straiten: it occurs several times as descriptive of a coat, or covering; as Exod. xxviii. 4, 39, "And thou shalt make an *embroidered* coat:" a *close coat*, say the Vulgate, Aquila, Symmachus, and Theodotion; the LXX. to the same effect, κοσμηβωτοι; and elsewhere. [But, perhaps, a coat wrought with eye-let (*oilet* Fr.) holes: whence the word signifies, the holes in which jewels are set.] Since then this word, or its derivatives, in more than a dozen places describes a *bodily* vesture, and of a particular kind,—should it in this passage signify *mental* sufferings? Should it not rather say some (as Rabbi Levi Ben Gershon, and M. Saurin) be rendered in this place, also, a close coat, made of rings (*oilets*) in the nature of a coat of mail, worn by Saul, for his personal security, and defence in battle? There are still extant among our ancient armoury some of these close coats: they appear to be composed of small steel rings, connected into each other; thereby permitting a free motion of the body on all sides.

It is difficult to determine this question: it cannot be denied that the ancient Hebrews *might* use such coats; but we cannot *prove* it. It is possible the word may refer 1. to mental sufferings, "I am in agony;" 2. to his enemies, "I am surrounded," *i. e.* by

the Philistines; or, 3. rather, if the word may signify *piercing*, as embroidery, quiltings, or eye-let holes imply, "I am surrounded by piercings," *i. e.* wounded on all sides by arrows; which agrees with what had been observed of the archers, who, we learn from a former part of the history, had wounded him very severely, and perhaps mortally: *q. d.* "the enemy may come and abuse me while I yet continue alive,—rather than that, kill me at once." 4. To his military dress, "I am so enclosed by this coat of defence, that I cannot entirely kill myself: but am dying by inches:—kill me therefore speedily by some other mean." This sense we propose to examine.

We ought previously to remark, 1. That the *he* (ה) *he-shebetz*, seems to import clearly *this* cause of suffering, whatever it might be. 2. That the word (אחזא *achatz*) rendered "is come upon me," signifies to sieze—to surround—to catch. Is this the idea of the passage?—Saul was wounded by the archers in various parts of his person; yet his blood flowed but slowly through those wounds, the orifices of which were small, although their consequences were fatal: he then threw himself on his sword to make a larger incision, for readier dispatch, but his sword *hitching* in the *oilets* of his Armour, so that it could not strike a vital organ, his pains—the pains of death—continued to agonize him; and though he was dying, yet he was not dead; therefore, says he, "slay me speedily."

The nature of the embarrassments arising from this history, being understood, the reader is referred to No. 1. of this Plate, which represents a combat, between a person on horseback, and another on foot: it is from MONTFAUCON, (Supplement, Vol. iii. page 397.) who thus remarks on it:

"The horseman represented on an Etruscan vase, of cardinal *Gualtieri*, is armed in such a singular manner, that I thought it necessary to give the figure here. This horseman is mounted on a naked horse with only a bridle; though the horse seems to have something on his neck, which passes between his two ears, but it is impossible to distinguish what it is.

"II. The Armour also of this horseman is as extraordinary as that of the Sarmatian horsemen on Trajan's Pillar. His military habit is VERY CLOSE, AND FITTED TO HIS BODY, AND COVERS HIM EVEN TO HIS WRIST, AND BELOW HIS ANCLES, so that his feet remain naked; which is very extraordinary. For, I think, both in the ancient and modern cavalry, the feet were a principal part which they guarded; excepting only the Moorish horse, who have for their whole dress only a short tunick, which reaches to the middle of the thigh; and the Numidians, who ride quite naked, upon a naked horse, except a short cloak which they have, fastened to their neck, and hanging loose behind them, in warm weather, and which they wrap about themselves in cold weather. Our Etruscan horseman here hath his feet naked; but he hath his head well covered with a cap folded about it, and large slips of stuff hanging down from it. He wears a collar of round stones. The CLOSE BODIED COAT he wears, is wrought all over with zigzags, and large points, down to the girdle; which is broad, and tied round the middle of his body; the same flourishing is continued lower down his habit, quite to his ankle, and all over his arms, to his wrist. He brandishes his spear against his adversary, who is a naked man on foot, who hath only a helmet on, and holds a large oval shield in his left hand, and a spear in his right, which he darts at his enemy, without being frightened at his being so well equipped. The horseman, besides his spear, hath a sword fastened to his belt, or breast girdle. The hilt of his sword terminates in a bird's head. Behind the man on foot, is a man well-dressed with his hat (which is like the modern ones) falling from his head. He is the Esquire of the horseman; and holds a spear ready for him, which he may take if he happen to break his own."

This may assist our enquiries on the subject of the close coat of Saul's Armour:

1. This being an Etruscan vase is, probably, of pretty deep antiquity: as vases of the kind were not manufactured in later ages. 2. These vases have, very often, histories depicted on them, referring to Eastern nations: they have events, deities, fables, &c. as well as dresses, derived from Asia; whence the Etruscans were a colony. We risk little, therefore, in supposing, that our subject is ancient, even advancing toward the time of king Saul; and that it is also Asiatic.

Our next enquiry is, What it represents?—certainly, we may consider the person on horseback as no common cavalier; he is an officer, at least; probably a general; if not rather a king: in which case, this is the very common subject of a king vanquishing an enemy; a subject which occurs in numerous instances on gems, medals, &c. as is well known to antiquaries.

But the peculiarities of his dress, are what demand our present attention. 1. His coat is so close as to cover his whole person. 2. It seems to have marks, which though they *may* be ornaments, yet are analogous to *quiltings*, and give that idea strongly. Now supposing, that under these quiltings is a connected chain of iron rings, extending throughout the whole, it presents a dress well known in later ages, and, as this example proves, in times of remote antiquity: and to which agree the words used in describing Saul's *shebetj*; as already noticed.

No. 2. In order farther to justify our conjectures, on the nature of the defence afforded by king Saul's coat of mail, we have copied one of the Sarmatian horsemen from the Trajan Pillar. This dress is wholly composed of scales, and fits the wearer with consummate accuracy; even his feet and his hands are covered with scales: and though his dress be divided into two parts, one for his body, the other for his legs (like that of the foregoing No.) yet the whole shews not only his shape, but also every muscle of his body. This dress was made of horny substances, such as horses' hoofs, says Pausanias, *Attic. cap. 21.* or other materials of equal toughness, and hardness: but scaly coats of mail were frequently made of iron, and, very commonly, we find parts of Armour of defence, *imbricated* in this manner.

The peculiarity of the head dress, or *tiara*, of the horseman, No. 1. induced me to examine, whether it might not ascertain the country to which he belongs. I find nothing more nearly approaching its general form, and appearance, than that of No. 3. which is a medal of Tigranes, king of Armenia, &c. not very long before A. D. This royal *tiara*, or cap of state, rises more than that of our horseman, and it does not seem to surround the breast so much, but, in its general idea, as falling down, and spreading on the shoulders, and as covering the neck, it agrees sufficiently; and hereby it confirms our conjecture, that this horseman is not merely an Asiatic, but a king: to which his attendant Armour Bearer, or as MONTFAUCON calls him, his *esquire*, agrees: and, indeed, in my humble judgment, places his dignity beyond dispute.

No. 4. Is a representation of a Persian Coin, usually understood to be one of the golden *darics* coined by Darius Hystaspes (*Vide ADARCONIM* in the *Dictionary*.) This face of the medal, represents, no doubt, a Persian horseman, for which kind of troops, that country was famous. The reader will observe, how closely he is clothed, having on a jacket, and breeches, which fit him tightly; without any cloke, mantle, or robe, of any sort. In this he agrees perfectly with our horseman of No. 1.

I guess that the mark O behind this figure should be the sun: and that what is under his horse's legs should be a dolphin.

On the whole, these instances appear to justify the principle, that the *shebetj* of Saul should keep its proper import in the story of that king's death, as an embroidered coat, or coat wrought with *oilet* holes, a close-coat, fitting tightly to his person: if then this close coat held in—detained—his life, so that he could not die, speedily, though

dreadfully wounded, we see the reason of his desiring the Amalekite to finish him: we see too how the arrows of the Philistines might penetrate *some way* into his body, yet not destroy his life, immediately; we see how the Philistines might abuse him, in tearing this coat from him, and otherwise ill-treating his person, as a Hebrew, as well as a king, &c. while yet alive, which he feared: how they might distinguish the corpse of Saul by this coat, although his crown and bracelet were absent, when they came to strip the slain, &c. &c.—It will be recollected that Saul himself was the tallest man in Israel, and therefore would easily be distinguished; but nothing similar is said of his sons: their corpses would probably be known by what the modern Persians term *bazúbends*; the “bracelet” of our translators. They are, says Mr. MORIER (Second Journey, p. 173.) “ornaments fastened above the elbows; composed of precious stones of great value, and *are only worn by the king AND HIS SONS.*” In the portrait of the King of Persia, at the India-House, they form a striking appendage.

Is not the word, נָזֶר *nazer*, by which the Amalekite describes the crown worn by king Saul, which crown he brought to David, correctly descriptive of the *tiara* of Tigranes, No. 3? The word signifies to *separate*, or a *separation*; now this tiara is *separated* in its lower divisions; and seems to justify this title. There are several words in Hebrew which denote a crown, but this appears to be strictly derived from the *form* of the article described by it, rather than from its property of separating the king from his subjects, to which this use of the title *nazer* has hitherto been referred, *q. d.* a *separator*: but now, rather THE SEPARATED—the divided, the parted-diadem, or *tiara*.

We see our horseman in No. 1. wear this mark of dignity while fighting: this was nothing unusual in the East: and, among ourselves, so did Richard III. at the battle of Bosworth; and Rapin says, so did Henry V. at the battle of Agincourt.

I shall add a word, on the story of Saul's attempt to dress David in his Armour, 1 Sam. xvii. 38. That youth being introduced into the royal presence, in consequence of his proposal to meet Goliath: our translation says, “Saul *armed* David with HIS ARMOUR, and he put an helmet of brass on his head, ALSO he armed him with a coat of mail.” Now Saul exceeding by head and shoulders the ordinary stature of his subjects, if his Armour consisted of large pieces of steel, one piece covering a great space, (as a breast-plate, for instance, in one sheet of steel; or from the shoulder to the elbow, in one piece) how could Saul expect that it should fit David, who was yet “a stripling,” and certainly was far enough from corresponding to the dimensions of Saul's *inflexible* Armour?

It may indeed be doubted, whether the word which our translators have rendered “Armour” (*madi*, or as the *keri* reads, *madad*) properly means Armour; since its general sense is that of “a vestment:” and if this was *complete* Armour, wherefore mention the coat of mail, *afterwards*? or, if we accept *madad* as the proper reading, we find little propriety in saying, as the phrase would signify, “Saul put his *measures* upon David.” Nevertheless, if it be thought that *Armour* is certainly referred to here—read —“Saul put his quilted coat of defence upon David, which, being very flexible, was capable of being adapted to his dimensions”—still, what need of the *additional* coat of mail? Observe, farther, that had the quilted coat of defence been meant, why not call it, at once, by its proper name, *shebetj*? On the whole, whether this *madi* were not rather a robe of honour, analogous to the *caftan* of modern times, in the East, as several versions understand it, must be left with the reader. Were not the brazen helmet, and the coat of mail, Armour enough? David found them too much; and declined them, as being more cumbersome than serviceable: he could not exert his arms freely in them.

No. CCXX. BABYLONIAN DRESSES.

THE following subject, it must be acknowledged, has but a remote connection with that which precedes it; nevertheless, having found room for its illustration on our Plate, we may here, as well as any where else, find room for considering the subject itself.

We have on our Plate a golden daric, one face of which, No. 4. as already remarked, presents a Persian horseman: the other face, No. 5. presents a Persian archer; and is clearly a foot soldier: that this is not merely a soldier, but a power, rather than a person, might be inferred, from the crown on his head. Nevertheless, if our observation be correct, that the crown is worn in the East, even in battle, this figure may exhibit a Persian king, in the act of drawing his bow, against his enemies, much to the same purport as the action of the horseman above. The reader will observe that this Dress is long and flowing; also, its general agreement with the Dresses of Nos. 8, 9, 10. which are meant to illustrate the following remarks, extracted from Mr. HARMER, Vol. iii. p. 316. No. LXXXVI.

“It is extremely difficult, if not impossible, precisely to determine the meaning of those three words in Dan. iii. 21. which are translated in our version, *coats, hosen, and hats*; but those words seem to me, in general to point out those *badges of honour* that were upon these three Jewish heroes, not any parts of their common Dress; and if so understood, greater life will be thrown into that part of the story, than will otherwise appear there.

“The words certainly may as well be understood to mean, they were thrown with such things about them into the fire, as with their common garments; as that they were cast into that terrible fiery furnace, with—this part of their common Dress,—that other—a third thing, and, in one word—all their garments. Why this enumeration of particulars, according to the latter supposition? Would it not have been as well, in that case, to have said at once, They were thrown into the fire with their clothes on?

“The old English term *hosen*, which is used to translate the second of these words, was designed by our translators, there is reason to believe, to express *drawers, trousers, or breeches*, not *stockings*, for, that was the common meaning of the word in the time in which that version was made, and the word has been so understood by other translators, particularly by Arias Montanus: not to remark, that the Eastern people, in common, appear not to have used *stockings*. But is it not strange, that it should be remarked by the historian, that they were committed to the flames with their *breeches* on? Would it not have been extremely strange if it had been otherwise? If they had been divested of their upper garments before they had been thrown into the furnace, certainly such a part of their Dress as this would have been left upon them. Decency required it.

“In the three other places of Holy Writ in which the word appears, it is translated HAMMER, and evidently signifies some such instrument; but it is very difficult to conceive, how the same word came to be made use of to express such very dissimilar things as an HAMMER and a *pair of BREECHES*.

“There will be much the same difficulty, in making out the connection, if we should suppose this second word means *the covering they wore on their heads*, as the Septuagint, and vulgar Latin translations, seem to have done.

“Nothing in short, can be more indecisive than the translations that have been given of these words. But considering that these three Jews had been *set over the province of Babylon*, by king Nebuchadnezzar, at the request of Daniel, their countryman; that this

was

was a time of great solemnity, when it was to be supposed all officers of state were to appear in their proper habiliments; that *Shadrach* and his two companions were present on this occasion; I have thought nothing can be more natural, than the supposing these three words signify three particular things, superadded to the garments worn by the people of that country in private stations.

“Impressed with this idea, I consulted the Plates Sir J. CHARDIN has given us, of the carvings that are found in the ruins of *Persepolis*; which are supposed to have been erected about the time of the prophet Daniel; in which that eminent traveller has given us a delineation of an ancient Persian sacred procession. Among other figures I observed one man that had an *hammer*, or *mallet*, or some such instrument, in each hand. A variety of other instruments appear in the hands of other persons, which it must be difficult to give a satisfactory account of. But the *hammers* in so ancient a monument, erected in that country; and carried in a sacred procession there, very much struck me.

“Numbers of these figures wore, according to the ancient simplicity, no covering whatever on their heads; but that which nature gave them; but others had different kinds of coverings on their heads; but not one resembling our *hats*, nor the modern Eastern *turbant*; consequently, so far as this ancient monument will be admitted to afford illustration of that grand assembly, which was convened to consecrate the image of gold, set up by Nebuchadnezzar in the plain of Dura, if one of the three words should signify an artificial *covering of the head*, as has been commonly supposed, though some understand the second of the words, and others the third, to have that meaning, so little are the learned agreed in determining the signification of these words; I say, supposing one of them should signify *a covering of the head*, the word *hat* in our translation is not proper; nor even the word *turbant*, which is put in the margin; from an apprehension, as it should seem, that the name of a modern *Eastern coiffure* would be more agreeable here, than one known only in these more western parts of the world.

“Antiquity will not, however determine, with precision, what the shape of that ancient covering of the head was that these three Jews wore, if it is allowed that it probably is to be found in this ancient monument, since there are no fewer than four or five different sorts of them, that appear in this delineation of an ancient sacred procession, though not one that resembles a *hat* or a *turbant*. It cannot therefore from hence be told, which *Shadrach* and his companions wore upon this occasion. *Different ranks* of people probably wore *different coiffures*, as differently made *turbants* are now worn in the East, in *different countries*, and even by people of *different ranks*, in the same country.

“All the five sorts, however, at least almost all of them, may be called in our language CAPS, which perhaps may be a more proper word to be used in translating this passage, than either *hat* or *turbant*.

“Many of these figures have a short sort of cloke hanging over their shoulders, something like one of those ancient vestments put on the shoulders of our English kings, in the day of their coronation. Perhaps something of this kind is what is meant by the first of these three words, which our English version renders *coats*; but which the more modest translators of the Septuagint would not venture to put a Greek word for, but gave the original word, or what they took for the original word, in Greek letters. The like modesty appears in the interlineary version of Montanus.

“The vulgar Latin, Symmachus, and a Greek scholiast, whose words are given by Lambert Bos in his edition of the Septuagint, supposes that the first of these three words signifies *breeches*, or something of that kind; but the reason I before mentioned

prevents an acquiescence in such an interpretation, and it only serves to shew how little able they were to determine the sense of the words.

“The supposing they were ensigns of dignity, or office, in general, appears to be the most natural account that can be given: the command, it seems, was, that they should not only be thrown into the flames with their common garments, but even with all the ensigns of dignity and office which they had on when first seized. The vehemence of the king’s anger being such as to command *immediate* execution, without that *degradation*, (that stripping off *vestments*, and taking away *ensigns of dignity*,) which the cool and determinate cruelty of the Popish church in former times has been wont to practise before the offender in holy orders was committed to the flames.

“If it should be objected, that the *hammers* that appear on this Persian antiquity were probably things belonging to their idolatrous worship, and it may be the sacred beetles with which they knocked down their sacrifices, and that therefore these faithful and zealous worshippers of the one living and true God, would never have appeared with them in this solemn assembly: I would answer, that we cannot certainly tell what use they were put to; and if it should be admitted, that they were instruments belonging to their idolatrous worship, yet other things are seen in the hands of many of these figures, or fixed about them, that plainly appear to have had no such reference, as spears, bows, and quivers, &c. Consequently the second of these words may very well be understood to mean, *some ensigns of their secular honour* which they *carried in their hands*, or had about them, and which might bear some resemblance to *hammers* of that age, and that country.

“Or perhaps the word might mean those large *hammer-like* hilted swords, which appear stuck by the side of several of the *leaders* of each distinct company in this grand procession, and which seem to be the mark of dignity. The form of the hilt of these swords is really remarkable, if the drawings of CHARDIN are exact. It must be acknowledged, indeed, that they do not appear at all in the engravings of these antiquities, in the quarto edition of LE BRUYN; but then it ought to be remarked, that LE BRUYN’s figures are of little more than half the size of those of CHARDIN, and consequently the want of any sword in those leading figures may be owing merely to the diminutive size in which they must have appeared if properly engraven.

“But be this as it may, it is natural to suppose that the three things distinctly mentioned in this passage of Daniel mean, in general, habits or ensigns of dignity, with which they were thrown into the flames, as well as in their common clothes, that all might see no national prejudice, no station of dignity, should exempt them from death, that should dare to refuse a compliance with the will of their prince in religious matters. But what the things particularly were is much more uncertain: if we are at all influenced by these wonderful remains of Eastern royal magnificence, it should seem that the supposing them to mean a short garment hung on the shoulders, something like that part of the English royal dress called the *dalmatica*, a large sword with a *hammer-like* hilt, and a *cap of dignity*, may be as *probable* an interpretation as has been put upon these words, and more so than the explanation of our translation, which talks of *coats, hosen* or *breeches*, and *hats*.

“Ensigns of dignity began to be worn in times of the most remote antiquity, of which we have any account. And as crowns and sceptres are very ancient, so we find a *key* worn on the shoulder, a mark of Jewish inferior dignity, in the time of their princes of the house of David: Isaiah xxii. 22. 1 Kings x. 5. The splendour of Nebuchadnezzar’s court leads us to suppose they were of several kinds there, and I would hope the illustration I have given from this celebrated Persian monument may appear not improbable; at least not disagreeable to be proposed for examination.”

Such are the difficulties of this subject. Mr. H. has stated them fairly: let us now endeavour to remove them. I do not approve the notion of desponding, on any subject connected with Holy Writ; and, after having protested against such words as "impossible," &c. my opinion is, that we ought to wait with patience, including expectation, also, that Providence will bring out from some, (perhaps obscure) concealment, many and many illustrations, which at this moment we little anticipate.

These *desperate* words in this narration are the following:—"Then these men are tied up in their

1. SARABALLI; —their
2. PETHESHIA, —and their
3. CARABALUTH, —and their
4. LEBUSHI, —and are cast into the furnace of fire."

Observe first, how the conjunctives in this passage are placed, *and*;—this is placed *before* their *carabaluth*, and their *lebushi*; but not before their *petheshia*: which, I think, indicates a distinction: for, had their *saraballi* been of the same nature as the following, why not insert the conjunctive, *and*? but, if their *saraballi* refer to somewhat different from the following, the omission of the *and* is perfectly correct, and natural.

Under this notion, let us first enquire what can be meant by *saraballi*? This is rendered in our translation "coats." *Sarabal* is a Chaldee word, which in the Targum signifies, *to clothe*;—particularly, *to clothe with an outer garment*: So, Nahum ii. 3. "The valiant men are in scarlet." Targum, *me saraballin*, are clothed in various colours. So, Ezek. xvi. 21. "The Egyptians, great of flesh." Targum, *me saraballi*: "are surrounded with flesh." Here, it is clear, the idea of what goes all over the person, is included, as fat forms an entire *surtout—envelope—covering*, to a person: and in reference to dress, the idea is the same in Nahum: a dress, which either in whole, or in its parts, *covers* the entire person: "The valiant men are CLAD—wholly dressed—in scarlet:"—as we know the officers, &c. of our own army are. This leads us to accept as the meaning of the word *saraballi*, in this passage of Daniel, "their whole official dress;" what we should call, in an officer of the army, his *regimentals*, or full *uniform*; in a clergyman, his full *canonicals*, &c.

These men then, were thrown into the fire, in the full official dress of their *magisterial*, or, &c. station:—[We see now the reason for the omission of the conjunction, *and*]—But their general dress consisted of the following parts, 1. *Petheshia*.—The Lexicons agree in saying *pethesh* signifies a *hammer*: strange! very strange, this! how can men of great knowledge, be so ignorant of the common arts of life! The places where this word occurs are but three. Isaiah xli. 7, "So the carpenter (in making an idol, suppose) encouraged the goldsmith, and *he that SMOOTHENED with the HAMMER*, him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved." [I say nothing on the dislocation of verses 6, 7, from after verse 20, of the former chapter; but let the reader peruse them in connection, and then judge. Read chap. xl. verse 20, then verses 6, 7. of chap. xli: read also chap. xli. verses 5, 8. in connection. But this by the bye.]—

Remark, how is a *hammer* a fit instrument for *smoothing* an image, or any part of a carving, into its proper form? If the image be of marble, a chissel may cut it, but a hammer must fracture it; if the image be of wood, to talk of *smoothing* projections by blows of a hammer, is contrary to every rational proceeding, no less than to the operations of art: a hammer may knock down, or break an image, but smoothen it—it cannot. If the image be of brass, or cast metal, as the preparation for soldering

seems to indicate, why employ a *carpenter*? There must be some error here, but that is not connected with our present enquiry. A brazen statue might be rasped, or scraped, or filed, into its proper forms: or it might be correctly *finished*, by rasping, &c. but, to do this a *hammer* is not the proper tool.

The second passage is Jeremiah xxiii. 29. "Is not my word like a fire"—to melt, and liquefy—"or, like a *hammer* that breaketh the rock in pieces." This seems to be the passage that has misled translators: I shall therefore consider the meaning of the word rendered "to break in pieces," an effect that is attributed to this supposed hammer: (פִּתְּיֵת *PUTJETJ*). The apparent root of this word is *petjeh*; and it is here in the duplicate form, denoting intensity, *petjetj*: which signifies *to open, to burst open, to rend asunder, to RIVE, to SPLIT*, to separate by a depth, or distance:—now this can never be accomplished by a hammer; *that* instrument may knock off fragments from a rock, but it cannot split a rock: a wedge indeed may *split*, or *rive*, may open a fissure, by separating its sides; or, being driven into a rock, may burst it; but a hammer cannot do this: a hammer then is not the instrument designed by the prophet.

The third, and last, place, where this word occurs, is Jeremiah l. 23. "How is the HAMMER of the whole earth cut asunder, and broken!" Here is evidently an *antithesis* intended: 1. that which formerly used to cut asunder others, is itself now cut asunder: 2. that which used to break others, is itself broken. 1. The word, נָגַד *NEGADO*, rendered "to cut asunder," may, I conceive, be derived from *gad*,—to divide: So cuttings in the flesh, are divisions, 2 Kings xviii. 18. Jer. xli. 5: So furrows in the field, are divisions, Psalm lxxv. 11. and observe, these are long hollows *cut* into their subject. 2. The word שָׁבַר *ISHEBER*, rendered "to break," signifies, to break into bits—to separate into small portions—all to shatters—all to *SHIVERS*.

We now want some instrument proper for 1. cutting grooves—hollow channels—furrows; 2. for separating into shivers; in order to correspond to the *antithetical* description of this *pethish*: which translators have rendered *hammer*. I take it, for certain, that the reader is satisfied, a hammer cannot be the proper instrument for cutting grooves, furrows, long hollow channels, &c.

Should we visit a sculptor's shop, we should find, that he first cuts away the larger masses of marble, &c. from the block which is to form his figure, with great chisels,—then, with smaller chissels, as he gets nearer to the true dimensions of the parts; after this, he proceeds to SMOOTHEN the roughnesses left by the chissel, with a RASP: first with a coarse *rasp*, whose deep incisions,—furrows,—he removes by a finer *rasp*, or scraper, the scratches of which he obliterates by files of gradual finenesses, &c. till the whole be fit for polishing. Let us try the idea of this *rasp*, on our passages. [N.B. I use this term, as denoting an instrument most likely to be best known to the reader; who can easily conceive of the numerous distinctions of coarsenesses, among different instruments of the same intention; from the bread-*rasp*, with strongly projecting points, to those of finer powers and more delicate operation.] "The carver encourageth the goldsmith, and he who *with a RASP* smootheneth the roughnesses left by the chissel, or, &c. encourageth him who smiteth the anvil, saying, It is ready."—This is common sense; and is also the order of proceeding. "Is not my word like fire, which dissolves its subject into minute portions, during the process of liquefaction? or, like a RASP that splits, that shatters, that *rasps out—rasps away*—particles of various finenesses, from the solid rock?"—that *SHIVERS* its surface, by forcing out of their places its constituent parts. "O thou instrument, formerly accustomed to cut, and gash, and *furrow*, others, thou art now cut, and gashed, and furrowed thyself! thou who didst *shatter* others, didst *shiver* them into atoms, thou art now *shivered*."

shattered, to atoms, thyself! Thou great ROUGH RASP, of the whole earth! thou art now rasped, roughly rasped, wholly destroyed."

Dismissing all thoughts of a *hammer*, we resume the consideration of the word, *petheshia*. We see that *pethesh* includes the idea of furrows, grooves, hollow-channels, *q.* the FURROWER:—turn now to our Plate, Nos. 7, 8, 10. the CAPS of these figures are not unlike in general form to the caps of the yeomen of his Majesty's guard; but they are, as it were *fluted*, FURROWED, grooved, channelled downward: the very *petheshia* we have been seeking! Inasmuch then, as it is natural to begin the description of a person's dress (full dress) by that of his head, so does the sacred writer; telling us, that these men were bound in their caps of state, called *petheshia*, *q.* the FURROWED-caps; from the ornament upon them, which formed their distinction, and that of their wearers.

By way of corroboration Nos. 11, 12. shew the *furrowed*, or grooved, caps, worn in the East, at this day. The first is, a kind of cap worn among the Turks, by the *sherifes*, by persons of consideration: but we should observe, that strictly speaking it is rather *reeded*, than fluted: [a cabinet-maker, or joiner, understands me] *i. e.* that the ornament is formed rather by *risings* of its surface, into convexities, than by hollows sunk into it—*groovings*. The general form, and appearance, of these caps, especially of No. 12. which is the cap worn by the famous *Murad Bey*, who long opposed the French in their invasion of Egypt, sufficiently resembles those of the Persepolitan officers, to justify our principles: and twenty such caps, though of sundry variations, may be found in the East. *Vide* NIEBUHR, Plates XIX. XX. XXI. XXII. XXIII. who gives nearly *fifty* different kinds of caps: and we know there are many others: for, as the cap is the distinguishing token of rank throughout the East, the greatest ingenuity is displayed in contriving different forms for it.

Having succeeded so far, we proceed to the second part of these dresses, the *carabazuth*: the root *car* signifies to surround: and *carabal* signifies—to clothe, honourably, and even *officially*, for I suspect that *carabal* is related to *saraballi*; the *c* in the Chaldee dialect being softened to *ç* *ceril*, whereby it becomes an *s*. So 1 Chron. xv. 27. "David was clad—CARABALLED—DRESSED—in a MOIL of linen;" what part of the dress this *moil* was, we learn from other passages: an upper garment; an upper robe; it is rendered *mantle*, 1 Sam. xv. 27. elsewhere *robe*, &c. frequently. This is admitted; but consult "Arabian Dresses," Plate I. where the *moil* is clearly the upper robe. This gives a precise meaning to *caraball*, also; for, if the *moil* was worn on the upper part of David's person, then this *caraballing* refers to the placing of his *moil* on that part of him: and this acceptation suits it here: *i. e.* the upper, and outer tunic, that which clothed from the shoulders downward, below the waist, to the thighs, or knees. Observe how naturally in order this MANTLE follows the head-dress, or cap of office.

The last word in this enquiry is *lebushi*: which, I think, can signify only inner vests, clothing the lower parts of the person: including from the waist downwards, for so the order of the description requires. And we find this application of it, Gen. xlix. 11. Judah, "binding his fole to the vine, his ass's colt to the choice vine; he washed his *lebush* in wine, his *casut* [*keri*] in the blood of grapes," *i. e.* he trod the wine-press; and while so engaged, he *soaked his under garments*, those nearest to his feet, those which surrounded his legs, his *lebush*, in the wine which he trod; and to express the superabundance of liquor, the patriarch adds, "his *wrapper* also he soaked in the blood of grapes." So Isaiah lix. 17. "He put on the garments of vengeance, for *lebush*—an under garment—a lower vestment." This is clearly the import; because, "He was clad with zeal as a *moil*, an upper robe, outer vestment, cloke." *Lebush* then,

refers to the interior clothing, including from the waist downwards; as *moil* refers to the exterior clothing, or that which covereth the shoulders, &c.

To apply these reasonings to our immediate subject, I perfectly agree with Mr. H. that if any explanation of these dresses may be hoped for, it must be from the procession sculptured, in basso relievo, on the walls of the palace of Persepolis: for, as to any Babylonish productions of ancient art, none applicable, that I know of, are come down to us. But, we may accept these Persepolitan representations, not only as the nearest to the Babylonian now in our power, but also as the same, to every purpose of information, to every use that we can expect, or indeed that we ought to desire.

Let us now inspect our Plates: we have, perhaps unadvisedly, anticipated what might be said on the CAPS of Nos. 7, 8, 10. These evidently appear to be the *petheshia* of Daniel: but, these caps being worn by different characters of persons, sculptured in the basso relievos: and the procession on the walls of the palace at Persepolis, containing many hundreds of figures, we are under the necessity of selecting from among them, such as may apply to the official station of Shadrach and his companions.

The procession may be divided into three chief classes. 1. Priests, religious officers, 2. Soldiers, military officers. 3. Magistrates, civil officers. The priests were idolaters: the whole of the history shews that these servants of Jehovah certainly were not priests: we must therefore dismiss all habits worn by the priests in this procession, from our investigation of those proper to the Jewish worthies.

Nor can it be thought that these Jewish sufferers were Soldiers: however, No. 8, is a soldier; his carrying his bow-case marks him as an archer; and his long dress is similar to that of the Persian archer on the daric, No. 5. This archer, however, wears the *furrowed* cap, and so far coincides with *Shadrach*, &c. but, I do not clearly perceive that his dress is composed of *two* divisions, an upper, and an under: it may be only the same robe, tied in a peculiar manner, to make a certain kind of foldings, in its lower part; while the robe of No. 5. being evidently the same vesture throughout, renders it hardly credible that this figure (an archer, also) should really be clad in separate pieces.

No. 9. This figure also carries a bow-case, and may be taken for an archer; his dress consists of two pieces, an inner vest, which reaches only down to his knees, consequently, hardly comes low enough to be the *lebus* which was to be soaked in the liquor expressed from trodden grapes; his upper garment also, has a sleeve hanging to it, and thereby resembles one of our own coats; this certainly is not the *moil* of king David, or of any other king: it is not a robe. Beside which, though the dress of this figure really does consist of two parts—an upper, and an under, yet, he does not wear the *furrowed* cap: his cap is *globular*, and plain; neither streaked, plaited, folded, nor furrowed, in any manner.

No. 10. This figure which is either in conversation with, or is giving directions to, the foregoing, approaches very nearly to the particulars noted in the prophet; he wears the furrowed cap, and upper robe, and under garments: he has a sword, stuck in his girdle; and in his hand an ensign of honour, being a kind of globe, with a handle to it; he is evidently a person of great authority, and distinction. What may be said against him is, that probably *Shadrach*, &c. were civil, not military officers; that Scripture says nothing of swords, or of any *insignia* carried by them, which if they really had carried, certainly might as naturally have been noticed, as the various parts of their dress: and indeed perhaps, more naturally, as such *insignia* must have more strongly characterized their office and dignity.

No. 7. Is, in the procession, the leader of a number of officers, apparently as the head, the principal: this figure is probably, a civil officer, he having no military insignia; nor is he a priest: He wears, 1. the furrowed cap, (*petheshia*): 2. the upper robe, (*carabaluth*): 3. the under dress, (*lebusu*): and therefore, with all due respect to the learning of Mr. HARMER, and all honour to his memory, I think this procession affords a figure, which answers perfectly to the description of the dresses worn by Shadrach, Meshech, and Abednego, [making due allowance for Babylonian fashions.]

Mr. HARMER will excuse me, also, if I have preferred LE BRUYN's designs to those of CHARDIN; because, LE BRUYN was by much the better draughtsman: and his figures have more *character* in them, if not more correctness, which I much incline to believe. As to the size of the figures in LE BRUYN's *folio*, they are large enough to distinguish whatever the lapse of time, and the effect of dilapidation, have suffered to continue distinguishable: and Mr. MORTIER speaks favourably of them, in his "Second Journey to Persia," p. 76. Lond. 1818.

No. 6. Is the figure which struck Mr. H. so much, because it has *hammers* in its hands: but this figure, surely, has little the air of a governor; nor does its dress correspond to the description in Daniel; nor is it calculated to imply, or to communicate, any dignity to the person; who may be chief of the king's carpenters; but not a governor of any one of his provinces.

I do not recollect any class of professions, or officers, among ourselves, by which to compare these dresses. Our orders of knighthood wear hats, mantles, and vests; but how few of my readers have seen these dresses! even supposing they were analogous to those of this ancient Persian monument, which they are not. Our royal yeomen wear the bonnet, and the vest, and the coat; but their vests do not cover their legs: our lawyers wear a gown, but not a lower robe. The dress of our clergy comes nearest; and by way of assimilation, for want of a better comparison, the passage might be thus stated,—*mutatis mutandis*. "Now the king was in such a hurry to punish them, that he ordered these men to execution, in their *full canonicals*—*saraballi*: that is to say, in their caps of office, trencher-caps, mitres, &c.—*petheshia*; in their gowns,—*carabaluth*; and in their cassocks—*lebushi*." Without presuming to point out how much better words our translators might have found to express these parts of dress, than "*coats, hosen, hats, and garments*," it may be admitted that having tripped in the first word, they have not recovered in the following.

It is too obvious to need remark, that the binding of these men in their dresses of office, was intended as an *additional* disgrace: and would be felt as such by Judges, or, &c. among ourselves; it therefore is very properly and effectively introduced in the sacred story. But I cannot close without insisting how advantageously these sculptures corroborate the prophet: they are, in fact, comments on him, by their representations, or he is a comment on them, by recording the ancient names of dresses which these sculptures exhibit: the testimony of either, *alone*, is decisive as to time, place, manners, customs, &c. but IN UNION they so strongly support, and illustrate each other, that I am almost tempted to accommodate expressions of Scripture to this investigation; *God has not left his holy writings without sufficient witness* to their verity, by circumstances totally independent of their chief object: and the magnificence of man, as in this instance, he makes to praise him.

* * This adds another to the VINDICATIONS OF DANIEL, by means of the sculptures at Persepolis; and it may, therefore, be connected with No. CLI. &c.

N. B. These reasonings illustrate, and confirm, the accounts of Herodotus, *Clio*, 195. The *carabaluth* appear to be his "*woollen tunics*;" the *lebushi*, his "*linen vests*."

No. CCXXI. ANCIENT MILITARY MACHINES.

SINCE the invention of gun-powder, and cannon, Military Engines and tactics have differed so entirely from those which had formerly been used, to attack or defend places, that we are absolutely ignorant of the greater part of the Ancient inventions for such purposes: of some few, indeed, we know the names, and we read wonderful stories of their powers, but their construction is totally unknown. All we can do, therefore, is to form such ideas or models of them, as may appear proper for answering the purposes to which they were applied; and as near as may be, similar to the forms and properties, which history, or representation, has ascribed to them. This has been done by gentlemen who have investigated the matter; and their models have furnished the subjects of the annexed Plate.

We should be inconsiderate in pretending to proceed to any great lengths in investigating this subject: nevertheless, it would be an omission should we be intirely silent respecting it. First, because the histories of the sieges which occur in Scripture cannot well be understood, without understanding also the Machines employed in them; [and this observation is remarkably applicable to the History of Josephus] and, *secondly*, because, there are in various parts of Scripture, allusions to Weapons, Machines, &c. and to their powers; which, no doubt, are much more correct and appropriate, than modern readers are able to perceive. We presume to think the reader will thank us, for endeavouring to illustrate some of them.

In ancient times, missile Weapons used by soldiers were of different kinds: darts and javelins were thrown by strength of arm; but the arm could not always throw them to the distance to which they were required to fly. Stones, in like manner, were thrown very far, and very accurately, by means of a slung; but a sling could neither contain nor impel those weighty masses which were necessary to demolish a wall, or to beat down a fortification.

Inventive ingenuity, therefore, sought in the assistance of mechanical powers, for that additional strength which the human frame did not possess; and by the application and combination of these powers it obtained means of throwing very heavy weights of stone, to great distances: and heavy darts, or many darts at a single discharge, with force and velocity infinitely beyond the action of the simple bow, when drawn only by strength of arm.

It is said of the king of Assyria, 2 Kings xix. 32. "He shall not come into this city, nor shoot an arrow there, nor come before it with a shield, nor cast a bank against it:"—the meaning of the passage is, He shall not approach this city, near enough to shoot an arrow against it—not even from the most powerful Engine, which throws arrows from the greatest distance:—neither shall he occupy any part of the ground before the city, by a fence, a protection for his men employed in the siege; meaning, not a shield borne by the soldier, but a *musculus*, a mantelet, a shelter, capable of defending not a single man only, but many:—neither shall he raise up a bank of earth, a mount equal to, or overtopping, the city-walls, from whence he may see, and command the interior of the city: or which, being brought close to the wall of the city, may aid his attack on it: and from whence he may throw down, beat down the wall, or houses, &c. in the city, Jer. xxxiii. In this passage, then, are described the principal modes and weapons of attack, adopted by ancient military art.

2 Kings xxv. 1. Nebuchadnezzar came, and his host, against Jerusalem, and pitched, or stationed camps (probably fortified) against it: and built forts against it, round about:

about:—rather drew lines of circumvallation around it: with a ditch—dyke (*vallum*) parapet, &c. to prevent egress from the city: on this wall stood his Military Engines, for the purpose of throwing offensive weapons of various kinds into the city, and temple, now in a state of siege.

The prophet Ezekiel is directed, chap. iv. to illustrate the siege of Jerusalem, by an imitation in miniature of such an event: “Take a tile, and pourtray on it the city —[*Query*, Was it not a tile in a moist state, before it was thoroughly dried, hardened, or *baked*, as they sometimes are in the East; and the prophet wrought it into the form, &c. of a city, whereby it became an intelligible model of Jerusalem? So, in Lord CORNWALLIS’s war in India, the Bramins who served as *hircarrahs* (*i. e.* spies) modelled in moist clay the fort and town of Bangalor, with its passages, &c. This they did in a very short time, and with great accuracy; whereby they conveyed a very good idea of the place. This, if true, gives sufficient reason why a tile was chosen in the instance of Jerusalem]—and lay siege against it, and build a fort against it:—rather draw lines of circumvallation, ditches, &c. around it;—and throw up a mount against it; and station the camps in the proper places about it; and set battering rams against it,—and besiege it,” &c.

The power of Uzziah, king of Judah, is very particularly described 2 Chron. xxvi. 13, &c. “His army was 307,500 men: and Uzziah prepared for them, throughout all the host, shields, and spears, and helmets and habergeons, and bows and slings. And he made in Jerusalem Engines (*i. e.* Military Machines: the word is general for inventions, שריוֹת,) devised by devisers; to be placed on towers, and on the angles of fortifications: some to throw arrows, or darts; and others to throw great stones.”

Here we have a clear description, and I believe it is the earliest on record, of Engines, analogous to those which the Greeks and Romans, in later ages, named *Balistæ* and *Catapultæ*: together with their use and application.

Nevertheless, there is a passage which *may* look like an earlier hint at somewhat of a military contrivance: 2 Sam. xxii. 35. “A bow of steel is broken by my arms,” Psalm xviii. 34. in the original, “a bow of copper,” or brass: we have the same idea, Job xx. 24. “the bow of copper [or brass] shall strike him through.” As bows, to be used in the hand, were hardly made of copper, or brass, it should seem as if the arms of a bow being made of this metal, were, by some means, inserted into a composition of mechanical powers, whereby the strength [*i. e.* of the instrument] was increased beyond that of a simple bow: for, the Psalmist would not boast of having broken a simple bow; and the passage of Job appears to bear this import: “He shall flee from the iron weapon (sword, &c.) which strikes at hand; but the brazen bow, the bow of great powers, shall reach him at a considerable distance on his flight, and shall strike him mortally, by an arrow shot from it; when he is so far off as to think himself safe.” If this be admissible, then the contrivance of strengthening the bow, and compounding its powers, is of the greater antiquity, proportionate to whatever antiquity be ascribed to this poem. Copper, or brass, is a metal of small elasticity, and certainly unfit to form a bow; but, if the elastic powers of the instrument might be derived, or increased from some other part, brass might very well form the arms; and this seems to be as much as it is capable of.

If there be no objection (and none presents itself) against the conjecture, that additional strength was procured to the bow by composition, in the time of David, and still more anciently in the days of Job, let us push this conjecture a little farther back, and apply it to a passage, which has hitherto baffled all translators and commentators: it occurs in dying Jacob’s description of his son Joseph, Gen. xlix. 22.

A son of faithfulness, of fertilizing is Joseph; a son of fertilizing above a fountain:

THIRD HUNDRED. Edit. 4.

3 O

his branches—shoots—*offspring*—(literally, daughters) spread forth—flower—*bloom* above praise: his acts of kindness exceed all our acknowledgements. *But, they were bitter against him, and contended against him, and hated him*,—those masters of arrows! his elder brethren injured him to the utmost of their power: *Yet his bow* remained—continued in—*retained*—its strength—its elasticity, and fitness for action—*its* SPRING; and the arms of its hands [or, its handles; the *arms* being, I conceive, analogous to A. in our figure, and the *hands*, or *handles*, to B.] were strengthened by the power of the *Mighty One of Jacob*, (God). As the arms of a bow of steel are strengthened by the coils of rope, or hair, which augment their powers; the elasticity—spring, of which is the very strength of the instrument: and as on their retention of the elastic power, depends the action of the whole weapon, so God, by enduing Joseph with patience, and self-possession under calamity, rough usage, (compared to many discharges of the bow, which are calculated to diminish or exhaust its elasticity;) supported him, maintained his piety, and at length rewarded it, by prosperity: hence he became *the shepherd* to govern the family of his father: he became *the rock* to protect and establish *Israel*: [otherwise, under the blessing of God, who is the shepherd and rock of Israel.]

The expression as it stands in our translation (and in the original, so understood) “the *arms* of his hands,” *i. e.* of Joseph’s hands, is too harsh to be borne. LE CLERC would translate, the *strength* of his hands; saying, arms often signify strength. HUBIGANT admits this; but says it is never in that case, “arms of the hands;” which, as he observes, is a false figure of speech: hands of his arms, might be tolerated, but, arms of his hands, is intolerable: then he proposes, according to custom, a various reading by conjecture:—but, if the hint now offered (and it is a hint only) be adopted, then by referring the simile to a compound bow, we reduce the expression to clear sense and propriety.

We are hardly capable, at this day, of estimating the value of a bow which constantly retained its spring: which after being discharged again, and again, was as fit as ever for action.—[By the bye, this implies that Joseph had continued long to resist his brethren: *query*, whether *before* he was sold from his father’s house?] We cannot be certain that the construction of this kind of bow was the same in Jacob’s time, as that in our figure; but our figure may serve to justify the allusion, and to shew how it *might* be proper, though under considerable variations of form, or parts, in the instrument.

EXPLANATION OF THE FIGURES ON THE PLATE.

No. 1. An Engine used for throwing very heavy stones, by means of a strong bow, whose circular arms are tightly held by two vertical beams, nearly upright: the cord of the bow is drawn back by means of a windlass, placed between two beams also, behind the former, but uniting with them at top: in the centre is an arm, moving or swinging backward, and forward; round this arm the bow-string passes; at the bottom of this arm is placed the stone, in a kind of seat. The bow-string being forced backward, by the power of the windlass drawing the moving arm, the rope is suddenly let go from this arm, by a kind of cock; when the bow-string recovering its natural situation with all its power, violently swings forwards the moving arm, and with it the stone, thereby projecting the stone with great force and velocity.

No. 2. Another Machine for throwing stones; consisting of two arms of a bow, which are strengthened by coils of rope, sinews, or hair, (women’s hair was reckoned the best for the purpose). These arms being drawn backward, as tight as possible, by a windlass placed at some distance behind the Machine, the string of the bow is attached to a kind of cock, and the stone to be discharged being placed immediately before it, on touching the cock, the violent effort of the bow threw off the stone to a great distance.—The arms of this bow were of iron. The *Balista* of the Romans.

A. A. The coil of Rope, or, &c. which being very hard twisted around the uprights, added greatly to the natural elasticity of the arms of the bow.

B. B. The Arms of the bow, to be drawn backward to the utmost stretch, or power, of the Machine.

C. The Rope connected with the windlass, by whose power the arms of the bow were drawn back.

No. 3. A portable Machine for shooting arrows. The arms of this bow, also, were strengthened by coils of rope, sinews, or hair, in order to increase elasticity: the board on which was a groove containing the arrow, was drawn back, together with the bow-string, by a windlass; and the arrow was discharged on touching a spring.

A. The coil of Rope, &c. as before.

B. The Arms of the bow.

C. The Windlass for drawing back the arms of the bow.

Beside these kinds of Instruments, which are extremely powerful, others of smaller size, and lesser powers, were constructed, for the use of archers, bowmen: these were something like our ancient cross-bows; and the bow-string was drawn back by various contrivances; often, merely by strength of arm, or, by reducing the board that carried the arrow to its station, backwards, by pressing it against the ground, or &c.

The reader may easily conceive of the nature of these Bows, by supposing the bow part, together with the groove part, for holding the arrow and the windlass, to be taken off its stand. It is evident, that whatever would force back the board containing the arrow, would at the same time stretch the arms of the bow, and force their moving powers (*i. e.* the coil of rope, &c.) to exert their spring, in order to recover their former situation.

It is to an instrument of this latter sort, I suppose, Jacob refers, as above hinted; wherein the arms A are maintained in power by the coils of rope, &c. while the hands, or handles B, obey the motive impulse of the arms. The comparison seems to be justified by that very difficulty which is so glaring, on the usual interpretation of the place: as, on this principle, it is more natural to put first the *impeller*, the arms, and afterwards, the parts *impelled*, the handles. Moreover, the handles, or hands, are not strengthened beyond their original elasticity, by any addition of power: but the arms are very much increased in strength by the construction of the impulsive agents of this Machine: so that it would not have been fact, to have said the "hands of his arms" are strengthened,—but, the comparison requires that order of words which has hitherto been so baffling, *i. e.* the arms of its (the bow's) hands, or handles, are strengthened—by sovereign Power.

Query, When David says, "a bow of brass is broken by my arms," does he mean, that by strength of his arms he could draw a compound bow so tightly *home* (*i. e.* toward himself, to its extreme powers) that instead of receding any farther from its center, it would *snap* and break? Is this the action to which his expression alludes?

.....

Since the article respecting Saul's *shebetz* was printed off, I have observed the following passage in Mr. BRUCE; it strongly corroborates the ideas suggested on the nature of that vesture:

"*t'Tsalalon*, in Amharic, signifies to pierce with violence; from this is derived *Tsalatic*, the name of a *javelin with a round point, made to enter the rings of a coat of mail, which by its structure is impervious to the round cutting points of a lance, or javelin*. In Job xli. 26. this seems to mean a trident, a fishing-spear, [*vide* No. ccxvi.] and is vaguely enough translated "Habergeon" in the English copy. *Travels*, Vol. v. page 192. *quarto edit.*

No. CCXXIII. THE ANCIENT BATTERING RAM. (WITH A PLATE.)

THE Battering Ram was an engine of great power, used for the same purpose in attacking towns anciently, as our heavy artillery now is: *i. e.* to beat down their defences. Ezekiel mentions this engine, chap. iv. 2.

And again, chap. xxi. 22. "To appoint Battering Rams against the gates; to cast up a mount: to build a fort—rather, a dyke," &c. as before.

This engine consists of an immense beam, or composition of beams, of timber, bound together by bands of iron: it has an iron head, and is swung from the upper part of the house which contains it: by being swung repeatedly, and indeed, incessantly, against a wall, and urged by the united strength of as many men as the house could contain, it produced blows that were absolutely irresistible by any wall, or even a rock: and, as it might be worked night and day, by a change of labourers, it was among the most formidable engines, and was the most depended on by besiegers, in places where it could be applied—*i. e.* where it could approach the walls, &c. near enough to strike them powerfully. The house is built of timber covered with wet hides in order to resist the action of burning brands, arrows, or other fiery matters thrown against [Sir CHRISTOPHER WREN beat down the remaining walls of old St. Paul's Church, after the fire of London in 1666, with a Battering Ram, in preference to gun-powder.]

THE CROW.

This is an instrument for the more readily demolishing the walls of a town: and when those walls were not in perfect condition, or when the stones of which they were built, were loose, it should seem to be a very formidable adversary. This no doubt, however, depended on the number of hands that could be spared by the besiegers to work it; as it is evident that a great number of ropes might be applied to the same beam, or hook, and that their united efforts must ensure dispatch.

It has been supposed, that Hushai, 2 Sam. xvi. 13. alluded to a machine of this nature, when he proposed to Absalom—"if David be in a city, then shall ALL Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there." If this were Hushai's reference, his proposal of working it by hands enough, would sound grand to the vain-glorious Absalom; and the reasoning seems the more specious, if Hushai desired one day, in which to prepare the timber-work, &c. to assemble his active legions, &c.

Without determining this point; I think Hushai could hardly mean to draw the stones of a city with ropes only, since the city must first be taken, before its fortifications could be dismantled: unless it were under the action of some such destructive engine as the Crow of this Plate.

No. CCXXIV. ANCIENT SIEGE OF A TOWN. (WITH A PLATE.)

BESIDE open and violent modes of attack, the besiegers, whenever it was possible, practised the less evident, but not less fatal method, of sapping, and undermining, the walls of a city: the besieged on their part also, adopted the same mode for purposes of resistance, with design of ruining the works of their adversaries; or of issuing from the city, either for sudden attack on their enemies, or for escape from the consequences of the Siege, when they considered resistance as desperate.

We have a history of such an attempt at escaping, in Zedekiah, Jer. xxxix. 4. "who fled, and went forth out of the city by night, by the way of the king's gardens, by the

gate between the two walls:" but he was overtaken. In 2 Kings xxv. it is said, "all the men of war fled by night, by the way of the gate between two walls, which is by the king's gardens, (now the Chaldees were against the city round about.)"—Should not this rather be understood, "by the rough—rugged—perpendicular—way, or track, between two walls:" *i. e.* one wall below the other, around a part of the king's gardens: rather "between the defences," *i. e.* of the city, in that part of the works of defence which went round the king's gardens; for, as the Chaldeans surrounded the city, they would certainly watch every *gate*; and Zedekiah would hardly have chosen to issue by a regular and customary passage, since he wished for secrecy, and to skreen himself from observation: in which, apparently, he in some degree succeeded.

Thus understood, the history will agree exactly with the figurative representation of it by Ezekiel, chap. xii. 7. "I brought forth my stuff—baggage—by day, as baggage for going into captivity; and in the evening, at twilight, I digged through the wall, with mine own hand: I brought it—my baggage—forth, in the twilight: I bare it upon my shoulder." see verse 12. In like manner, Zedekiah passed over the precipices, or steps, and digged through a part of the defences of his city: and endeavoured to escape at this breach made by his [own hands, or] own order in his own fortification. Probably too, Zedekiah, carried about his person whatever of valuables he could convey from his palace; so that the resemblance to Ezekiel in loading himself with baggage, was nearly, or altogether perfect. It might be more complete than we are aware of, if Zedekiah digged through the wall of any part of his palace (we find he dug in some part of his gardens) as Ezekiel did of his house: in which I see no improbability: and he might also have a subterraneous passage of some length, before he issued from the wall, into any open place.

This Plate may give an idea of the operations of ancient sieges: We see the lines of circumvallation drawn round the town, composed of earth and of pallsades, skreens and fences, filled up; behind which stand the troops, who form the besieging army, whose spears are just seen over the skreen, which defends them from the arrows, &c. of the soldiers in the place; while other corps are in reserve, either to relieve these, or to march where they may be wanted. We see also a Mount raised to a certain elevation, composed of earth, supported by timbers, fascines, &c. and this may be conceived of as being, occasionally, raised to any height, according to circumstances, and to the purpose of the besiegers: sometimes these mounts were raised so high as to overtop the city wall; and those who stood on them could see into the city, and shoot their arrows at discretion; and with the most deadly effect.

In our Plate, on this mount stands a Tower, composed of several stories, which answer the same design as raising the mount to such a height, &c. would have done. On this mount, or in this tower, stood the engines for throwing stones, arrows, &c. into the town. These towers were sometimes moveable, and though built at a distance from the city were drawn towards it: sometimes they had bridges, which were let down from them on to the walls, and by which the soldiers from the tower entered the city.

On the part of the besieged, we see their defences consist, in a deep ditch, a strong wall, with battlements; a tower placed in the angle of the wall, &c. Now, when the wall was broad enough at the top to admit military engines to stand upon it, these might play against the besiegers with great effect. Or, these engines might stand on the towers which were placed along the walls, usually at equal intervals: from whence they commanded to a great distance: otherwise, the besieged might use their bows, darts, &c. as well as they could, from all commanding heights, &c.

Our Plate represents another kind of *Balista* at work, discharging stones against

the tower: [but it is thought the principles on which this machine is composed are extremely defective.] Beside this, we may conceive the operation of sapping the walls, with intention, either to throw down a great portion of them, at which the besiegers might enter; or to pass under them, and enter the town at a convenient opening, or, &c. Or, on the other hand, the defenders of the town may pass under their own walls, and undermine the enemies' mounts, or towers: and then, setting fire to the supports in the mine, as those are consumed, the incumbent earth would give way, and fall in; and with it would fall the whole military machine, and structure, which it had supported.

After considering these methods of attack and defence, the propriety of building cities anciently upon rocks, becomes obvious; since, 1. These were generally at some considerable height above the level of the country around; 2. It was impossible to undermine, or sap them. 3. Consider the strength of the city of Jerusalem, which stood upon a rock, with deep ravines running round the greater part, if not the whole of it: these rendered difficult if not impossible, the approach of Military Engines, &c. 4. Consider the many places of Scripture which speak of God, as a rock of defence, a security for his people, &c. Psalm xxxi. 8. lxxi. 3. xciv. 22. Isaiah xxxiii. 16, &c.

No. CCXXV. IMPLEMENTS OF AGRICULTURE. (WITH A PLATE.)

THE general course of Agriculture in the East, is a subject too copious for our present investigation: though indeed, it must be owned, that the many allusions to it in Scripture render an acquaintance with it not only desirable, but necessary. Nevertheless, as our immediate design extends only to the consideration of certain Implements of Agriculture, and their uses, we shall confine our researches to the subjects on our Plate.

No. 1. A Plough, such as is used, for the most part, in Egypt and Syria. This is from NIEBUHR: as also is,

No. 2. The Threshing Stone, or stone answering the purposes of the threshing instrument, which is drawn over corn in the floor, as already described in No. XLVIII. for extracting the grain from the husk, &c.

No. 3. The Egyptian Plough; from NORDEN. The principle on which both this Number, and No. 1. are constructed, is evidently the same: but the variations in their parts are considerable. The whole power of these instruments seems to extend little farther than to *scratch* the earth, rather than what in Britain would be called *ploughing*: and it appears, by the view of this instrument at work, in No. 4. that its operation is not much beyond a slight incision on the surface of the ground; which is rather a clearance of the superficies, than a turning up of fresh earth, to expose it to the influences of the atmosphere.

The Plough Share of Britain is a mass of iron, of great strength and magnitude; swords, also, are of a length and form so unlikely to be converted into Plough Shares, and so unfit to be applied to the same uses as those bloodless cutting instruments, that we do not readily perceive more than the general idea of the prophet's language, Isaiah ii. 4. "beat your swords into Plough Shares:" whereas, if we consider the Plough Share of No. 3. as a piece of iron, broad, but not large, which tips the end of the shaft, and, at the same time, if we recollect the shortness and substance of the ancient swords, as already explained in No. CCXVIII. we shall see with how much propriety they might be alluded to, as readily adaptable to the services of a Plough-Share: for which change of application very little trouble, if any, would be requisite.

The Oxen at Plough in No. 4. will remind the reader of several places in Scripture, wherein the labour is referred to as performed by Oxen: so we read, 1 Kings xix. 19. "Elisha was ploughing with twelve yoke of oxen before him; himself being at work with the twelfth pair." This great number of oxen suggests the idea of wealth in their owner; and, as they appear to have been the property of Elisha himself, or of his family, they lead us to suppose that, he would not have quitted so much wealth, nor would have offered his oxen, as we find he did, in a farewell feast to his people, had he not been conscious of Divine Power leading his mind, and directing his actions.

Ploughing was not always completed at one going over the land (in Syria, at least) but, the first time was chiefly for the purpose of preparing the land: after this, the seed was sown, and a second ploughing answered the intention of our harrowing, *i. e.* covering with earth the seed committed to the ground. It was in fact harrowing and ploughing both, in one operation.

That the first ploughing was a work requiring attention, seems to be implied in the form of the phrase Isaiah xxviii. 24. "Does he all day plough, plough? (חרש חחרש) ICHARESH, HECHARESH) *i. e.* with perseverance—continually? *to the sowing he opens*, and then ploughs afresh by a lighter operation, (ישרד) ISHEDAD) the soil of his ground:" he pulverizes still finer the clods which had been only broken by the first ploughing. Here the reader will observe the use of two words to express the operations successively performed by the plough.

There is a passage, Gen. xlv. 6. which, if it has been occasionally misunderstood by any reader, he may be pardoned:—"there remain five years, in which shall be neither **EARING**, nor harvest:" It seems, that *earring* is an old English word for *ploughing* (and certainly the original word is that usually rendered "ploughing," elsewhere: [חרש) CHARISH] the same as *charesh*, which we have seen above.) Why it should not be *ploughing* here, I cannot tell, as *earring* rather suggests the idea of gathering ears of corn, after they are arrived at maturity: whereas Joseph means to say, "there shall be neither ploughing, nor harvest, during five years." The reader will perceive that this variation of import, implies a totally different course of natural phenomena in Egypt: for the Nile must have risen so little, as to have rendered *ploughing* hopeless: or, its waters must have been so abundant, as to have overflowed the country intirely, and to have annihilated the use of the plough: moreover, if no ploughing, no sowing, *i. e.* harvest was not expected; consequently it was not prepared for, in respect of corn. No doubt but the Nile was deficient, it did not rise; the peasants therefore did not plough; and to this agrees the account of an ancient author, that for nine years together the Nile did not rise to half a harvest. The same word *charish* occurs 1 Sam. viii. 12. "The king will appoint your sons—to *ear* his ground, and to reap his harvest;" Heb. to plough his ploughing: which sounds, to modern ears, at least, as a very distinct branch of Agriculture.

We read Exod. xxxiv. 21. "Six days *spend* in labour, but on the seventh day rest: in *earring* time, [ploughing time, *becharish*] and in harvest thou shalt rest." And in Isaiah xxx. 24. "The oxen likewise, and the young asses which *ear* the ground;"—but in this place the word in the original for *ear* is not, as heretofore, *charish*, but *obed*, which signifies *to labour* in almost any manner.

On this subject, it should be observed, that our translation has used the word *eared* in the sense of tillage, general labour, labour of any kind, bestowed on the ground, in Deut. xxi. 4. "The elders shall bring down the heifer into a rough valley [rather to the rough bank of a brook, or running water, in a kind of common: but this is not our present object] which is neither *eared*, nor sown"—read, ~~which~~ is not tilled—laboured—cultivated in any manner: literally, "which has no cultivation in it"—the word

is *obed* here, also. Though in strict propriety these two very distinct Hebrew words ought to have been rendered by two answerable English expressions, equally distinct; yet, these latter instances of the word *earing* may satisfy us what was the intention of our translators when they used it, to represent that word which should be rendered ploughing: *i. e.* that they took it generally, for cultivation of any kind; and meant to imply, Gen. xlv. 6. that Egypt should be five years without any *hopeful* exertions of Agriculture. [Whether this be accurate, is another question, as certainly there may be a cessation of ploughing, yet other labours designed to promote fertility may be advanced.] They meant also, 1 Sam. viii. 12. to say, The king will appoint your sons to till his lands, by some means; whether that means be ploughing, or any other. It follows, that we ought to make very great allowances for changes in our language since the time of our translators; and not to blame them for the use of words *now* become obsolete: but which, in their day, well expressed their meaning.

Our Lord says, Luke ix. 62. "No man having put his hand to the Plough, and looking back, is fit for the kingdom of God." The reader will perceive one reason of the perseverance necessary to be maintained by him who engaged in guiding the Plough, in the slight construction of the instrument, and its lightness; so that, beside the usual attention in the business, unless the ploughman leans upon it, and as it were, *loads* it with his own weight, the share would glide over the surface without making any furrows. Beside which, the truly ancient Plough, as it appears on gems, is still more simple, being little other than a crooked piece of wood. Hence it was required that he who guided that instrument should fix his mind intently on his work, 1. to make his Plough penetrate the ground, 2. to direct it straight; according to the precept of Hesiod, "Let the ploughman attend his charge; and look before him; not turn aside to look on his associates, but make straight furrows, and have his mind attentive to his work." Works, 441: and *Pliny*, Nat. Hist. *lib.* xviii. *cap.* 19. observes, "*Arator, nisi incurvus, prevaricatur:*" "Unless the ploughman stoop forward" *i. e.* to *impress* the Plough, as well as to conduct it truly, "he will turn it aside." This impression of the Plough must be properly understood; for certainly the gospel ministry requires *firm* impression as well as right direction; and perhaps this is included in the idea, 2 Tim. ii. 15. "A workman that needeth not to be ashamed of his work, rightly *dividing* the word of truth," *i. e.* perhaps, rightly *directing* the word, as the Plough is directed. Others think, "rightly dividing the furrows;" and others think, the word is sacrificial; "rightly dividing the sacrifice:" *Vide* No. cxxix. [I should cheerfully agree in the sense, that the Word of Truth is compared to the sacrificial knife, which, by opening the sacrifice from end to end, exposed the whole internal parts of it; and, by laying it open, manifested every man's heart and conscience (who heard it) in the sight of God: whence it may well be called the Word of Truth. This sense agrees perfectly with the preceding precept, "Study to shew thyself approved to God."]

No. 4. contains, beside the ploughman at his labour, a part of a cultivated field; the corn of which has grown up and approaches toward ripeness; adjacent to this crop is a kind of Stage, of more than one story in height, whereon sits a man to watch, and carefully to inspect all around, that no mischief happen to the object of his expectations. This is from NIEBUHR, who tells us, p. 139, Fr. edit. "There are in the mountains of Yemen a kind of niches ~~made~~ in the trees, wherein the Arabs place themselves to watch over their fields, ~~when~~ sown: as trees are more rare in the *Tehama*, they raise for this purpose a slight scaffolding:" such as this in our Plate. May this give us an idea of the "Lodge in a garden of cucumbers" to which Zion is compared, Isaiah i. 8? *i. e.* the towers of the ruined city stand alone, insulated; they overlook as it were, ruins, as a mere lodge, or scaffold, overlooks a field, or garden.

No. CCXXVI. OF WATERING LANDS, IN THE EAST.

AS great part of the fertility of Lands in the East depends on their being well watered, and as various allusions to the effects of such labour bestowed on productions of the field, &c. occur in Scripture, it appears adviseable to submit to the reader's inspection Representations of several kinds of Instruments employed for the purpose.

No. 5. A Machine used in Egypt for raising Water from a lower level to a higher; it consists of a balance, loaded by a considerable weight; the loaded end dips into the water of the higher level; at the other end is a pitcher, or other vessel, to receive water; this being let down into the water of the lower level, and filled, is drawn up by the counterpoise at the other end of the balance, and emptied into the higher receptacle. This method is familiar in many nations, and I understand is customary in some parts of England.

No. 6. Represents a manner of raising Water by a Wheel: the buckets go down on one side empty, into a well, where filling themselves with Water, they are drawn up on the other side, by the labour of a man who works the wheel, with the united strength of his hands and feet: the Water falls out from the buckets when they are raised to the top of the wheel, and is carried by a trough into a reservoir. The exertion is evidently considerable: and this may be taken as one instance of Watering Lands *by the feet*. That this requires strength, and that when long continued, it must occasion great fatigue, admits of no question: persons who had long suffered under annual repetitions of this labour could not but look forward with strong desire to the possession of a country watered by rain from the clouds; accordingly, we find Moses drawing such a comparison to the disadvantage of Egypt, and to the advantage of Canaan. *Vide* No. 8.

No. 7. Is the Persian Wheel, from Dr. SHAW: the construction of this machine is seen clearly on inspection of the print: the chain of buckets in this is composed on the same principle as that of the former Number; and while one division of them descends empty, the other by the rotation of the Wheel is brought up full of Water. The machinery worked by the cattle is easily understood.

The following is Dr. SHAW's account of the use of this machine:

"Now such vegetable productions as require more moisture, than what is occasioned by the inundation, are refreshed by Water, that is drawn at certain times out of the river, and lodged in large cisterns, made for that purpose. *Archimedes's* screw, seems to have been the instrument that was anciently made use of upon these occasions; though, at present, it is not known; the inhabitants serving themselves either with various kinds of leathern buckets, or else with a *sakiah*, (as they call the *Persian* wheel,) which is the most general and useful machine. Engines and contrivances of both these kinds, are placed all along the banks of the *Nile*, from the sea to the cataracts; their respective situations being higher and consequently the difficulty of raising Water the greater, in proportion as we advance up the river.

"When therefore their pulse, safranon (or *carthamus*,) melons, sugar-canes, &c. (all which are commonly planted in rills,) require to be refreshed, they strike out a plug, that is fixed in the bottom of one of these cisterns; and then the Water gushing out, is conducted, from one rill to another, by the gardener: who is always ready, as occasion requires, to stop and divert the torrent, by turning the earth against it with his foot, and opening at the same time, with his mattock, a new trench to receive it. This method of conveying moisture and nourishment to a land that is rarely refreshed

with rain, is often alluded to in the Holy Scriptures; where also it is made the distinguishing quality betwixt *Egypt* and the land of *Canaan*. For *the land* (says *Moses* to the children of *Israel*, Deut. xi. 10, 11.) *whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, like as a garden of herbs: but the land whither ye go to possess it, is a land of hills and valleys, and drinketh Water of the rain of heaven.*"

This subject, of the Persian Wheel, gives occasion to examine the simile used by Balaam, Numb. xxiv. 7. "He (Israel) shall pour the Water out of his buckets." I do not mean to deny that buckets were used in the time of Balaam; nor that it may be his meaning to say, "he shall pour Water [from his leaves,] like as buckets pour Water when they discharge themselves into a reservoir: nevertheless, this has always struck me as somewhat confusing the simile, by introducing, without necessity, a new comparison: which, however frequent in Eastern poetry, yet is not to be granted where it may justly be omitted: let us rather re-consider this passage.

How goodly are thy *splendid* Tents, O Jacob!
 And thy *ordinary* Tabernacles, O Israel!
 Like to Water-Courses they spread, *extend!*—rather, *Like to the banks of Watering Streams,*
 Like to a garden by the side of a rivulet!
 Like to *AHALIM* [*trees*] which JEHOVAH hath planted!
 Like to *CEDARS* growing over the Waters!
 Waters shall flow from his drippings—*dripping-places*, i. e. *his leaves, branches, &c.*
 And his seed [*roots*] shall extend into many [*or great*] Waters.

Meaning, he shall not only have plenty of Water *below*, for his own use, to keep him ever green, but, even what, *absorbed from above*, drops from him, shall form streams flowing to a distance. As to the rendering of [דל דל] "*drippings*," it signifies, exhausting—consumption—wasting: as a noun feminine, branches, which *consume* nourishment from the parent tree, (Jer. xi. 16. Ezek. xvii. 6. *et al.*) properly, *SUCKERS*: and might so perhaps be rendered here, "Waters shall flow from his *Suckers*;" otherwise, his branches, &c. The reader who has noticed in former FRAGMENTS the importance of Water in the East, will appreciate the energy of these comparisons.

If this be rather an improper place, yet perhaps a better may not occur, to hint at the application of this idea (at least of this word, דל דל) to Psalm cxli. 3.

Set, O JEHOVAH, a watch before my mouth;
 A watch against the DRIP of my lips.

The comparison implies, that not only his set speeches, his open and admitted discourse, should be guarded, but also his accidental remarks, his bye-words, his hints, the smallest particles of speech that escaped him.

Whoever recollects that speech is compared to dew, to rain, to gentle showers,—torrents of eloquence—"My speech *dropped* upon them," says Job, xxix. 22: "they have *poured out* secret speech," says Isaiah, xxvi. 16. &c. &c.)—will perceive the happy propriety of this allusion; and whoever pays attention to what passes in his own heart, and in the world, will find ample reason to pray God for a watch, and a strict watch too, over the *drip* of his lips.

Our translation uses the word *bucket* only twice; the second place is, Isaiah xl. 15.

Behold the peoples are like to a drop from a Bucket:
 Or like to the light dust on the scales are they reputed.

Now, in this passage, as the scales are works of art, and of human formation, so should the bucket be, and therefore may be passed with the remark, that it is taken

for some simple kind of pail, or implement to draw Water with, and not a composition of buckets like that of our Plate.

This subject suggests a censure (a slight censure, in the minds of all who know what difficulties are) on SCHULTENS, Mr. SCOTT, and Mr. PARKHURST, all at once. I quote from Mr. SCOTT, Job xxxviii. 37. p. 350, *Quarto edit.* "The disposing the clouds in a proper manner for emptying themselves, is denoted by the position into which a pitcher, or jar, is put for pouring out its contents: "who can lay along the pitchers of heaven?" This image is similar to the *inclined urn which the heathen poets place in the hand of a river god.* The urn represents the fountain from which the river flows; and what fountains are to rivers the clouds are to rain."

This explanation is much too classical for the simple Arab, and much too heathenish for the pious Job: but if we refer the comparison to Buckets, which raise Water; then we shall perhaps perceive its true application:

Who musters the etherial fluids, in his wisdom? *Who connects the chain of ærial Buckets?*
Or the bottles—pitchers—Water-vessels—of the heaven, who lays them along?

Now the reader will observe, that the Buckets of No. 7. discharge no part of their contents till, being arrived at the top of the wheel, they are gradually laid along, and their mouths inclined: Job certainly compares the clouds to a series of such Buckets, which come up full, but are emptied only at the proper time, neither sooner, nor later; but when wisdom and power combine to lay them along: and this, in the instance of the clouds, as he justly observes, requires *Divine* appointment and management.

No. 8. It is scarcely possible to convey to the reader correct notions on this article, without more of a dissertation than might be wished. I must however attempt it, and crave his favour under this apology.

Moses says, Deut. xi. 10. Canaan is not like Egypt "where thou sowedst thy seed, and *wateredst it with thy foot.*" This Watering with the foot has perplexed the critics. We have seen how Dr. SHAW explains it, but his explanation seems to be deficient, because the same way of Watering might be, and actually was, adopted in Syria, &c. wherever there were reservoirs from which the Water might flow *down* to the plants watered: consequently, it could not be a mode peculiarly descriptive of Egyptian culture. GROTIUS explains it of the Archimedean screw, worked by a person treading on it externally at the upper part; and holding by a rail. He derives this explanation from a passage of *Philo*, which the reader may see under the word *Foot* in the *Dictionary*, and which we shall repeat presently; he might have supported his opinion by the authority of *Vitruvius*, who describes (or at least has been understood to describe,) an Archimedean screw worked in this manner. The learned *Vitranga*, on Isaiah, admires this explanation of *Grotius*. Nevertheless, without denying the possibility of working the Archimedean screw in such a manner as to correspond with the description of *Philo*, though it is admitted the scheme has its difficulties, I would beg leave to observe, that the invention of this machine has always been unanimously attributed to *Archimedes*: who lived certainly, a long time after Moses; and this renders the application of *Grotius's* explanation, at least, dubious.

Somewhat of an approach toward the principles adopted in the instrument described by *Philo*, may be remarked in No. 6. where the foot is used to turn the wheel which draws up the Water: but this was not satisfactory: the reader then will judge of my pleasure, on finding in Sir GEORGE STAUNTON'S Account of Lord MACARTNEY'S Embassy to China, a figure which so closely resembles the description of *Philo* that if it be not the very same, it may serve to illustrate it: and this is the more observable, as we know the similarity which in many instances subsists, and has long subsisted between the Egyptians and the Chinese. We seem, then, to have in this Number, an

instrument formerly common to both countries: not indeed at this time used in Egypt, (that I can discover, by any travellers up the Nile) but, though lost in that country, yet recovered in a region so distant as China. The reader will draw his own inferences from this discovery. Were the Egyptians and Chinese one people formerly? was either a colony from the other? was the intercourse between them so familiar that they communicated their inventions to each other? or was there any common stock, from which both of them drew their manners, customs, principles, knowledge, and utensils?

It remains that we examine Philo's words, and whether our machine correspond to his description.—“*It is a wheel which a man turns with the motion of his foot, [our Plate represents three wheels turned by three men with the motion of their feet, i. e. by lifting them up and putting them down] by ascending successively the several steps which are within it, rather—which compose it. But, as while he is thus continually ascending, and thereby turning the wheel on which he treads, he cannot support himself, he holds a rail which is placed before him, and which answers the purpose of a stay in his hands: and this rail being fixed, and not moveable, it keeps him from falling; so that in this work, the hands do the office of the feet, by supporting his person, and indeed he may be said to stand by them, if not upon them, and the feet which should be at rest, are in action, and give motion to the wheel.* So far our Plate is a close comment on every word of Philo. As to the mechanism of this instrument, it consists of a box, divided into two parts, the under part wholly inclosed; one end of the box is laid in the lower Water, the other end is raised to a proper level; a number of boards adapted to the size of this enclosure are drawn up it by the power of the wheel, and with these boards the Water rises also: for it cannot flow out on either side, or at the upper surface, or at the bottom, these being enclosed; neither can it flow out behind, since there the rising board stops it: it must therefore rise above the board, which impels it, till arrived at the orifice for its discharge into the higher level. When the board has thus discharged its lading, it continues its course over the wheel, is carried back again, down the upper groove of the box, and when arrived at the lower Water is ready to resume its former application of closing the lower division of the box, and forcing to ascend before it whatever Water it finds at that part of the box. A succession of these boards maintains a constant stream, and thus furnishes Water from the lower grounds to the higher, even enough to assist in the cultivation of rice, which is always, when young, overflowed with Water; and we ought to observe, that Moses in Deuteronomy is speaking of extensive cultivation, such as of corn lands; for he evidently distinguishes it from a garden, or plantation, by making such cultivation the object of his comparison; “where thou waterest with thy foot the land, or, thy seed sown in the land, *in the same manner as thou wouldst do a garden of herbs,—upon which thou bestowest peculiar care and attention.*”

Mr. HARMER, who was aware of the objection against the *Archimedean* screw, observes, “if it should be remarked, that this machine was not older than Archimedes, which has been supposed, I would by way of reply, observe, that the more ancient Egyptian machines might be equally wrought with the foot, and were undoubtedly more laborious still, as otherwise the invention of Archimedes would not have brought them into disuse.” Vol. ii. p. 237.

Mr. HARMER also applies the information derived from Dr. SHAW, to illustrate the boast of Sennacherib, 2 Kings xix. 24. “I have digged and drank strange Waters; and with the *sole of my feet* have I dried up all the rivers of besieged places:” or of Egypt, as others understand it. Let us however, try the application of the present remarks to this passage also. It is proper to recollect, that the word rendered “*sale*”—sole of

my feet signifies any hollow thing, any curve, or bending; hence it signifies a *spoon*; Numb. vii. 14. Exod. xxv. 29. It signifies a branch of a tree, from its curvature; Isaiah ix. 14: and that it is not *restrictively*, the sole of the foot in the human body, is certain, because it denotes the *hollow* of the hand, Gen. xl. 11. Lev. vii. 27. Psalm xxiv. 4. likewise, the *hollow* of Jacob's thigh, Gen. xxxii. 26. It has also other significations: all implying hollowness, as caves, caverns, the hollow leather of a sling, &c.

Allowing proper scope to this idea, the words of Sennacherib may be rendered somewhat freely, "I came from a distant country into these parts: these lands with their manners are foreign to me. Nevertheless, I have sunk deep wells in them: and have drunk their waters though foreign; moreover, I have exhausted by the labour of my people, in working machines by their feet, I say, I have dried up, by foot-machines, *foot-hollows*, all the water which had been stored in reservoirs against a time of siege:—consequently, the cities were forced to surrender, or their inhabitants to perish by thirst; therefore let not Hezekiah think that he can so closely conceal *his* waters as that I cannot discover them; or so deeply sink *his* reservoirs, as that I, by mechanical contrivances and the immense strength of my army, which will enable me to work them night and day, cannot exhaust every cistern and reservoir." The reader will judge of this representation. If the word had not signified a *hollow* instrument in other places, such an application of it here might have been thought somewhat hazarded: it seems, however, plausible to suppose this braggart king should allude to some machine wrought by the foot; whether to this identical invention or not.

Diodorus Siculus tells us expressly, *lib.* i. that the screw invented by the famous Archimedes, was used to multiply and increase the Waterings of Egypt: but we learn from Dr. SHAW, that that ingenious instrument is no longer known by the inhabitants. We have found reason to think that the machine of Philo, No. 8, on our plate, was formerly employed by the Egyptians, though now forgot among them. It is, therefore, not unreasonable to conclude, that various other contrivances might be adopted in that nation, when in its glory, and under its own kings, of which no traces now remain, either in Egypt, or in the adjacent countries. And if this very machine was not that most in use, yet it may furnish an idea of the general nature of such inventions, and especially of the labour requisite to work them; which is our chief design in giving it, and the chief intent of these remarks upon it.

No. CCXXVII. OBSERVATIONS ON THE GENEALOGY OF HEROD THE GREAT. (WITH A PLATE.)

THIS Genealogy is useful for several purposes:

1. As the Evangelists name several Herods in the course of the Gospel History, readers are apt to confound one with another, and do not sufficiently distinguish them, or the intervals of time between them: for this reason, to the name of each individual are added, the passages of Scripture where he is mentioned.

2. It shews the descents of the various branches of the Herod family:—their connections by marriage, &c.

3. It shews principally the dignity of Herod the Great, the number of his wives, and his children by them. It shews also the various fates of his descendants.

4. The reader will no doubt be surprized to observe the different persons marked in this Genealogy as having been husbands of Herodias: a subject rendered very perplexing, by the great number who bore the name of Herod, and by the name found in Josephus, so different from that given by the Evangelists, to the husband of Herodias.

(1) The Evangelists, Matthew xiv. 3. Mark vi. 17. Luke iii. 19. say, "Herod married Herodias his brother Philip's wife:" now, we learn from them, that there was a Philip son of Herod the Great, who was "tetrarch of Iturea, and the region of Trachonitis," Luke iii. 1. and they mention no other Philip: hence cursory readers, and learned readers also, have been led to conclude, that this was the "*brother*" Philip whose wife Herodias had been: but that conclusion is incorrect, for this Genealogy states, that Herod-Philip, tetrarch of Trachonitis, married Salome the dancer, the daughter of this Herodias; now surely, he did not marry both mother and daughter; moreover, if Salome was the daughter of Herodias, by her first husband, and Philip the tetrarch was that first husband, then Salome was *his daughter*: it appears clearly, therefore, that this Philip was not the Philip of whom the Evangelists note that Herodias had been his wife.

Observe too, that the Evangelists call their Philip, plain "Philip," without any title whatever, yet as they give the title of king, tetrarch, &c. very freely and correctly, to the Herods, whenever they name any of them, it is natural to suppose that they would do the same to this Philip, if he were in possession of such a dignity; and this omission furnishes a strong inference that he was a private, and not a public, person.

(2) Josephus expressly calls the first husband of Herodias, "Herod," and identifies him as the son of Mariamne, daughter of Simon the high priest. Herod the Great had at one time named this Herod for his successor after Antipater; but, it appearing that Mariamne his mother had been concerned in a plot against Herod the king, he divorced Mariamne, divested her father Simon of the high-priesthood, and cut out her son Herod from his will: whence we infer, that this Herod, though he had been designed for a crown, yet spent his days in privacy; and probably under the imputation of having been concerned in the same treason as his mother; for whose crime he suffered.

The conclusion should seem to be, that—the "Philip" of the Evangelists is the "Herod son of Mariamne," of Josephus. As to the same person being known under two names, it was rather customary than otherwise in the days of the Herods: several instances occur in the Gospels, and others in Josephus. This Herod probably lived in Jerusalem: and here Herodias was beheld, and proposals of marriage were made to her, by Herod the tetrarch, on occasion of a visit to his brother Herod-Philip.

If then this Philip were a private, obscure, and in some sense a degraded person, it is easily conceivable, 1. that Herodias would prefer a throne to such retirement; her character seems to be perfectly coincident with this supposition; 2. that Herod the tetrarch, in taking away Herodias, thought to *promote* her; and probably felt very little repugnance in depriving his brother of his wife: considering him as being disgraced and under punishment. 3. That Philip was not whole brother to Herod the tetrarch; at most he was half brother, by another mother; and possibly, the tetrarch might think to palliate his crime under some such pretence; assuming that this connection was not the *incest* prohibited in the law (for temptation renders the mind very acute at forging distinctions, whether with, or without, differences. *Vide* AMNON in the *Dictionary*.) 4. Those writers who lay great stress on Herodias having had a child by Philip, may perceive that whether that were so or not, this relation was not similar to that brotherhood which was required to raise up seed to his brother: nor has it any legal reference to it.

We ought not to omit, that other authors call this Herod "Philip," as well as the Evangelists, as Dr. WHITBY quotes them; "Gorionides saith, Herodias was first married to PHILIP; and then taken away from him by Herod Antipas. [*Query, Did Herod employ some power on this occasion?*] The old Hebrew Chronicle, *cap.* xxxvi. saith, "*Uxorem fratris sui Philippi ipso vivente junxit sibi matrimonio, quæ liberos ex*

frater ejus suscepit, et tamen in eam duxit uxorem. And an old Chronicle of the second temple saith, *Antipas Philippi fratris sui uxorem accepit, ex qua ille liberos ante genuerat: i. e.* “Antipas married the wife of his brother Philip, he being yet living,—and having had children by her.”—So far Dr. WHITBY, I add, that not only these authorities support the Evangelists in calling the husband of Herodias “Philip,” but they prove that this affair must have made a great noise, and been highly offensive to the more sedate part of the nation: else it would not have been so noticeable and so particularly recorded.

Who was the second husband of Herodias? On this opinions have differed; some saying it was Antipas, tetrarch of Galilee, son of Malthace, and whole brother to Archelaus, king of Judea; others think it was Herod Antipas, son of Cleopatra, whole brother to Philip, tetrarch of Trachonitis, who married Salome, daughter of Herodias; but whom they have supposed to have been the first husband of Herodias; in which case Herodias would have married two *whole* brothers. But, it appears clearly, that Herod was the tetrarch of Galilee, who made a supper to his chiefs of Galilee, at which time John the Baptist was slain.

On the whole, circumstances seem to support the supposition, that Herodias married, *first*, Herod Philip, son of Mariamne, who being at this time in his father's good graces, and apparently not far from succeeding to the crown, she might think this match likely to answer the purposes of her ambition; but, afterwards her husband falling into disgrace, and being obliged to keep himself private, and recluse [which accounts for so little being known respecting him] she forsook this consort; and *secondly*, she married Herod Antipas, tetrarch of Galilee, who offered her a palace, and a crown; in which station being irritated against John the reprover, she procured his death.

Observe the fidelity of John the Baptist, who detected the vain subterfuges of Herod and Herodias, and told him plainly that Herod-Philip was his brother, too nearly related to him to allow the connection he had formed; in fact, that the law forbade it; “It is not LAWFUL for thee to have her:”—is not this an instance of the power and spirit of Elijah, that great supporter and reviver of the ancient law, and its appointments?

Herodias was daughter of Aristobulus, son of Herod the Great; consequently in marrying Herod-Philip, son of Herod the Great, by Mariamne daughter of Simon, she married one of her uncles; and by marrying Herod Antipas, tetrarch of Galilee, who also was son of Herod the Great, she married another of her uncles. The reader will make his own remarks on the little observance of consanguinity in these instances; and on the unhappy fate of the greater part of the members of the family in which they are found.

But we must not quit this subject without noticing the liberty taken about this time by women, in divorcing their husbands. No doubt, but Herodias had very regularly, so far as such an irregularity admitted, divorced Herod-Philip, when she quitted him; and was equally regularly married to Herod of Galilee; yet John the Baptist exclaims against this licentiousness; and so does a greater than John, Mark x. 12. “If a woman put away her husband, and be married to another, she committeth adultery.” Hence we learn that such instances had occurred, and were likely to increase; and our Lord may well be thought to have had this behaviour of Herodias, at least among others, in view.

The first instance of a woman divorcing her husband, in the opinion of Josephus, occurred in the family of Herod the Great, whose sister *Salome* put away her second husband *Costobarus*, as appears in our Genealogy: this example Herodias followed, and also put away her husband; farther, we find lower down in our Genealogy, that

Agrippa II. king of Chalcis, were guilty of the same misbehaviour. Of Berenice, Josephus says, after the death of her first husband, Herod, king of Chalcis, she married Polemon, king of Cilicia (some read Lycia), but this marriage lasted not long, for Berenice quitted Polemon. Of Mariamne, he says, about the same time she having divorced Archelaus, son of Helchias, she married Demetrius, alabarch of the Jews at Alexandria: and Drusilla, the youngest daughter, divorced her husband Asis, king of Emesa, and married Felix the Roman governor, Acts xxiv. 24.

We see by this history how soon evil contagion spreads: and what reason John the Baptist had to render Herod of Galilee uneasy personally, and politically, not only as he had transgressed the law, and sanctioned such transgression by imitating it; but as the evils which were hereafter to arise in his family, consequent on his conduct, *might* be perhaps prophetically set before him, by John, and might mingle his guilty enjoyments with a regret, of which Herodias was sorely sensible, and which she hoped to dissipate when the bold remonstrant should be no more. How little success had the firm correction of John, and the decisive prohibition of Jesus, in stopping this recent breach of law and of propriety, when opposed by caprice, by ambition, or by versatility!

It is by no means wonderful that when so many persons bear the same name; when one man has eight wives, of which two are named Mariamne; when, among his sons, one is named *Antipater*, and two are named *Antipas* (q. *Antipater*), also not less than four Herods, whom we know, and probably others whom we do not know, and when by intermarriages the parties mingle their relations to each other, and their children are named after their fathers and mothers, and grandfathers and grandmothers; I say, considering all this, it is not wonderful if much confusion and some error should occur in such a Genealogy. The reader will feel the propriety of this remark, and will perceive, on this subject, as on others much more important to us as Christians, that however perplexed to us now, yet originally the whole was not only clear and well understood, but also, that although the differing accounts of historians which have come down to us, may wear the appearance of opposition, yet nevertheless each may be perfectly correct.

N. B. The texts of Scripture, and words with lines drawn under them, are additions to the Genealogy as given by CALMET; who has trusted professedly to Josephus; these shew the opinions of other learned men, with their endeavours to reconcile the apparent contrarieties, which they have discovered in this Genealogy.

No. CCXXVIII. TABLE OF SHEW-BREAD. (WITH A PLATE.)

WE have seen, on the subject of the Golden-Candlestick, the very great differences in form between that drawn according to Rabbinical description, and that which is represented on the Arch of Titus: we find no less differences on the subject of the Golden Table of Shew-Bread, which will now engage our consideration. The following quotation from LIGHTFOOT, "Of the Temple," may be previously perused with advantage.

"On the north side of the house which was on the right hand, stood the Shew-Bread Table of two cubits long, and a cubit and a half broad, Exod. xxv. 23. in the tabernacle of Moses, *Maym. ubi sup.* but wanting that half cubit in breadth in the second temple (the reason of the falling short not given by them that give the relation.) It stood lengthways in its place, that is east and west, and had a crown of gold round about it, toward the upmost edge of it, which [*vide Baal Hatt. in Ex. xxv.*] the Jews resemble to the crown of the kingdom.

"Upon this Table there stood continually 12 loaves, which because they stood before the Lord, they were called *לחם ה' לחם*, Mark xii. 4. *ἄρτοι προθέσεως*, the *Bread of setting before*,

before, [the Bread of Faces] for which our English has found a very fit word, calling it the *Shew-Bread*: the manner of making and placing of which loaves was thus, says *Maimonides, in Tamidin, per. 5.* “ Out of four and twenty *תנד sata* (three of which went to an ephah) that is, out of eight bushels of wheat being ground, they sifted out, Lev. xxiv. 5. four and twenty tenth deals, Exod. xvi. 36. or omers, of the purest flour; and that they made into twelve cakes, two omers in a cake; or the fifth part of an ephah of corn in every cake: they made the cakes square, namely, ten hand-breadth long, and five broad, and seven fingers thick.

“ On the sabbath they set them on the Table in this manner: four priests went first in, to fetch away the loaves that had stood all the week, and other four went in after them to bring in new ones in their stead; two of the four last carried the two rows of the cakes, namely, six a-piece: and the other two carried in either of them a golden dish, in which the frankincense was to be put, to be set upon the loaves, and so those four that went to fetch out the old Bread, two of them were to carry the cakes, and the other two the dishes: these four that came to fetch the old Bread out, stood before the table, with their faces towards the north, and the other four that brought in the new stood betwixt the Table and the wall, with their faces toward the south; those drew off the old cakes, and these as the others went off slipped on the new, so that the Table was never without Bread upon it, because it is said, they should stand before the Lord continually.

“ They set the cakes in two rows, six and six, one upon another, and they set them, the length of the cakes cross over the breadth of the Table (by which it appears, that the crown of gold about the Table, rose not above the surface of it, but was a border below edging even with the plain of it, as is well held by *Rabbi Solomon*, in Exodus, xxv.) and so the cakes lay two hand-breadths over the Table on either side; for the Table was but six hand-breadth broad, and the cakes were ten hand-breadth long: now as for preventing that, that which so lay over should not break off, if they had no other way to prevent it (which yet they had, but I confess that the description of it in their authors I do not understand) yet their manner of laying the cakes one upon another, was such, as that the weight rested upon the table, and not upon the points that hung over.

“ The lowest cake of either row they laid upon the plain Table: and upon that cake they laid three golden canes at distance one from another, and upon those they laid the next cake; and then three golden canes again, and upon them another cake, and so of the rest, save only that they laid but two such canes upon the fifth cake, because there was but one cake more to be laid upon. Now these which I call golden canes (and the Hebrews call them so also) were not like reeds or canes, perfectly round and hollow through, but they were like canes or kexes slit up the middle, and the reason of laying them thus betwixt cake and cake, was, that by their hollowness air might come to every cake, and all might thereby be kept the better from mouldiness and corrupting; and thus did the cakes lie hollow, and one not touching another, and all the golden canes being laid so, as that they lay within the compass of the breadth of the Table; the ends of the cakes that lay over the Table on either side, bare no burthen but their own weight.

“ On the top of either row was set a golden dish with a handful of frankincense, which when the Bread was taken away, was burnt as incense to the Lord, Lev. xxiv. 7. and the Bread went to Aaron and his sons, or to the priests, as their portions to be eaten.”

So far this learned author: we come now to consider our Plate.

THIRD HUNDRED. *Edit.* 4.

3 Q

No. 1. A representation of this Table, as usually acquiesced in, on Rabbinical authority. The Table itself is a parallelogram: in the middle stands a vase with its covering, which vase is understood to contain incense: at each end of the Table stands a pile, formed by the loaves of Shew-Bread; this pile is upheld by golden prongs, which prevent the loaves from slipping out of their places; and between the loaves are golden pipes, laid for the admission of air, to prevent any kind of mouldiness, &c. from attaching to the Bread. The reader will observe the great height of these piles.

I cannot but wonder, at the conduct of whoever *originally* made the design for this Table: by what authority could he place on these prongs, the head of any animal, whether ox or sheep? or, was it in allusion to the four heads of the cherub? (as there were four of these prongs, two on each side of the Table.) It should seem to be the head of a young bull;—but, if so, if there were really any discourse abroad, or any tradition of such a head, might it not become the origin of that calumny which reported, that the Jews worshipped an *ass's* head; for, it is remarkable, that the calumny does not say a complete ass, but the *head* of an ass; and, possibly, some such mistake might give occasion to it:—for, had it said an ox's head, the report had not been far from the truth, if this representation be authentic. However, that must rest on the Rabbins, whose accounts are its authorities; or, on whatever authority the *original* designer might have to plead.

It should appear by this figure, that the crown of carved work around the rim of the Table, rose above the superficial level of the Table: if so, as LIGHTFOOT justly remarks, the loaves could not exceed it, so as to overhang the edge of the Table, but must be confined within its limits.

It will be observed, that the legs of this Table are distinct and insulated; not being strengthened by a rail, or any similar connection with each other, in any part.

No. 2. A Plan of this Table: but, the loaves at each end are not long enough to agree with the accounts just recited; and, indeed, as the nature of the crown around the table, and the space occupied by the loaves, are altogether uncertain, the mere hinting at the situation of the loaves may be sufficient.

These loaves, it appears, are supposed to be square, or oblong, and as such they are described by some of the Rabbins: whereas other Rabbins describe them as round.

No. 3. As the foregoing figures have no authority beside description, we have, in No. 6, given a tracing of the Shew-Bread Table, as it is represented on the Arch of Titus: which in No. 7, we have endeavoured to restore to somewhat of its true appearance. Of this we have taken advantage in the present number, and mean to offer a few hints respecting it.

The Table of No. 6, shews no loaves placed upon it; and probably Titus found it thus vacant, when it became his prey: but it shews a cup, standing at one end of the Table, nearly, or altogether, on the spot where, according to the Rabbins, one of the piles of bread should be; and in fact, in such a part that it would be impossible to place one of those piles, without removing the cup. We observe too, nothing of the supposed golden props, or supports to those piles, in this figure. From this situation of the cup we have ventured to surmise the possibility, that there was on the Table a second cup (which we have hinted at by dotted lines) in a part of the Table answerable in point of symmetry to that of the first cup. It is true, however, that a single cup might stand in the middle of the front of the Table: but, what if there were in the middle a small box of incense, and a cup standing on each side of it?

It is probable, the reader will be most struck with the manner of ranging the loaves; which appears in this Number, and in No. 4, to differ altogether from the Rabbinical pile: *that* supposing them to be laid one upon another, in height; *this* supposing them to be laid by the side of one another, in length.

I gather this order of the loaves, 1. from the use of the Hebrew word, itself (לֶחֶם *orec*) which our translators certainly understood in this sense, and have very properly rendered, Lev. xxiv. 6. "two rows, six in a row"—not, two piles, six in a pile: but a row, *i. e.* at length, one loaf by the side of its fellows. The word denotes an orderly arrangement of the subjects to which it refers: so, Prov. ix. 2. "*Wisdom hath furnished, arranged the provisions on her Table:*" but provisions are not *arranged* on a table in piles, one upon another; but in rows, one by the side of another: or one row before, one behind, another. So, Numb. xxiii. 4. "*I have arranged seven altars:*" surely not one over the other, but in a line. It denotes also an army, *i. e.* rows of soldiers, standing side by side: the inference, therefore, is that the word is conclusive against the Rabbinical notion of Piles of Shew-Bread, since it denotes distributions or arrangements, and those in ranks, or rows.

2. As these twelve loaves represented an offering from each of the twelve tribes, it was fit that each tribe should be equally open to the view of the person to whom, as it was understood, the present was addressed; that no tribe might seem to be slighted, or neglected; but, in piles this could not be; as the under loaf would necessarily appear pressed, and concealed by those above it; consequently, the tribe it referred to would be symbolically injured, and disgraced, by such a situation of its representative.

3. The very construction and form of the Table, as it appears in No. 7, shews the impossibility of adopting the prongs in No. 1, because, that stem which reaches from the Table to the ground, at the very nearest possible situation for it to the end of the Table, must have run down directly before the leg of the Table, (which is very unlikely, considering the situation of the cup;) by reason of the absence of that part of the Table which was cut away: and these piles could not be placed nearer to the center of the Table, because of the covercle containing incense, &c. which stood there; as in No. 1.

On the whole, therefore, probability leads to the opinion that the loaves were placed in two rows, as shewn in No. 4: six in each row: that these loaves were of a certain convenient breadth, commensurate to the surface of the Table, but of a more considerable height, as suggested by dotted lines: and they might be as much higher, above the full height of the cup, as was necessary. This is supposing that they contained the whole quantity of flour understood to be allotted to them in Leviticus. They might resemble our half-peck, or peck-loaves; or what are called *bricks*, by our bakers.

Observe farther on No. 4, that this arrangement of the loaves, admits perfectly of that diminution of the Table in front, which appears in No. 6: it admits also, a place for the cup, which is preserved in No. 6: for the conjectural cup on the other side of the Table; and it leaves a space between these two cups, which might be occupied by something else, to complete the Table: such as incense, salt, &c. Moreover, it is indifferent to this arrangement, whether the loaves were round or square.

No. 5. Shews another mode described by some among the Rabbins, of placing the piles of Shew-Bread. The loaves in No. 1, are supposed to be square; but in this they are supposed to be round; and instead of rising to any height they are considered as being almost flat: of these, six are placed in a pile, on a golden dish, at each end of the Table; and upon them is placed another golden dish, wherein is a cup containing incense, or salt. The reader has only to suppose the two external squares on No. 2, to be circles, and then No. 2, will represent a plan of the Table of Shew-Bread, arranged on this hypothesis.

No. 6. We come now to something more like matter of fact: this figure is traced from the engraving of the Arch of Titus, by *Bartoli*: it represents the Table, with a single cup upon it: and, crossing between its legs are two very long trumpets. This

Table has been deprived of its ornaments by time: probably it was enriched by [inlayings, or by] carvings, in *basso-relievo*; they might correspond to the rim, or crown, which Moses directs should adorn it:—but of these no traces remain.

No. 7. The above figure restored, by the assistance of what authorities are extant. The base appears to have been solid throughout, and not hollow, in any part of it; at least its upper and under superficies are solid; the legs are united, two and two, by a strong band, through which the staves were put, in order to carry this utensil. The top was also solid, on its inferior, as well as its superior, superficies: and, on the whole, strength, rather than elegance, seems to have been studied in constructing it; which may be thought not a little in favour of the antiquity of its form.

No. 8. A Plan of the above figure: wherein observe, that the back of it which stood next the wall, is much longer than the front; and is *straight*, while the two sides are *bevelled*, whereby the extent of the front is diminished. This diminution is, I conceive, precisely what LIGHTFOOT alludes to—when he says “wanting half a cubit in breadth, in the second temple.” He seems to have perceived the obscurity of his information, on this particular; and knows no reason for this “falling short;” but, if the reader will turn to the Plate of the Golden Candlestick, which, in the sanctuary, stood opposite to this table, he will perceive, that the plans of these utensils are hereby rendered greatly similar: being constructed on nearly the same principle. That part of each which stood next to the wall is *straight* and *long*; while the sides of each are inclined; and the front of each is narrowed. This form certainly left more room in the sanctuary, than would have been left, had they both been *filled up* square: it answered the purposes of both of them equally well; as it equally well admitted the lamps of the one, and, the arrangement of the shew-bread, wine, &c. of the other: as appears by our plan No. 4.

To conclude,—It is sufficiently apparent that the Rabbins have transmitted but a confused description of this piece of sacred furniture: yet I have some pleasure in thinking, that the most embarrassing, if not the only difficulty, worth mentioning, that of the *obliquity* of the sides of this Table, appears to be justified, even by the obscure accounts which had perplexed and puzzled LIGHTFOOT.

The plan, No. 8, shews, by the strong lines, what were the Limits of the Table, as taken by Titus: and its dotted lines hint at its limits as made by Moses. It is a natural question, to ask, Who directed these alterations? Did they obtain under Solomon, the Maccabees, or Herod? They seem to imply a spirit of innovation; which one should little expect to find among a people so attached as the Jews were, to the peculiarities of their ritual, and to their religious services.

N. B. The places where the legs would join this Table, are marked strongly on that part of the plan, which belongs to No. 7, and faintly on the part which is added to it: the reader will observe their correspondences.

No. CCXXIX. OF THE TRUMPETS.

WE have in this Plate another subject of enquiry, namely, the nature and use of the Trumpets, which are represented crossing each other, between the legs of the Table, in No. 6. As the form of these instruments is extremely simple, and their size is large enough, to shew them accurately, we have not thought it worth while to order them to be drawn separately, as distinct figures.

Observe, these are, 1. straight, not bent in any manner. 2. They are very long. By turning to the Plate of the Arch of Titus, and inspecting the procession at the bottom, it should seem that these Trumpets are nearly, or altogether, five feet in length. To what use were they applied?

I recollect no writer who does not constantly tell us, that the Trumpets used by the Jews were bent;—if we say, these were the Jubilee Trumpets, we are immediately told, “*Jubilee* is from *Jobel*, signifying a ram, and a ram’s horn;” [but *Jobel* does not signify a ram in Hebrew: whatever it may do in Arabic.] “Seven priests shall bear before the ark seven Trumpets—of rams’ horns.” Josh. vi. 4. and to this agrees the Chaldee paraphrast. (See the Trumpet blown by our figure in the Habit of a LEVITE.)

If we refer to the Feast of Trumpets, or great New Year’s Day, still it is said, “They did sound rams’ horns;” for which the following reasons are produced; (1.) because a ram was sacrificed instead of Isaac, Gen. xxii. 13. (2.) To remind the people of the Trumpets blown at Sinai—if these were rams’ horns; or, of those sounded by Joshua, as hinted already:—or (3.) the expected sound of Trumpets at the resurrection.

But we ought to consider, 1. That natural rams’ horns are solid; and utterly unfit for being blown as Trumpets:—hence some have said these Trumpets were made of metal, yet in the shape of rams’ horns, *i. e.* curved and bending:—but what says our Plate to this? the Trumpets it represents are too long, and too straight, to be the natural horn of any animal; and certainly they are of metal, as their size and form shew: would it not therefore be better to consider these as being the solemn Jewish Trumpets, and to dismiss the idea of *crookedness* from those sacred instruments?

It must be acknowledged, however, that the Rabbins are unanimously attached to the idea of rams’ horns being the material, or at least, the form, of the ancient Trumpet. Nevertheless, as the word *Jubilee* seems evidently to be derived from (יביל *IBAL*) *to flow along, to stream*; and it signifies a stream, a water course, A CURRENT; the derivation of (יביל *IUBAL*: or) Jubilee Trumpet, from the current of air directed throughout a long tube, by the prolonged breath of the person who blows the Trumpet, seems natural enough: To this description the great length of these instruments agrees: also, the continued impulse, and quantity of air necessary to fill them, and to maintain their sound; still more to produce a variety of notes, and to furnish that *crescendo* which may without any force on language be attributed to them: for if we examine Exod. xix. 18. where these jubels (*ibals*) are mentioned, and compare verse 16. they sounded not only long, but extremely loud: (“waxed louder and louder,” *i. e.* *gradually*) we shall find reason to suppose, that they gave a tone much beyond that which could possibly be produced from a ram’s horn.

We have among our own poetry an expression perfectly coincident with the idea intended to be conveyed, by these observations:

Now the rich STREAM OF MUSIC winds along,
Deep, majestic, smooth, and strong:
Headlong, impetuous, see it POUR.

GRAY’S *Progress of Poesy*.

If I mistake not, this is imitated from PINDAR.

It must, however, in candour, be admitted, that horns of some kinds have been used for musical instruments: and so *possibly*, these rams’ horns, though made of metal, might retain a name derived, ages before, from the employment of real horns: but by what means rams’ horns could be bored, and fitted for melody, is past comprehension, they being so very crooked. The following quotation throws some light on this subject: Elephants’ teeth were anciently included among horns; and being nearly straight, they offer little or no difficulty against being bored.

(We ought also to consider, whether there might not be a species of rams’ horns, of a straighter form than is usual in this country; consequently fitter for being bored: such as the middle horn, of No. 1. or, the two forehead horns, of No. 2. Plate of “Syrian Animals,” No. CXLVIII.)

“ Evening prayers were announced, not by the call of the priest, as usual, but by beating hollow drums, and blowing through LARGE ELEPHANTS’ TEETH *hollowed out* in such a manner as to resemble bugle horns; the sound is melodious, and in my opinion, comes nearer to the human voice than any other artificial sound.” MUNGO PARK’S *Travels in Africa*, p. 96.

If the same instruments which bored these elephants’ tusks, could follow the bendings of a ram’s horn, nothing prevents that horn from yielding musical notes, of some kind: and what might be done when time was taken, and perseverance was employed on the subject, according to the best method then practised, is more than we can say, who have ready modes of procuring harmonic tones from various instruments made of metal, &c. The length of an elephant’s tusk might render a sound melodious; as the curvatures of a ram’s horn might render a sound shrill, piercing, or &c. but, I think, not fit for producing deep notes, or that *crescendo* hinted at above.

From the nature of the instrument, as well as from what occurs among ourselves, we may readily conclude that different kinds of Trumpets were in use among the ancient Hebrews; and in fact, Scripture affords no less than four words, each of which is understood to denote a Trumpet. It seems likely that they imply, at least, varieties of the instrument. But our present reference is only to those which were sacred, and which, the subject on the Plate, with other considerations, proves against the Rabbins, were straight, and not crooked; tapering, not spreading; and of considerable length. As to the metal of which these instruments were made, it probably was silver: as that metal seems to be the best adapted to answer the purposes for which they were used.

By turning to the first Plate of “Musical Instruments,” the reader will see a Trumpet, precisely of this kind, employed among the Palmyreneans: (who were almost brethren of the Jews, in many respects; as a future Fragment may have occasion to consider. *Vide*, No. cccxxix.)

As this Trumpet is employed in a funeral procession, most likely the sound of it was extremely solemn, or, at least, was easily rendered so, by the management of the performer. This hint therefore seems to coincide with the supposition, that our Plate represents the sacred Trumpets; such as were “blown on the new moon, on the time appointed, the solemn feast day,” Psalm lxxxi. 3: that is to say, on the first new moon of the year; for on other new moons they did not blow.

It is extremely probable, that no other than the sacred Trumpets were kept in the Temple, or could possibly be united with the Table of Shew-Bread, in the procession of sacred instruments directed by Titus: but it is difficult to believe that they were kept under the table, or, as if they appertained to the table, as their customary and proper place of deposit. Were they kept in the sanctuary? or, in any part of the temple, strictly speaking?—Perhaps, in the porch: or where?

No. CCXXX. OF THE CUP, OR VASE.

No. 9. IN order to complete this Plate, and to shew the whole of the subject at once, we have inserted figures of three distinct kinds of Vases, which appear on ancient Jewish coins: and the reader will combine with these, that of the Cup on the Table of Shew-Bread, as shown in No. 7.

It is natural to ask, What were the uses of these several kinds of Vases? But, here we acknowledge no little embarrassment: not that numerous assertions are wanting: assertions which have long been received, as indisputable; but their correct application—is *that* justified by circumstances? and by judicious appropriation?

The upper figure of the three on our Plate, which is frequent on Jewish coins, is

usually called "the *gomor*, or *omer*, to represent that which had been preserved in the tabernacle, full of manna:" but surely this is very unlikely; for, 1. it is, constantly without a cover: 2. its mouth is so very wide, that a substance susceptible of evaporation, could hardly be preserved by it for any length of time: 3. It has more the air of a common drinking cup, than of one adapted to so solemn an office.

The second figure of the three on our Plate, has greater plausibilities in its favour as a representation of the Pot which contained the Manna: it is from No. 2. Plate II. of "Jewish Coins;" and has a palm branch by its side: nevertheless, this jug seems to be made for pouring out liquids; and to this agrees the formation of its lip, as well as the bend of its handle, which seems adapted for being held during that service. I rather think therefore that the third subject on our Plate is the closest approach to the jug of manna; and possibly it may be intended for it; having a handle on each side it seems well adapted for being carried, by both hands, rather than for pouring; being wide in the belly, it is *capacious* for holding a quantity; its mouth is not so narrow as to receive, or pour out, liquids only, yet both its neck and its mouth may easily be stopped closely, and firmly, so as to preserve its contents for ages. I should therefore, on the whole, prefer this as the (תַּבַּחַת תְּיַנְתְּנֶת) or, Vase of Manna, Exod. xvi. 33. which is the only place, I think, where this word occurs.

But what is the nature of the second Vase?—at this we can only guess. The reader will peruse the explication of this coin, in No. CCIII. without impugning which, we may ask, was it struck after some victory? for so the palm-branch seems to hint: is this a jug of wine? I think it is; and probably it alludes to presents, or offerings, of wine, made to the high priest, or to the temple. The crown—(of laurel, very credibly) seems to imply the reward of victory also; and the crown of pearls, to denote riches, or ornament:—in short, if I rightly understand the allegorical language of this piece, it is perfectly consonant to the history, 1 Macc. xiii. 50. Simon took the city of Jerusalem, and entered into it on the three and twentieth day of the second month, in the hundred and seventy first year: *with thanksgiving, AND BRANCHES OF PALM TREES, and with harps, and cymbals, and viols, and hymns, and songs:* because there was a great enemy destroyed out of Israel. He ordained also, that that day should be kept every year with gladness." Nothing seems more likely to be commemorated on his coin, than this event; and if so, then this jug is a wine jug, and probably, of the nature and form of those the contents of which were brought for offerings to the temple; of which an instance occurs, 1 Sam. i. 24. Whether this Jug be the *nebel* of that passage, may be left undetermined: but I do not perceive, at present, any reason that effectually prevents it: (*vide* No. LVIII. (II).) and if it be the *nebel*, then we have recovered the forms of two of the ancient Hebrew vessels.

To return to the upper figure of the three on our Plate. This Cup may be simply of the nature of common drinking cups, and inserted on the coin to denote merely a time of fertility: or, it *may* be such as the priests were accustomed to make libations from; and as the shape of these agrees pretty nearly with that of the cup on the Table, I incline somewhat to this idea of it. Such a vessel was likely enough to find its place on the coins of a people whose prince was their chief priest; or on those of Simon himself, who was the chief ruler, yet perpetually conversant with sacrifices, and whatever belonged to them as we know libations did. . . . To conclude,—

We perceive, that as this Table contained bread, the shew-bread, *i. e.* food: so it also contained wine, *i. e.* drink; and these were perpetual memorials before God; not that God was supposed to need them or to enjoy them, yet they were maintained as being of his appointment. If this principle be just, those who have supposed the cup on this Table to commemorate that which contained the manna, have been mistaken:.

and, I think it may be questioned, whether the second temple contained any memorial of the manna, or of Aaron's rod, or of other historical events which had happened immediately after the Exodus, or under that part of the Hebrew government, which preceded the captivity: We know that the second temple never possessed the greatest glories of the first temple; and it may be, that it wanted others also, the appointment of which was for the purpose of refreshing the minds of the people by way of commemoration, as well as to point at events waited for, but too apt to escape from the memory, and still more from the expectation of those to whom they were addressed. [Were the bread and wine of the Eucharist prefigured on this Table?]

Having by a connection of reasoning apparently unexceptionable, arrived at these conclusions, the reader will be pleased to see them confirmed by the learning and industry of Mr. *Reland*; whose opinion proves to be in perfect conformity with our own, though grounded on a distinct medium of inference.

"The learned dispute about the figure of the Vessel that contained this Manna. Mr. *Reland*, *Dissert. ult. de Inscrip. Nummor. Samar.* p. 1, 2, &c. declares against those who pretend it was open, and that it is so represented in some *Samaritan* medals: he pretends to prove from the name Στραυν, which is given to it in the Epistle to the *Hebrews*, that it had such a lid or cover as those pots into which they put wine, and like to those by which it is represented on other *Samaritan* medals, of which he gives a draught. He observes, that the word in the original is one of those that are found but once in the Old Testament, and of which it is not easy to determine the etymology. He finds it in an *Arabic* word, that signifies to *keep*. He is of opinion, that this vessel had two handles. He shews by several instances that the ancients called these handles *ears*, and that they called such bottles as had two of them, Ἀμφώτερος, or Διώτερος, (*Amphotos*, or *Diotos*.) *Horace* uses this last expression in the same sense. Mr. *Reland* carries his criticism farther: he shows by a great number of authorities, that the heathen called ὄνυξ (*asses*) these sorts of bottles with two handles, because they had some conformity with the ears of asses. By the same criticism he explains the phrase in *Athenæus*, ὄνυξ γέμοντας ὄνυξ, *asses filled with wine*. He refutes those who render it *asses laden with wine*; and maintains, that these asses are bottles with two ears. He judges this to be the reason why it was said by the ancients, that *Silenus* the servant of *Bacchus* was carried upon an ass. He uses it to explain from whence proceeded that calumny, anciently urged against the *Jews*, of keeping an ass, or the head of an ass, in the holy place, and of worshipping that idol. [Vide the Samaritan Medals from *Reland*, No. 7 to 12. MISCELLANIES, Plate I.—I believe the term *ears* for *handles*, is used in some parts of England.]

"He subjoins to his own dissertation, another of that learned antiquary, and profound divine *John Baptist Ott*, who maintains that certain open vessels, which we see upon *shekels*, or *Samaritan* medals, represent the Pot that was preserved in the most holy place; and that certain globules marked over these vessels, represent the *Manna* falling from heaven." [This last particular may justly be thought extremely dubious.]

No. CCXXXI. MUSICAL INSTRUMENTS. PLATE I.

UNDER the article *Music* the reader has seen the general divisions of Musical Instruments, into 1. Stringed Instruments; 2. Wind Instruments; and 3. Pulsatory Instruments, or drums. We shall adopt this division, but in a different order.

No. 1. "The Horn." This is thought by some, to be the *cornet*, or *shawm*, (*vide* the following remarks:) but whether it might be the Jubilee Trumpet, as others have thought, see the foregoing Fragment.

No.

No. 2. "The Trumpet." Trumpets were used in the Jewish worship, in the wilderness. Two were made of *silver*, Numb. x. 2: these Josephus says, *Antiq. lib. iii. cap. 12.* were near a cubit in length, curved at the end like a bell; and at the mouth just of width sufficient to admit the breath. The purpose of these instruments was for conducting the journeyings, and restings of the camp.

There are two Hebrew names for Trumpets, which imply a difference, either of form or of material. The Trumpets of Moses and Solomon, are called *Chatsotseroth*: and this seems to denote metal Trumpets, Numb. x. 2. xxxi. 6. 2 Kings xi. 14. xii. 13. 1 Chron. xiii. 8. *et al.* The Jubilee Trumpets are called *Shopheroth*: with these the priests encompassed the walls of Jericho. These were employed by Gideon; and the name is applied metaphorically to the thunder of Sinai, Exod. xix. 16. Isaiah lviii. 1. Where both words occur together, the latter is rendered *cornets* by our translators; by others *shawms*; Psalm xcvi. 6. *Vide* FRAGMENTS, No. CCXIX.

No. 3. "Flute of the Ancients." Both pipes of these double Flutes were blown by the mouth, at the same time; and played by the fingers: it is probable that the notes given by one of these pipes were in proper gradation on the musical scale, below those of the other.

No. 4. "Huggab, the ancient Organ." Some critics think, the Hebrew name is from the *sweetness* of its tones (LEIGH's *Crit. Sac.* p. 16.) and since this instrument has been common about our streets, though played on by no extraordinary skill, the sweetness of its tones in some instances, is sufficient to justify the derivation.

Nos. 5, 6. "Bells, large and small, which the Hebrews, perhaps, called *Mezilothaim*."

No. 7. In the *Admiranda Romanarum*, Plate iv. is the representation of an ancient Palmyrene altar: among the subjects sculptured on which, is, the funeral pomp of Hector at Troy. The figure here selected, leads the procession: we are certain, therefore, that this is the true Funeral Pipe, anciently used in the East; and considering the close connection and similarity, between the Palmyrenians and the Jews, as already remarked, (*Vide* No. CCXXIX.) we risk little in asserting, that an instrument of this kind, long, slender, and sonorous, might be that lugubrious pipe, whose melancholy sounds infused grief and solemnity into every auditor. May we thus paraphrase our Lord's simile, Matt. xii. 17?—"We have played the most sprightly notes which the Horn, or the Trumpet, could produce; but ye have not been moved to joy by them: we have also, on the contrary, blown the Long Pipe, in notes of deep melancholy; but awful and powerful as those notes are, they have moved no sorrow in you."

No. 8. A kind of Bag-Pipe used in the East to this day. From NIEBUHR. The simplicity of this construction, which consists of merely the skin of some animal to contain the wind that supplied the pipes, may incline us to accept this as an ancient, and original form of the instrument. We know that the Bag-Pipe is an instrument of great antiquity among several nations. As the nature of it greatly controuls its form, it could not be very dissimilar in any age from what we now find it; but, probably, the simplest form and composition is the most ancient, and the completest construction is the latest.

No. 9. "Bag-Pipe."

Nos. 10, 11. "Cymbals of the ancients: taken from Pignorius and Mersennus." Cymbals appear to have been of two kinds: the *zitzell shemash*, and the *zitzell temgah*;—the *loud* sounding, and—the *high* sounding *Cymbal*: perhaps the size might determine the sound. This instrument is not capable of any variety of notes; it makes a kind of clattering; and rather marks time, than adds much to harmony. It is powerful and sonorous; but not melodious, or affecting.

No. 12. Cymbals, from the Antiquities of Herculaneum, Vol. iii. These Cymbals are very different in form from the foregoing; and must, from their nature, make a loud and powerful noise. The reader will observe in what manner they are held. This groupe also shews the jingle of rings upon a circle of wire; and a flute, such as was used by the ancients.

No. 13. Ancient Sistrum: from Herculaneum. It is evident that this instrument could do little more by its *rattling* than mark time, and add noise to a concert.

No. 14, 15. "Schalishim." This word evidently implies *three*: but whether it be three *sides* to the instrument, as in our print; or, three *strings*, as some suggest: or whether it might not include both ideas, and be three strings drawn tightly on an instrument of three sides, we are utterly unable to determine.

No. CCXXXII. MUSICAL INSTRUMENTS. PLATE II.

No. 1. "THE Old *Kinnor*, or Harp."

No. 2. "The Old Harp; taken from a seal of Nero's, delineated in DU CHOUL. *Relig. Rom.* p. 213."

No. 3. "The Harp, as represented on the medals of Simon Maccabeus; see LE BLANC's *Monnoye de France*."

No. 4. "Timotheus's Harp; with nine strings."

The above are from CALMET: we know there are many varieties of the Harp: but which of them were adopted among the Hebrews is a difficult question to answer.

No. 5. A Harp found at Herculaneum.

No. 6. A Harp found at Herculaneum.

No. 7. A kind of Guitar, used at present in Egypt; it is played on by a species of fret. From NORDEN, Plate XL.

No. 8. "The Nablum, or Old Psaltery." The Hebrew word *nebel* signifies a bottle, or flagon; *vide* No. LVIII. and very likely, this instrument received its name from resemblance in shape. Josephus says it had twelve sounds; and was played on *by the fingers*; whereas the Harp was played on by a *fret*, or *plectrum*. The modern Jews use the word Psaltery for a *violin*: our translators render it *viol*, Isaiah v. 12. xiv. 11. Amos v. 23. vi. 5.

No. 9. "The Ancient Cithara, or Hazur."

No. 10. Harp found at Herculaneum. The simple form of this Harp, seems to imply that it might be made extremely portable, while the great difference in the lengths of its strings would naturally offer a corresponding variety of notes: and be susceptible of great improvements. A Harp of this kind is described by Mr. BRUCE as among the antiquities of Egypt; and I incline to think it a truly ancient form of the instrument. It is much less cumbersome than those of some other constructions.

The ancient Hebrews called the Harp the *pleasant* Harp; and not only employed this instrument in their devotions, but in their entertainments, and pleasures. Those who have heard it, as animated by Ancient-British vivacity, will probably be of opinion that it was quite as well calculated for mirth as for solemnity. I should think the harp was nearly the earliest, if it were not the very earliest, instrument, constructed for music. David danced when he played on the Harp; so did the Levites: it was therefore light and portable, and its size was restricted within limits which admitted of that action, and of that manner of employment.

. The reader will please to observe, that the words enclosed by quotation marks " " are taken *verbatim* from the Plates of CALMET: the other remarks are additions.

No. CCXXXIII. MUSICAL INSTRUMENTS. PLATE III.

No. 1. "THE Symphony, or Fiddle: represented here without its cover, that all its parts may be the better distinguished."

No. 2, 3. Two Views of an Instrument, which is of the nature of a Guitar; as now used in Egypt: from NIEBUHR. It appears from No. 3. that this might be considered as almost a three-sided instrument. The various thicknesses of the wires, might add to the varieties of sound produced by skilful management.

No. 4. "The Sackbut."

No. 5. This Figure, from the Antiquities of Herculaneum, is playing on a Harp of the construction of No. 10, Plate II. he is also dancing at the same time: which coincides with the idea suggested before, that this Instrument might be adapted for that purpose; moreover, the great length of that member of the Instrument which goes over the shoulder, offers a ready counterpoise to the weight of the other member, which comes forward: both, no doubt, were hollow, and therefore the weight of the whole was not considerable.

No. 6. In 1 Cor. xiii. 1. the Apostle deduces a comparison from sounding brass, and *tinkling* Cymbals: perhaps the latter words had been as well rendered *clattering* Cymbals; since we have seen in Plate I, Nos. 10, 11, 12. that such is the nature of the instrument: but, if we may suppose that in the phrase "sounding brass" the Apostle alluded to an instrument composed of merely two pieces of brass, like those which this figure holds in his hands, shaken one against the other, thereby producing a kind of rattling jingle, void of meaning, intensity, or harmony, perhaps we should be pretty near the true idea of the passage. Boys among ourselves have such a kind of snappers; and the *crotalistris* of the ancients were no better. They had several other kinds of insignificant Instruments of Music.

No. 7. A boy playing on the Double *Tibia*, or Flute.

It deserves notice that all these figures are dancing while they play. This was much more customary among the ancients than it is among ourselves.

No. 8. From the Antiquities of Herculaneum. This figure may give a very good idea of the ancient *Toph*, or Drum; which was carried in the hand, and beat with the fingers; the bells are an addition, and, perhaps, by this addition the simple Drum becomes the Timbrel, or Tabre. It was used both on civil and religious occasions;—is often mentioned as beat by women; Exod. xv. 20. Judg. xi. 34. 1 Sam. xviii. 6:—sometimes by men; 1 Sam. x. 5. As this Instrument is the *Tympanum*, which constantly accompanies the figure of the goddess *Cybele*, there is no doubt of its antiquity. It is the *Diff* of the East: and is still used in Syria. Of late it has become popular among ourselves, in the Tambourine.

No. 9. A Drum used in the East, with the different sticks for beating it; in order to produce diversity of sound.

No. 10. "The Kettle Drum of the ancients; like the modern, but much smaller: taken from Pignorius, and Mersennus."

A few other particulars are preserved in the traditions of the Jews, and may not be impertinent in this place, though perhaps not to be unreservedly depended on. Their authors assert, that "they said the song over all the burnt-offerings of the congregation, which they were bound to offer, and over the peace-offerings of the solemn assembly, when the wine (of the drink-offering) was poured out: but the voluntary burnt-offerings which the congregation offered, and the drink-offering brought for them, they said not the song over them. There might not be fewer than twelve Levites every day, to say the song over the sacrifice—and others played on psalteries, pipes,

harps, trumpets, and cymbals. There might not be fewer than two psalteries, nor more than six; nor fewer than two pipes, nor more than twelve; nor fewer than two trumpets, nor more than one hundred and twenty; nor fewer than nine harps, but as many more as they would, and but one cymbal only," or rather, a pair of cymbals of the larger kind. AINSWORTH'S *Annot. on the Psalms*, ad fin.

The *musical notation* of the Hebrews is a curious subject of enquiry. "Neither the ancient Jews, nor the modern, says Dr. BURNEY, (*Hist. Mus.* Vol. i. p. 7.) have ever had characters peculiar to music;—neither the Egyptians nor Phenicians,—nor the Persians or Chinese, (ROUSSEAU'S *Dict. Art. Characters*;) so that the melodies used in their religious ceremonies have at all times been traditional, and at the mercy of the singers. The *Canonico Cavalca* is however of opinion, that the *points* of the Hebrew language were at first musical characters; and this conjecture has been confirmed to me by a learned Jew, whom I have consulted on that subject, who says that the points still serve two purposes; in *reading* the prophets they merely mark accentuation; in *singing* them they regulate the melody, not only as to long and short, but high and low notes." BURNEY'S *History of Music*, Vol. i. p. 251. See also BUXTORF'S *Thesaurus Grammaticus*, p. 83; and compare BEDFORD'S *Temple-Music*, p. 157, seq. This is a common opinion among the Jews; and is perhaps not without foundation.

No. CCXXXIV. OF THE PHYLACTERIES.

UNDER the article PHYLACTERIES in the *Dictionary*, the reader has seen what information CALMET had collected; which, so far as it goes, is sufficiently correct. I wish, however, to add a quotation, or two, from LEVI'S *Cerem. of the Jews*, p. 187.

The first Phylactery on the Plate is that for the arm: its base is pretty much the same as the other, which is for the head; but the square rising of it is plain, not folded into four divisions; and it has not the letter *v schin*.

The Phylactery for the head, occupies the center of the Plate: the reader will observe its *three* divisions in the base, and *four* divisions in the rising square; with the letter *v schin* written on it. But, "in regard to this letter *v schin*, there is a difference in the manner of its being done, on the two different sides; for on the *right* side it is thus *v*, with *three* points, or heads (as they are called in Hebrew) but on the *left* side it is thus *v'*, [see the Plate] with *four* points, or heads. See Maimonides in *Hilcoth Tephillin*, cap. iii."

"It is an article of faith among us, that every Jew must every morning during the time of reading the *Shema* and the nineteen prayers, have on the Phylacteries. On the sabbath we do not put on the Phylacteries." "Thus is every one of the Jewish nation sealed with two signs of the covenant, circumcision, and the binding of the Phylacteries—hereby making confession of the unity of God."

Now here arises a perplexity: the letter *v schin* has heretofore been regarded among the Jews, as a *mysterious* letter; the three points, or heads, issuing from one stem, are "an emblem of the heavenly fathers, JEHOVAH OUR LORD JEHOVAH," says *Zohar*, fol. 54. col. 2.

They rise to a perfect equality, yet are perfectly united in the body of the letter:—the Cabalists therefore, consider this letter, as extremely mystical:—they refer it to the 1. FATHER, 2. SON, 3. SPIRIT: but what shall we say to the *fourth* branch of this *schin*, worn on the head-phylactery? May it refer to the human nature of the Messiah?—under which idea the Apostle seems to allude to four principles, 1 Cor. i. 30. the Messiah is made unto us from God, 1. Wisdom—referring to the FATHER; 2. Righteousness—the SON; 3. Sanctification—the HOLY SPIRIT; and, 4. Redemption—the human nature. Certainly, we receive redemption by means of the human nature of the

Messiah; and therefore it may well follow, "he that glorieth, let him glory in the Lord"—*Jesus*.

Now if the custom of wearing Phylacteries be ancient (as the time of Moses, say the Jews) if this character of the *schin* be equally ancient (on which I give no opinion) at least it may become the Jews to consider whether when they profess to inculcate hereby the doctrine of the unity of God, a doctrine never to be receded from, they do not also bear a reference to somewhat still farther implied, even to a *fourth* branch, whose nature and character might justify and reward their most assiduous enquiries.

The *three* divisions on the base of this Phylactery, with *four* divisions in the square, seem to be analogous to the *three* pointed *schin*, with the *four* pointed *schin*, on the two faces of the Phylactery. (*Vide* in the following article, a farther hint on *Phylacteries*.)

On the MEZUZA of this Plate I have little to add to MEZUZOTH in the *Dictionary*—but 1. this Mezuzah must be placed to *every* door in a house; not merely the front door, but all opening into chambers, &c. 2. Unless a house be built expressly for a dwelling, they are not bound to fix a Mezuzah to it. 3. Maimonides in *Hilcoth Mezuzah*, reckons up *ten* different characters requisite to constitute a dwelling. I have not observed among the Jews any touching of the Mezuzah with the finger, and kissing of it; as asserted in the *Dictionary*. Nevertheless, this may be practised when Jews are alone.

No. CCXXXV. OF THE PECTORAL.

THIS Plate represents the High Priest's Pectoral, or Breast-Plate of Judgment, according to the best ideas hitherto formed of it. The front of it is set with precious stones; the back front, or lining, that next to the High Priest's person, is richly embroidered, and the whole is united at the edges; though it is seen in our Plate as if separated; which is merely for the convenience of shewing both faces, the whole of the subject, at one view.

We have engraved on the stones the names of the tribes, together with their names in the ancient Hebrew, or Samaritan, character; and the names of the precious stones, themselves: but the reader must not be surprized, if he find them differ from those under their articles in the *Dictionary*; or in any other translation: we know too little on this subject to be able to give a clear account of them, within any limits that would be consistent with the respect due to the reader's patience.

As the Pectoral No. 6. on the Plate of PRIESTS' DRESSES, is among the most perfect delineations of this ancient Egyptian ornament remaining, we have copied it from Mr. STRUTT's "Dresses and Habits of England," Plate III. and, with that gentleman's permission, we submit his remarks to our readers; from his Introduction, p. xx.

"There was no part of the Egyptian dress more universally prevalent than the *Pectoral*: it appears to have been worn by all ranks and orders of the people; and it was common also to the women as well as to the men. The *Pectorals*, worn by the Egyptian monarchs, by the courtiers, and by the superior order of the priests, were, without doubt, exceedingly magnificent. A linen *Pectoral*, adorned with figures of animals woven in the work, and enriched with gold and variety of colours, was presented by Amasis, king of Egypt, to the Lacedæmonians; and the chain, which, according to Herodotus, was a necessary appendage, though extremely slender and delicate, consisted of no less than three hundred distinct threads. The form of the *Egyptian Pectoral* appears upon a multiplicity of different figures: it was semicircular, and constantly adorned with rows of ornaments one above another, in which not only the ornaments themselves, but the colours also were much varied. The *Pectorals* appropriated to the female figures are frequently smaller in proportion than those belonging to the men; but this is by no means always the case. Four figures of the

first Plate, two figures of the second Plate, and the fourth figure of the third Plate, are all invested with the *Pectoral*; and that belonging to the last is not only the most perfect, but apparently the most elegant: [this we have copied, No. 6.] it consists of seven rows of ornamental work; whereas the others have not more than three, four, or five, at the most: there seems to have been no regular number assigned to these arrangements: some *Pectorals* have ten, some twelve: and this splendid specimen, which was taken from the breast of a mummy, and copied upon the third Plate, has no less than fourteen: the chain, by which it was attached to the breast, is not to be found; but probably it was connected with the two circular parts that appear on each side, and which were fastened upon the shoulders. The representation, here given, is nearly half the size of the original: the ornaments are finished with a prodigious degree of exactness, and the colours are placed in a regular succession; the light parts of the appendages at the top are gilt; and the darker parts are blue striped upon a black ground: the narrow borders, by which they are united to the *Pectoral*, are red, blue, black, and white, alternately. The first row of the ornamental part is light blue; the second yellow, green, and white: the third bright red and black; and the fourth is the same as the second: the fifth, sixth, seventh, and eighth, correspond exactly with the four first, and are repeated in the four succeeding rows; the thirteenth is like the first; and the ground of the fourteenth is black, with red, blue, and green, stripes, alternately succeeding each other.

“The deity *Osiris*, represented by [the image, No. 5. on our Plate] is habited in a manner differing from any of the preceding examples; for, the greater part of his body, both his arms to the wrists, and his legs, are covered with a robe, that reaches to his feet; his *Pectoral* is large and radiated; and the mitre upon his head bears great analogy to the high-crowned *cap* with a *knob*, or *boss*, upon the top of it, which the author last mentioned assures us was worn by the priests of Egypt and of Ethiopia. He also adds, that it was wreathed about with a serpent called the *asp*. In the present instance, the *asp*, or an animal of the serpent kind, appears upon the front of the mitre, with the head elevated from the verge. The scourge, which is held by this figure in his right hand, and the crooked sceptre in the left, were symbolical of some peculiar attributes belonging to the deity; but the learned are by no means agreed in the application of them. In the representation of *Osiris*, especially when he appears with the long robe, it is thought we may find the full dress of the high priest of the Egyptians; and this opinion will, I trust, receive additional strength, when it is proved that many parts of the splendid habit which was made for Aaron originated from the dress of this deity.

“The original of this curious little figure, which is nearly of the same size as the copy, was found with four others (two of them representing the same deity, and the other two the goddess *Isis* with the infant *Orus*, or *Horus*, upon her lap) near Saint Alban's in Hertfordshire, within the site of ancient *Verulam*, a city of the Romans. They were purchased by Benjamin West, Esq. historical painter to His Majesty; in whose possession they now remain. The present figure is much more perfect than any of the other four.

“The form of the regal crown is no where ascertained; but the name of the portion of gold, belonging to the pontifical mitre, may possibly throw some light upon this obscure subject. It is called *a flower of gold* in one place; and in another *the flower of the holy crown*; and in both passages signifies the crown itself. The appellation of *the flower* is supposed to have been given it, because it was made in a *flower-like*, or *radiated form*; and we may reasonably enough conclude, that the regal and pontifical crowns bore some resemblance to each other, when we are assured, that they were

symbolical, in both instances, of the same thing. It appears from several parts of Scripture, that the kings in ancient times, did not appear without their crown, unless upon such occasions as they chose to disguise themselves; and even that they wore them in the field of battle.

“Phylacteries, or frontlets, formed part of the Jewish head-dress; they consisted of scrolls of parchment, and were inscribed with portions of the law, which they were strictly enjoined to wear upon their hands also, as well as upon their foreheads: “and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.” A modern author, speaking of the head-dress of the Arabs of Yemen, and particularly of the external cap, which was often richly embroidered with gold, assures us, that all of them, that he had seen, had these words: *There is no God but God; Mahommed is the apostle of God*; or some other sentence from the Koran; *La Allâh illa Allâh Mohammed rasul Allâh*. NIEBUHR, Trav. p. 55. and this custom seems clearly to have been derived by the Mahomedan Arabians from the *frontlets* of the Jews.”

The reader will have observed that the back, or lining, of the Pectoral, in the Plate of the Pectoral, is ornamented with flowers, designed in a modern, rather than an ancient taste; but, in the Pectoral under consideration, we are sure that we inspect an example of the ancient Egyptian style of decoration. From the regular repetition of its colours, I suspect that this article may furnish a tolerable idea of those works of embroidery among the early Hebrews, which are described as composed of *blue, purple, scarlet, and fine twined linen*. As this has somewhat perplexed the present writer, on another occasion, (in Solomon's Song) he solicits excuse for saying a few words on the subject here.

The word rendered *blue* is תַּעֲלֵט *tecelet*. Abarbanel, on Exod. cap. xxv. f. 190. affirms, it signifies *yellow*; Maimonides, *de Vasis Sanct. cap. viii. sect. 13.* says, it imports *sky-blue*; and Braunius, *De Vestit. Sac. Heb. lib. i. cap. 13, 15.* thinks, he has demonstrated that fact. As our public version has accepted this signification of the word, we shall agree with it: but think it includes the idea of a border, or stripe, or termination (*q.* the verge, or extremity? from *caleh*, to conclude or finish,) in which case, it perfectly coincides with our Pectoral under consideration; but, that it is not confined to the idea of *sky-blue*, may appear from Numb. iv. 6. where directions are given to place upon the tabernacle a covering of *skin-blue*, *i. e.* blue Morocco leather; as hinted on our Plate of the Tabernacle; and to spread over the whole a *surtout* of *tecelet*, “wholly of blue,” says our translation; perhaps, the meaning is, “of a full deep blue,” such as indigo is capable of producing: for I presume that indigo, or some such plant, was the dyeing material then in use; and, as we know, this bears washing repeatedly, and stands well, it follows, that rain, soil, or other adventitious damages to which the outer covering must be liable, would be no real injury to a protecting material of this colour.

The next word is אֶרְגָּמָן *AREGAMAN*, rendered *purple*; and if Josephus, *Antiq. lib. iii. cap. 5.* and Philo, *lib. de Congressu*, are correct, this was a very deep purple: but, I presume, that the purple of the ancients is well described under its article in the *Dictionary*, as a very deep *red*: in fact, the colour of our pigment called *lake*. Now, this also, is not far from agreeing exactly with the stripes in our Pectoral; for none of these are purple, strictly speaking, but of a deep reddish hue, the hue “of coagulated blood,” *concreti sanguinis*, says Pliny.

The words rendered *scarlet* are תִּלְוֹת שֵׁנִי *TULOOTH SHENI*; *sheni* signifies *double*, or *repeated*: and *tuloth*, say the lexicons, signifies the worm, or grub, *coccus*, or *al-kermes*; an insect found on the leaves of a kind of oak; and not unlike the cochineal. The import then is *double-dyed with the worm-colour*.

But, was the subject of this dye, woollen, cotton, or linen? Silk I presume to think, was not known in the west, or if known was not employed to such purposes, or in general use: and wherever *silk* occurs in our translation, in reference to the early ages, it is most probably an incorrectness. Might the subjects of these colours be threads, twisted or composed in a peculiar manner? My embarrassment has arisen from the passage in Canticles, vii. 5.

Thy head-dress upon thee resembles *Carmel*;
And the tresses of thy hair are like *Aragaman*!

Here, if *Carmel* be a place, the parallelism requires that *Aragaman* should be a place also: otherwise, if *Aragaman* be a colour (as usually hitherto understood) then *Carmel* should be a colour also; and we should read *carmil*: i. e. crimson—*lake*. The following verse, which apparently describes the hair, or head-dress, also,

The king is entangled in these meanderings—*sinuosities*,

seems to refer to a peculiar manner of plaiting the hair, analogous to some kind of weaving (as *areg* implies) if we derive *aregaman* from *areg*; and I suspect, that as we call a peculiar kind of weaving *calico*, from the city *Calicut*, whence it was first brought to us, [consider also Mantua-silk—Padua-soie—Raz-de-Maur, &c.] and another kind *damasc*, from *Damascus*, whence we received that manner of work; so these terms may be names of places, &c. applied first to their true and proper manufacture, and afterwards transferred to imitations of them; in which case *Aregaman*, would be literally *areg* (i. e. the town of *Arec*, עֶרֶךְ, *Erech*, Gen. x. 10.) and *men*, which regularly signifies *from*, i. e. *from Erech*; a kind of thread, or material for weaving, or, a manner of weaving, or a woven manufacture, or, &c. like that of *Erech*.

On the whole, I think, this Pectoral justifies the idea, that the blue, purple, or deep lake, and scarlet, of the Hebrew embroideries, were placed in alternate rows, or stripes; not so much in flowers, or sprigs rising from each other, and interwoven in what we call a running pattern—but rather kept distinct, each to itself. As to the fine twined linen, which some have considered as net-work; whether this were inserted between each row of blue, and of purple, and of scarlet, like a stripe of thread-lace between them; or, whether it were alternately a fourth stripe, so that after a stripe of blue embroidery, then of deep lake embroidery, then of scarlet embroidery, came a stripe of net-work, like lace; we do not presume to determine. From the order of the words the latter should appear plausible; but possibly, notwithstanding this supposition, the fine net-work might be woven *zig-zag*, throughout the entire pattern, like the pointed pattern on our Pectoral, (which it must be remembered is only a *representation* of embroidery) and gave strength and firmness, as well as elegance to the whole contexture.

No. 5. in the Plate of PRIESTS' DRESSES, shews this Pectoral as it was worn; it appears to surround the neck, in front, and to go some way over the shoulders: the form of this Pectoral is circular; that of the Hebrews was square. We see no other ornament than embroidery (no precious stones, &c.) on this Egyptian Pectoral, as there was on that worn by Aaron in solemnities wherein he represented the Hebrew nation.

No. CCXXXVI. PRIESTS' DRESSES.

THE Figures at the bottom of this Plate are from the Antiquities of Herculaneum, Vol. iii. p. 267. They are in perfect preservation, and their colours are extremely lively.

Nos. 2, 3. Each of these Figures wears a long white vest, descending to the feet; and over that a narrow kind of robe, which reaches only to the mid-leg; and has large sleeves, which only come down to the elbow; the colour of this robe is blue. The head of each is covered, and is encircled with a gold-coloured band, which has a flower, or
other

other ornament, rising over the forehead. The hair of these persons falls around the shoulders, and a considerable way down the back. They have beards of some length. Their shoes, or slippers, are of a gold colour, the straps of which, apparently, are connected by a small button. Upon the breast is a small tablet of gold, marked with short horizontal lines, and with other strokes or characters inserted among them.

No. 1. holds in his right hand a small gold-coloured vase; in the other hand a sprinkling-brush, or *aspersorium*, which is also of a gold colour.

No. 2. has also a small vase, and in his other hand a knife, as is supposed; both which are of a gold colour.

No. 3. holds in his left hand a vase with a small trident, or three-pronged fork, and in his right hand an *aspersorium*: all these instruments are of a gold colour.

No. 4. The colour of the robe of this figure is *amaranth*; his head-dress resembles those of the former figures: he carries a kind of stand, having two small feet attached to it; upon this is a *chaffing-dish*, with several holes in it, and on the middle of it is a vase with a long beak, like that of a stork. The whole is of a gold colour.

It is clear that these figures represent Priests; the question is, to what nation they should be referred? The Priests of the Greeks and the Egyptians, as well as of the Hebrews, and indeed of most nations, wore white vestments generally; though on some occasions they were clothed in black: as appears in Braunius, *De Vest. Sac. Heb.* i. 6. Jurieu, *Hist. Crit. P.* iv. tr. 9. cap. 6. Le Moyne, *De Melanephorois*, observes, that the Magi used black garments; and Ikenius thinks that the *Camarmim* of Scripture (Chemarim, Zeph. i. 4.—*Vide Dictionary*, article CHAMARIM) were so called from their black dresses; which he supposes they wore as well as the Magi.

These Priests are not Egyptian, because the Egyptian Priests wore only white dresses; whereas the dresses of these are *blue*; they also shaved themselves entirely, and frequently, whereas these figures have beards and hair: They certainly do not represent Roman Priests; and they have by no means the air of being Grecian. I suspect that they are intended for Asiatics, if not specifically for Hebrews: but if they be meant for Hebrew Priests, the painter has committed several oversights, which shew that he was not too accurately informed on the subjects of his pencil.

The Hebrew Priests had Bonnets, or mitres, (see *CIDARIS*, in the *Dictionary*) and on the mitre of the High-Priest was a plate of gold, inscribed, "*Holiness to Jehovah.*" I had not been used to consider this plate as a flower *rising up*, though many good authors have thus understood it; but, on finding these flowers rising up in the instances under consideration, and also in the Osiris, No. 5. which affords clear proof of the Egyptian mode of placing this flower, I am led to think more favourably of that idea. As to the wearing of the hair, we know that Nazarites among the Hebrews preserved their hair; and probably so did the Priests, at least when not in actual service at the Temple; nor do I recollect any precept enjoining the Priests at the Temple to cut off their hair. The Hebrew Priests wore their beards long, and were forbid to damage them. Lev. xix. 27. In fact, the Eastern nations have always been careful of their beards; and in what veneration an ample beard is still held, *vide* No. xciii. It was so anciently among the Greeks; as appears in Euripides, *Hec.* 752.

The Shoes worn by these figures should militate against their being Hebrew Priests, (certainly against their being engaged in any religious rite) because, when on service in the Temple, the Priests were directed to go bare-foot; but after that service was over, they resumed their shoes, which they had laid aside for the time.

As to the Pectoral of these figures, we know that the High-Priest of the Hebrews wore his grand Pectoral only when he appeared as a public person, and represented the nation: but Suidas seems to hint at another kind of Pectoral, which he has con-

founded, as it should seem, with the ephod, "made of woven gold, with great art," says he, in Εφωδ. If there were an inferior kind of Pectoral commonly worn by Hebrew Priests, then the painter of these figures may be correct; but if not, he has erred, in attributing to common Priests what was peculiar to the full-dress of the High-Priest, and was worn by him only on the most solemn occasions.

Now it is remarkable, that there certainly were two kinds of ephods; one very rich, for the High-Priest; another, plain, for common Priests; which Moses does not describe. It appears also that the Pectoral was considered as a part of the ephod; that the ephod is taken for the Pectoral, as it is for the Urim and Thummim, because these were united to the ephod; so that it may be strongly queried, whether an ephod were complete without a Pectoral? consequently, whether an ordinary kind of Pectoral were not in use, though not described, being sufficiently understood; as we know there was an ordinary kind of ephod, though equally undescribed. If this might be admitted, it would solve the difficulties attending some instances mentioned in Scripture of the use of the Pectoral and ephod; as,

1. Gideon, proposing, as it may be thought, to make an Ephod for his use as a public civil judge and ruler, not as a Priest, might collect, by public contribution, seventeen hundred shekels of gold, which quantity could not be wanted for the purpose of forming an ephod *only*, but might furnish materials for a magnificent Pectoral *also*; and, it should seem by the history, that Gideon was not blameable in making this ephod, &c. as a civil ornament or robe merely, but that it *afterwards* became a subject to which religious ideas were attached; whereby it proved a snare, and consequently an evil, by *perversion*, to Gideon and his house.

2. We find also that Micah, Judges xviii. had an Ephod which his priest employed in asking counsel of God; we should therefore infer that a Pectoral accompanied it. On the same train of reasoning, Saul might have a priest with him who wore an ephod; and David might have another priest with him who wore another ephod, and Pectoral too, without which, I conceive, the ephod was not complete. (*Vide* ΕΦΩΔ in the *Dictionary*.) It may farther be considered, whether any question could be asked of God, without the enquirer using the Pectoral: yet we find both David and Saul enquiring of God, though at a distance from each other, and in a state of mutual enmity. 1 Sam. xxiii. 6. 9.

Judgment is an office of civil magistracy, no less than of religious authority; now the Pectoral is sometimes called the Breast-Plate of Judgment, Ex. xxviii. 15. 29, 30. and it seems to be connected, at least, (if it did not absolutely appertain) to the magisterial habit and office. Might not David wear an ephod, and Samuel also wear an ephod, [N. B. "a *linen* ephod,"] on this principle, as civil judges, not as priests? 1 Chron. xv. 27.—1 Sam. ii. 18.

On the whole, it should seem that no inconvenience follows from supposing more than one kind of Pectoral to be used among the priests, (though only one bore the names of the twelve tribes;) and if so, then this ancient delineator may be warranted in giving this ornament to ordinary Priests. As to the shape of those worn by our figures, they differ a little among themselves; yet, as to their general shape, it may be considered as square. The writing upon them is too obscure to afford matter for reasoning. [*Query*, Had other Pectorals, beside the High-Priest's, names (mottos, &c.) inscribed on them, but without precious stones, or other splendours, ornaments, &c. ?]

As to the small vases, and the *aspersorium*s for ritual sprinkling,—*aspersion*, we know, was among the *divers baptisms* enjoined by the Mosaic law; but the same, or nearly the same, aspersions, were practised among the heathen; so that these instru-

ments form no distinctive mark whereby to determine the relation of these figures to any particular people, or to any particular religious community.

There remains, however, one small circumstance, which, if the thought be accurate, may afford the means of somewhat approaching an answer to our present enquiry. The third figure of a Priest holds in his hand a *curved* fork with *three* prongs: such fork we find used by the Jewish priests, for taking meat out of a pot wherein it was boiling; “a curved fork with three teeth,” or prongs, 1 Sam. ii. 13. Now we read in Homer, &c. of *five-pronged forks*, but not of *three-pronged forks*; and if such a distinction were constantly maintained, anciently, then these are Jewish Priests; and this peculiarity, trifling as it is, combined with others already noticed, determines the question.

To conclude our observations on this Plate, we submit the following queries:—

1. Whether the Vases held by these Priests may be the “basons” of our translation, or may resemble those vases which held the blood of victims, for the purpose of its being sprinkled, under the Mosaic institutions?
2. Whether the *Aspersorium*s held by these Priests, may resemble those used by the Jews?
3. Whether the Crown of Gold resembles any part of the Priestly Dress of the Hebrews, viz. that worn by the High-Priest on his turban, or mitre?
4. Whether its Flower resembles that plate of gold worn by the High-Priest, on which was inscribed “*Holiness to Jehovah*”?
5. Whether a flower of the same kind (inscribed, or not inscribed,) were worn by the Common Priests?
6. Whether a Pectoral were worn by the priests generally, or by the High-Priest only?
7. May No. 4. give some idea of the *Nethinim*, or servants, in the Jewish Temple?

But we ought by no means to forget that these figures were executed in Italy, at a distance from Judea; and though we are certain that the Jews were well known in that country, yet we can easily conceive that the artist who painted these representations, though intending them for Jewish, might not have delineated them *ad vivum*, from originals at Jerusalem, but might paint partly from description, partly from incorrect drawings; but, rather from Dresses worn by Jewish Priests in Italy, with which he was familiar. Nevertheless, as all other representations, are at best but modern ideas drawn from description, and however they may be the result of great learning, yet are of necessity less authentic than those of our Plate, which have undeniable antiquity in their favour, the reader will, we hope, be pleased with our endeavours to set before him the most probable, and the best representations in our power; though we cannot vouch for their correctness, or their application, with that firm tone of assurance which leaves no room for hesitation.

It is evident, from Juvenal, Horace, &c. that the Jews were numerous in Italy; they have also left *memoranda* in the (now excavated) town of Pompeii; “Without side of a shop are Hebrew characters *not with vowel points*,” says Miss STARKE, *Letters from Italy*, No. 21. Might our figures be painted for some Jewish family resident here?

No. CCXXXVII. HIGH-PRIEST, IN HIS WHITE ROBE,

ON THE DAY OF EXPIATION.

THIS subject ranks among those which, being drawn from description, rest on the authority of the person who first composed them. It may be useful for giving a general idea of the Dress which it purports to represent, but no precision of form or appear-

ance can be deduced from it beyond a doubt. The cap of this figure resembles the Phrygian bonnet, and the golden plate is *flat*; the censer is from medals given as ancient Hebrew; but the learned are not satisfied of their authority or authenticity: Only those with Samaritan inscriptions are deemed authentic, and on such medals this censer is not found. *Vide* Plates of JEWISH COINS, I. II. and MISCELLANIES, Pl. I.

No. CCXXXVIII. HIGH-PRIEST, IN HIS ROBES.

THIS figure, like the foregoing, is drawn according to the conception of learned men; but the uncertainty attending such conceptions, with the remark that no two authors agree in delineating the forms and arrangement of these Dresses, prevents any great dependance from being justly placed upon them; though they have been the best hitherto procurable.

No. CCXXXIX. A COMMON PRIEST.

IT is probable, that, when they were not on duty, the Priests were but little distinguished by their Dress from the laity around them. We know not how far the same principle might prevail among the Jews as prevails in the East at this day, *i. e.* that distinction of ranks and employments, dignities, &c. were indicated by the form of the cap; the other parts of Dress being disregarded. If that be credible, the reader will do well to turn to ARABIAN DRESSES, Plate II. where he will find almost, or altogether, every part of Aaron's Dress, described by Moses, Exod. xxviii. still adopted in the East.

No. CCXL. HABIT OF A LEVITE.

IT is admitted, that the Levites wore no particular Habit till the time of king Agrippa, whose innovation in this particular is censured by Josephus. Most probably their official Dress was a simple robe; but that it was precisely of this form, is more than will readily be warranted.

The Trumpet which this figure is blowing, is intended, apparently, for the *Rams' Horn* of Holy Writ. On this subject we have offered remarks in No. ccxxix.

No. CCXLI. TABERNACLE IN THE WILDERNESS.

THE lower figure on our Plate presents a general view of the Court of the Tabernacle, and of the situations of the various utensils it contained. Observe, first of all, the pillars marking the inclosure; this inclosure was 100 cubits (about 150 feet) in length, and 50 cubits (about 75 feet) in breadth: these pillars were five cubits high. In the centre of the front appears an entrance, formed by hanging tapestry, which might be drawn up, occasionally, like the entrance-curtain to a tent. *Vide* No. CLVIII. The intervals between the other pillars are closed by a kind of open *net-work*, as some render the original word, which in our translation is called *fine-twined linen*; but this was so loosely twined, or, its meshes were so large, that what was transacted in the court was visible in a considerable degree, (though veiled, *vide* No. CLXXXIX.) to the people attending without.

In the centre of the Court, stands the Altar of Burnt-Offerings, the form of which we shall not now examine; next, the Laver for ablutions, &c. of the priests; 3dly. the Tabernacle itself—a kind of tent for the Resident, to whose honour as a station of glory and holiness, the whole service referred. On the right hand of the Court are the pillars, blocks, &c. necessary for detention and slaughter of victims.

The different Coverings of the sacred tent are hinted at, and shewn in various states of covering, hanging, &c.

Such is a general view of the Court and its contents: the construction of the Tabernacle itself, will next engage our attention.

The Tabernacle was composed of boards, united to each other by various joinings, whereby the whole together formed a kind of house or dwelling, which, being easily and regularly separable into parts, was in that state portable: it comprized two chambers, an outer chamber and an inner.

Over the whole were spread several Coverings, the materials of which are described by words sufficiently obscure and embarrassing. The first covering was, says our translation, of ram-skins, and above of *badger*-skins; (but, was the *badger* an animal known in that country?) the second was of ram-skins dyed red; the third was of goats' hair; the fourth was wrought of various rich materials.

No. 1. in our plate shews these Coverings drawn up to various heights, for the purpose of exhibiting their diversity.

No. 2. shews the Tabernacle with its Coverings let down, and the whole structure closed, as some learned men have understood the description of it. It is natural to suppose that, the least valuable or ornamental covering was external, to protect the richer beneath it; and if there were any distinction of parts in it, I should rather think that the top covering, or flat roofing, of the whole, might be entirely of the same material, and that from thence, hung down on all sides, a surrounding continuation of curtains; the division of this external covering, if it had any, being at the junction of the walls with the roof.

No. 3. The coverings being wholly removed, this figure shews the Interior of the Tabernacle, divided into two chambers; the first chamber having its pillars and rich veil to close the entrance; the second having also pillars and a veil embossed with ornament, for the same purpose. The boards which form the sides are clearly shewn; and the internal sides of the chambers are splendidly decorated, &c.

By a glance of the eye on these subjects, the reader will perceive their proportions and construction, better than by any description. We ought, however, to hint, that, when wholly enveloped in its external covering, the Tabernacle appeared of a deep colour; a colour with a *solid* tint; not black, strictly speaking, but probably of the tint of blue morocco leather, like that made into ladies' shoes; a firm lasting colour. Our reasons for this are—that, though the Rabbins say the Hebrew word, *תחש* *TACHASH*, signifies an animal, a badger, yet all the ancient versions accept it as a colour: the LXX. and Jerom say, *hyacinthus*; Aquila, Symmachus, and Theodotion, say *violet-coloured*; and so the Vulgate. Bochart has strongly supported this rendering, *Hieroz.* p. 986, &c.; and Byneus and Scheuzer agree with him.

That we may add our testimony in our own way, No. 4. is a representation of the KAABA of Mecca, which is hung (all over, say some, but I rather think) all round with a hanging covering of BLACK velvet, or strong BLACK silk of Damascus. Toward the top of it, is a golden band, or *fascia*, which goes round the whole covering, and contains an inscription wrought in letters of gold. Since, then, the present Kaaba of Mecca is covered with *black*, and since black velvet is in request for tents, and since a magnificent tent (perhaps his tent of state) of Solomon, appears to have been *black*, Cant. i. 5. we may admit, without difficulty, that the sacred Tabernacle of Israel was of a deep-blue colour, approaching black, but not quite so deep.

As the general disposition, &c. of the parts of the Tabernacle was much the same as that of the Temple afterwards, we refer the reader to the following remarks on the Temple, and to their Articles in the *Dictionary*.

OF THE TEMPLE AT JERUSALEM.

THIS subject should be considered as extant under two states, and at two periods of time; *first*, as it was constructed originally by Solomon; *secondly*, as it was rebuilt after the Babylonish Captivity.

As the Temple of Solomon was wholly destroyed, we must derive from description our conceptions of its extent, figure, decorations, &c. It is no wonder, therefore, if the most learned men differ greatly in their ideas of this edifice. We shall offer to the reader some of their various representations: the probability is, that no one is altogether correct, yet that each has some approaches to correctness. But, on such ancient articles, not now extant, if a design really were accurate, how should that accuracy be susceptible of proof?

No. CCXLII. PLAN OF SOLOMON'S TEMPLE,
FROM THE "UNIVERSAL HISTORY."

OUR first Plan of Solomon's sacred Edifice is from the Universal History, as being the most simple and clear of any. The situation of this building, in respect to the city of Jerusalem, may be gathered from the MAP OF JERUSALEM. The following is the explanation given by the learned authors:

We begin with the *Oracle* (a), where God spake from between the cherubim: it is called the *Oracle of his holiness*, or, *his holy Oracle*, Ps. xxviii. 2. towards which the *Israelites* turned themselves when they worshipped; this was a square room of 20 cubits; 1 Kings, vi. 2. 20. 2 Chron. iii. 8.

The Holy Place, or *Sanctuary* (b), 40 cubits long, and 20 broad; 1 Kings, vi. 2, 3. called the *Temple of the house*. For the *house* might properly be the name of the two apartments; but the *Temple* was the proper name for the second apartment: however, *the length* of both these together, being the *house and temple of God*, was *sixty cubits*, 1 Kings, vi. 2.

Before the *Sanctuary* stood a *Porch* (c). *Twenty cubits was the length thereof, and ten cubits was the breadth thereof*.

As for the *wall* between the porch and the temple, any one sees it ought to be there admitted, though never mentioned in so many words by the sacred historians. It appears to have been of great use, not only the better to sustain the building, but also to separate the temple from the porch belonging to it; that so this temple might stand wholly by itself, and also be shut up when there was occasion.

But further, our conjecture is strengthened by this plain inference, that the temple had doors. Thus it is said, *For the entering of the Oracle he made Doors—so also made he for the entering of the temple, posts of olive—and the two Doors*

were of fir-tree. Now a door supposes a wall, wherever a wall appears necessary, as here. And should it be objected that the Oracle had a door as well as the Sanctuary, though we do not conceive any wall between them, it might be answered, that there is nothing upon record concerning such a wall; that we see no necessity for one; and, lastly, that there might be something else in lieu of it; for a very rich and strong *veil* was made to separate the Most Holy from the Holy Place, the same, we suppose, as St. Matthew calls the *veil of the temple* that *was rent in twain*, chap. xxviii. 51. Josephus, (Ant. lib. viii. c. 3.) positively tells us, that Solomon made a *partition-wall* different from the veil, though it is not so clearly expressed in the sacred books. The translation, indeed, says, (1 Kings, vi. 21.) *He made a partition by the chains of gold before the Oracle*; and, accordingly, we may understand that there was both a *partition* and a *veil*, the partition being fixed, and the veil hanging before it, so as to be moved like our curtains. But we do not warrant that this is the true sense of the Hebrew, which is rather, *He placed chains (bars or bolts) across the Oracle*: however there was a *door* to it, as we have seen already. And although we may easily conceive a *door* without a wall, properly so called, we must suppose some such thing as a partition. Besides, what bolted this door, or went across before the Oracle, was of gold; and therefore not the veil itself: at least the Hebrew text

allows us to say, the Oracle was shut up with golden bolts; yet whether there was a partition besides the door of each side, or whether the door itself served instead of a partition, we shall not determine, but conclude this article by saying, that the doors of the porch are mentioned as such in one passage, and are called the doors of the house of the Lord, in another.

We now consider the *Chambers*, built against the wall of the house round about, both of the Temple and the Oracle, the *nethermost* said to be *five cubits broad, and also five cubits high*; but of their length we find nothing. It seems they were square rooms: Josephus tell us, they were thirty in number all about the temple, which, it may be, he took from that of Ezekiel, xli. 6. who says, *The side chambers were three, one over another, and thirty in order*; so that thirty being multiplied by three, according to the number of stories in the first book of Kings, those chambers will amount to *ninety*, called the *nethermost*, the middle, and the third. And such a number may easily be placed about the house, supposing them to have been each of five cubits length, as well as height; for in the breadth they differed from five to six, and from six to seven: the reason of which is here given. Upon this score they will undoubtedly appear somewhat small; and so indeed Josephus calls them. However, if their use were well known, that might give some light into this matter. But concerning their use, we find only, 2 Kings, xi. 2. that *Joash was hidden in the bed-chamber* belonging to the temple. Taking it, then, for granted, that they were chiefly or frequently intended to lie in, we may venture to say that they were sufficient for that purpose, especially those of the middle and third story; besides, that the *bed-chambers* among the Jews were generally upper rooms.

One thing more remains to be attended to about the Temple, properly so called. It is said, 1 Kings, vi. 8. *The Door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third*. Where we may well imagine an opening was left in the thickness of the wall for a pair of stairs, to go up to the second story of the chambers about the temple, and also a passage from the Temple to the porch; for there might be several occasions that required the ministers of the temple, to go up to those chambers, as well as in and out of the temple.

We are now come to the *Porch*, (c) where we meet with those celebrated *Columns*, or pillars, Solomon adorned it with. It is said, 1 Kings, vii. 21. *He set them up in the porch of the Temple*: and, 2 Chron. iii. 15. *he made before the*

house two Pillars, and ver. 17. *and he reared up the columns, or Pillars, before the temple*; which expressions taken together, sufficiently seem to imply that the pillars were before the Temple in its porch. But it is not quite so easy to assign the height of them. In one place, 1 Kings, vii. 15, it is said of Solomon, *He cast two Pillars of brass of eighteen cubits high apiece*. In another, 2 Chron. iii. 15. *He made two Pillars of thirty and five cubits high*. This seeming inconsistency between the two sacred historians we shall presently reconcile; only we will first beg leave to take notice that this is an instance of their not combining together, of their not being corrected or amended by one another. Now let us only suppose the pedestal or basis of the columns to have been *seventeen cubits high*, this, added to the *eighteen cubits*, (1 Kings, vii. 15. Jer. lii. 21) for the shaft, will make *thirty-five cubits* in height, the number mentioned 2 Chr. iii. 15. Lastly, taking from 1 Kings, vii. 16. *five cubits*, being the height of the chapter, we shall have the true height of the pillars, viz. FORTY cubits. It is true, that, in 2 Kings, xxv. 17. the height of the chapter is said to have been *three cubits*; but here we apprehend we have the dimensions of the chapter only, strictly so called, *cothereth* in the Hebrew, or *crowning*, which is expressed to have been three cubits: and there is left to be understood *the wreathen work on it round about*, which was two cubits more; both which sums, added, make that of *five*, the number set down before by the same author. We can say but little concerning the thickness of the shaft of those pillars, only that *a line of twelve cubits compassed either of them round about*; and therefore the diameter was four cubits, which is the proportion of twelve for the circumference. But it may further be observed, that one of the pillars was to be seen on the right of the porch, and called *Jachin*, and the other on the left, which he called *Boaz*. Now *Jachin* signifies, *he shall establish*, and *Boaz*, *strength is in him*. By which it seems Solomon would give to understand, that he depended only on Almighty Power for the continuance and duration of this Temple. But, by way of conjecture, one might suppose there was an *inscription*, in some such sense, upon the basis of each of the pillars; that on one beginning with the word *Jachin*, and that on the other with the word *Boaz*, from whence the pillars might have their denomination; as we see the books of Moses called by the first word they begin with. Lastly, as to their situation; we take it they stood before the temple, in the porch of the Temple; so says our translation, which we chuse here to follow.

Going now out of the porch, we must take

notice first of the *Altar (C)* standing *before the Porch*, or *before the house*, as in the Hebrew, not improperly translated *the fore front of the house*: and there it seems to have stood in the *middle of the Court (B. B.)*. Since no steps were allowed in the tabernacle to go up to the altar, it ought to be supposed there were none for that use in the Temple, but only an easy ascent to the altar.

Of the Court-itself (*B. B.*) we must own, it is our opinion, that it went at first all about the temple. Thus was the Court about the tabernacle an oblong square, *the length thereof being a hundred cubits, and the breadth fifty, every-where*, *Exod. xxvii. 9. 12*. Now, as we find no dimension of the Court in the temple, all that we can well do, to go somewhat by a scriptural rule, is to make this last court twice as big as that in the Tabernacle, because it appears King Solomon kept pretty near to that proportion in the building of the Temple itself. Again, as in that oblong square the Tabernacle stood westward, and so, by that means, the court had on the east two third parts, or more, of the whole space, we conceive the Court in the Temple, as Solomon first built it, to have been much the same.

But a wall is placed here on the west side of the court before the porch, (dividing *A. A.* from *B. B.*) for which no warrant will easily be found in that part of Scripture which is our guide in the present enquiry; it therefore does not seem to be built upon any sure foundation, but yet is very credible.

A new court is plainly mentioned in sacred history. Thus we read, *2 Chron. xx. 5.* that *Jehoshaphat stood in the congregation of Judah and Jerusalem in the house of the Lord, before the new court*. That here by "the House of the Lord" is understood the whole compass of the temple, with its several courts, wants no proof, after what has been said above. But what that new court is, we are now to consider. Some will have it to have been the Court of Priests repaired; as indeed the altar was, by King Asa, and therefore called the *new court*.

But though, by the analogy of the temple with the tabernacle, the Court of priests seems to have been round about the Holy and Most Holy Place, and not divided by a wall, yet afterwards such a wall being found convenient to be made between the altar and the porch, that part of the court about the temple (*A. A.*), becoming now a sort of Court by itself, might be called the *new court*, the old name, *viz.* the Court of the Priests, remaining with that part where stood the altar. Whether this will be judged a rational conjecture, must be submitted to the reader.

We have a few words to add concerning the other, but undoubted, wall of the court of the priests. It is said, *1 Kings, vi. 36. vii. 12.* *Solomon built the inner court with three rows of hewed stone, and a row of cedar beams*. It is elsewhere called the court of priests, and bore the name of the *inner*, because of another round about it. But what these rows were, is not so easy to explain. Some indeed do not spare buildings that cost them nothing, and of these rows make so many stories; but whether the single Hebrew word *tur*, i. e. *row*, will uphold such a heavy building, we very much doubt; to us there appears no more than a parapet wall, of some four or five feet high, (consisting of three rows of stone, one upon another, and a fourth of cedar-beams over them) sufficient to keep off the people from being a hindrance in the court of priests, but low enough for the Israelites without to see all which the priests were doing within.

One thing remains to be considered, which is, the several *entries* into the court; for though we should not find any mentioned, as they are sufficiently, *2 Chron. vi. 9.* they must, in the nature of things, have been there; and we therefore place them where we find it most proper, *viz.* over against the gates that are said to have been in that court where the people met for their solemn devotions.

Now this court (*E. E.*) was called the *Great Court*, because of its bigness, comparatively to that of the priests, which was a good deal less; both of them being said to be the *two Courts of the house of the Lord*, *2 Kings, xxi. 5.* And that Solomon himself built the one as well as the other, we read in these words, *Furthermore he made the Court of the Priests, and the Great Court, and doors for the Court, and overlaid the doors of them with brass*. Josephus, not thinking this metal valuable enough, has made a transmutation of it into silver, *Antiq. 1. viii. c. 3.* and has, at no other expense than his fancy, built a large court upon a mount raised on purpose 400 cubits high. It is easy to presume he has spared neither columns, nor porticoes, nor all the embellishments a fruitful imagination could prompt.

There were three *Gates* on three sides of the temple, east, north, and south, besides two on the west side (*F. F. F.*). These *Gates* were kept by wardens, who had Levites under them; for we read, *1 Chron. xxvi. 12, 13.* "Among these were the divisions of the porters, even among the chief men, having wards one against another, to serve in the house of the Lord; and they cast lots, as well the small as the great—for every gate." We have nothing remarkable to say concerning the north and east Gates; but, just by that

that to the south, we find (G. G.) *the house of Asupim*, ver. 15.; what this house was, is not easy to determine.

It will be pertinent enough, before we go to the other gate, to put together here what we have more to say concerning the other apartments we have delineated in this Court of the People. Upon which two things are very distinctly to be considered: the first relates to the form and particular situation of these apartments; and this, we must frankly own, we are ignorant of. But as it was necessary to place them somewhere, we have disposed of them in the plainest manner we could, to the four corners of the temple, leaving to every one to fix and represent them, as may be thought most proper. The second thing we have to say about these chambers, is concerning their real existence, of which there is no room to doubt. For, setting aside what has just now been instanced of the *Asupim*, and apartments mentioned by Jeremiah, and supposing them to be different from those we are now speaking of: it is plain, from holy writ, that David gave to Solomon the pattern of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things; and this order was executed; for Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things. To this it may be added, that, in the temple of Zorobabel, in Nehemiah's time, when, to be sure, there had been no thoughts of exceeding Solomon's temple, Eliashib the priest, having the oversight of the chamber, or, rather, of each chamber, of the house of God, had prepared for Tobiah, one allied unto him, a great chamber, where, aforetime, they laid the meat-offering, the frankincense, and the vessels, and the tythes of the corn, the new wine, and the oil, and the offerings in the courts of the house of God.

We would have these last words to be attended to, because these chambers should be carefully distinguished from those already mentioned, which immediately joined the temple. For besides that these last, as has been seen, were very small, and do not seem to have been capacious enough for those uses the others were put to: the difference of their names makes it probable that these chambers were different. Those about the temple are called *jatziagh*, and these in the courts *leshacoth*; and they were the chief porters that were over these chambers, or, as in the margin, storehouses and treasuries of the house of God, and very large they ought to have been, indeed, since in one of them, the chamber of Gemariah, in the higher court, which was that we are about, Baruch did read the words of Jeremiah.

THIRD HUNDRED. Edit. 4.

in the ears of all the people; which cannot well be understood but of a considerable number there met together.

Let us now consider the gates to the west (I. K.) which deserve particular attention. Thus says the sacred historian, 1 Chron. xxvi. 16. *To Shupim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward; and at Parbar westward: four at the causeway, two at Parbar.* As to the first at south-west (K.), the name may be applied, according to its etymology, to what comes out like a projecture, as we call it from the Latin, or a jutting or leaning out in a building. The word is found in only two places in Scripture, this of Chronicles, and another, Isaiah, vi. 13. where it is said of oaks, whose substance is in them *when they cast their leaves*, says our version; but the Hebrew *be-shallecheth*, where the article *be* stands for *in*; and *shallecheth* we should think to be, *what is risen, or above ground*; for here such trees very well stand or subsist.

However, when the name of *Shallecheth* is given to the gate we are here speaking of, we see it at the same time joined to a *causeway*. This was a jettee, bank, terrace, or bridge, that led up to the temple. And here, it seems, should be placed the *misghad*, made for the temple by the king, 1 Kings, x. 12. The translation calls it *pillars* in the text, but in the margin *rails* (Heb. *a prop*); and in another place, 2 Chron. ix. 11. it bears the name of *mesilloth*, rendered by *terraces* in the text, but in the margin *stays* (Heb. *high-ways*); the sense of all which comes to one; for the ground without the temple seems to have been very uneven; and, in order to make the coming to it not only commodious, but pleasant, Solomon contrived an avenue over the valley, one end of which answered the gate *Shallecheth* (K.), and the other the palace, over against the south side of the temple, to the north of mount Sion. It is in this disposal or order we are to consider what is called, 2 Chron. ix. 11. *his ascent, by which he went up into the house of the Lord*; which ascent was built by Solomon in so costly a manner, that it was looked upon with admiration by the queen of Sheba. Thus have we assigned a cause why this gate should be called *Shallecheth*; and as here was the greatest concourse of those about the court, and in general from the high city, here were two distinct guard-houses, parallel to one another, one under *Shupim*, and the other under his co-partner *Hosah*.

But the second gate to the west (I.), towards the north of the Temple, was for the inhabitants of that part of the city that has been since called the *lower*; and this gate was called *Parbar*, the

3 T

way leading to the suburbs from it, named in sacred history Parvarim, 2 Kings, xxiii. 11. Now, as the temple might be more exposed on that side than any where else, and there was a very great concourse of people, the outlet of the road near the gate was guarded by *four* Levites, and the gate itself by *two* more. But now let us return to the temple by the terrace-gate (K.).

Here we find *the covert for the sabbath* (D.), and *the king's entry* adjoining to it; for we read, 2 Kings, xvi. 18. that *king Ahaz out off the borders of the bases, and removed the laver from off them, and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones; and the covert for the sabbath, that they had built in the house, and the king's entry without, turned he from the house of the Lord, for the king of Assyria.* We presume somewhat of a commentary, as to the two things here mentioned, will not be unacceptable to the reader.

We must form to ourselves somewhat of an idea of this *covert*, called in the Hebrew *musac*. *Sacha* is to cover, and *musac*, a covering or veil. As for the thing itself, we must look for what may relate to it among those things built by Solomon in the temple. At the time of its dedication we find, 2 Chronicles, vi. 13. *He had made a brazen scaffold* (Heb. *kior*) *of five cubits long, and five cubits broad, and three cubits high; and set it up in the midst of the court, and upon it he stood,—and so on.* Here it is easy to imagine a raised up place, where stood the king. It might be in the shape of a hemisphere, or hollow vessel, almost like the concha, or triumphal car of the Romans; but whatever might be this *kior*, it must, of necessity, have rested upon, or been supported by, a pedestal or column. This the Vulgate, following the Septuagint, expresses by the word *base* instead of the Hebrew *kior*. Much the same figure, therefore, would have been made use of, both in the text and translations, where the whole takes its denomination from a *part* of the throne. We shall try to distinguish every part that made up this royal seat.

First. We take notice of the *base*, or column; for it is said of Joash, when he was proclaimed king, 2 Kings, xi. 14. *He stood upon the pillar;* this is the true meaning of the Hebrew; the same turn of expression already made use of in relation to Solomon, although in the translation it is *by a pillar*; and, what is very remarkable, the text adds, *cammiaphath, according to the manner*, that is, as the kings were used to do in the temple, in their usual place, or throne. According to this, Josiah, in order to renew the covenant, 2 Kings, xxiii. 3. *stood upon the pillar,* according to the text; and *this same pillar the king*

stood upon, is, even in our translation, 2 Chron. xxxiv. 31. called his place wherein he stood. It is plainly to be seen that this *place* was very fit and proper for the king, who appeared there at the head of the Israelites, in their court, in the midst of which the sacred historian has fixed the throne, 2 Chron. vi. 13. *before the altar.* But it will not be amiss to observe, that the king did not stand or sit there when he came to the temple in the form of an humble suppliant to the God of Israel, or to ask his counsel; for in that case, it seems, the kings were mixed and confounded among the croud of their subjects. However, the throne was the ordinary seat on all solemn occasions, when the king appeared before the altar. And there also it was young Joash was seated in all the pomp of a king at his inauguration. So the historian says, 2 Chron. xxiii. 13. *The king stood upon his pillar at the entering in, and the princes, and the trumpets, &c.* Our translation here again is *stood at his pillar*; but we do not chuse to vary where the text is uniform.

Secondly. Upon this pillar was a sort of aloove, or small gallery, made, as we have hinted above, much in the same shape as our pulpits. This rested on the central point of its convex side, on the pillar: there the king might either sit or stand, and turn himself about to the temple, altar, or consecration, as he had occasion, as is observed of Solomon, at the consecration of the temple. 1 Kings, viii. 14.

Thirdly. The *kior* seems to have been covered, as is at present the throne of our king, and for this reason it was called *musac*, which may be explained by canopy, or cloth of state; this third part denominating the two first.

But it is not easy to conceive for what reason, to the idea of *covering* is joined that of *sabbath*. The word *sabbath* properly is *rest*, and figuratively the solemn day on which one did rest. If you take it in the first sense, it must only be understood, that the *musac* covered the place where the king rested, or sat down, every one else standing, 2 Chron. vi. 3.; if you take it in the second sense, it may imply, that the *kior*, or throne, was covered with the *musac*, or cloth of state, only on the last day of the week, the day of rest, or sabbath; and then it was laid up till the next sabbath-day, unless some high festival intervened, that required the king's presence in the temple.

It will now be proper to shew the agreement between what we have been speaking of, and the *king's entry without*. In order to do this, it will be needful to consider what is written in the New Testament concerning Solomon's porch. Christ used to walk there in the temple, John, x. 23.; the apostles were all with one accord there also, Acts, v. 12.; and all the people ran together unto them

in the porch which is called Solomon's, Acts, iii. 11. Now, that this king had built such a porch, Josephus acknowledges, Antiq. lib. xx. c. 8. and Bell. Jud. lib. v. cap. 5. but places it eastward, which seems to be an error, unless he meant that it went eastward, which is true, in our opinion. However, the authority of St. Luke and St. John is sufficient to make us conclude, that, among the several porticos the temple was adorned with in their time, one in particular was looked upon as Solomon's; a sure sign that it was supposed he had built one, which sufficeth for our purpose.

We shall not here undertake to describe exactly the structure, nor even the situation of that built by Solomon. It only appears in general, that it might reach or extend itself from the gate where ended the terrace by which the king went up from his palace to the temple, and that it was carried forward in a strait line, as far as over against the *musac*; but then to go to the *musac*, joining to the wall of the court of the priests, one must turn to the left, and that *turning* will precisely be the *mebo*, or *king's entry*. It is to be supposed, the *porch*, from the gate *Shallecheth*, as far as this entry, might be a common passage for the use of the public, as well as of the king; but from the turning to the throne, as has been already observed, it was the king's entry, properly so called; which consequently was adorned and enriched much more magnificently than the rest. For which reason *Ahaz* made use of it, as well as of *the covert of the sabbath*, to buy the assistance of the king of Assyria. Not that we are to think that *Ahaz* destroyed the whole building; this was not necessary; but as we read of *Hezekiah*, 2 Kings, xviii. 16. that *he cut off the gold from the doors of the temple of the Lord, and from the pillars which he had overlaid, and gave it to the king of Assyria*; *Ahaz* now did the same, taking away a portion out of the house of the Lord, 2 Chron. xxviii. 21. viz. *the king's entry, and the covert for the sabbath*, just as *Hezekiah* did the rest abovesaid.

But what may be of more weight in this inquiry is, that this hypothesis of the situation of the

musac, or royal throne, will clear up a circumstance in *Jehoash's* inauguration, otherwise very difficult to be understood, 2 Kings, xi. It is well known that this prince, by *Jehoiada's* means, having been proclaimed in the temple, the noise was heard by *Athaliah* in her palace; upon which she, in haste, ran to the temple by the terrace walk, which for her was the readiest and shortest way. She went in at the gate called *Shallecheth*, and crossed what we have called the portico, or porch, of king Solomon, at least that part of the porch where stood the Levites in arms, according to the directions of the high-priest, 2 Kings, xi. 5. 11. They, seeing the queen, but having no particular orders concerning her, let her advance, so that she drew nearer; and, coming as far as the *king's entry*, or directly over against it, it is said, 2 Kings, xi. 14. *She looked, and behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king.*—Then *Athaliah* rent her clothes, and cried, *Treason! Treason!* Hereupon the high-priest, *Jehoiada*, ordered the commanding-officers to have her forth of the ranges; which, according as their armed Levites were posted, could not more conveniently and with greater surety be done, than in opening the ranks towards the gate of *Asuppim*, which was over against the king's entry to the south (L.). By this gate, then, *Athaliah* was thrust out of the temple immediately; and, the better to hinder her from returning to her palace, they conducted her towards the fields, through the eastern gate of Jerusalem, called *Miphkad*, or prison-gate; then, turning to the right by the corner, down to the horse-gate, eastward of the palace, thereabouts she was killed. Soon after, the high-priest brought the king from the temple to the palace by the way of the gate of the guard, and thence through the great or high gate of that palace. This, we reckon, is the true sense; though some would understand by this high gate, a gate of the temple; but there was no such gate in the temple till the reign of *Jotham*, of whom it is said in express terms, *He built the high gate of the house of the Lord*.

We conclude, by considering in their order the references on our Plate:

a. The Holy of Holies.

b. The Holy Place.

c. The Porch.

A. A. The New Court.

B. B. The Priest's Court.

C. The Altar.

D. The *Musac*.

E. E. The Great Court.

F. F. F. Gates and Ward-rooms.

G. G. The Houses *Asuppim*.

H. H. H. H. Rooms at each corner of the great court.

I. The Gate *Parbar*.

K. The Gate *Shallecheth*.

L. The Palace.

M. The Horse Gate.

N. The Gate *Miphkad*.

N. B. The lower figure on this Plate is the present Turkish Mosque, called the *Solimania*, or *Mosché of Solomon*: from a view in the *Voyage Pittoresque de Syrie*.

No. CCXLIII. TEMPLE OF SOLOMON; ACCORDING TO CALMET.

HAVING given so large an extract on the former article, we shall suppose the reader is sufficiently acquainted with the general distribution of the parts of this structure; but in justice to our author, we give his Plan of this sacred House and its Courts.

EXPLANATION OF THE GENERAL PLAN :

The plan on which the Temple was built, was a square of 600 cubits, or 25,000 feet, A. A. A. A. This space was encompassed with a wall six cubits high, and of equal breadth. Beyond this wall was the court of the Gentiles, 50 cubits wide, B. B. B. B. After this a great wall encompassed the whole court of the children of Israel, C. C. C. C. This wall was a square of 500 cubits. The court of Israel, D. D. D. D. was 100 cubits square, and was surrounded with magnificent galleries, sup-

ported by two or three rows of pillars. It had four gates, or entrances, M. M. M. M. one east, another west, a third north, and a fourth south. They were all of the same form and dimensions, and each had an ascent of seven steps, V. V. V. V. The court was paved with marble of divers colours, and had no covering; but the people, in case of need, could retire under the galleries around it.

EXPLANATION OF THE PLAN OF THE TEMPLE :

The Court of the Priests, E. E. E. E. was placed in the midst of the court of the people, and was a perfect square of 100 cubits. It was encompassed without by a great wall of 100 cubits square; and within were covered galleries, and apartments, round about. These apartments were for the priests' lodgings, and to contain such things as were necessary for the Temple. There were but three entrances, M. M. M. east, north, and south, and they went into it by an ascent of eight steps, X. X. X. Before and over against the gate of the court of the priests, in the court of Israel, was erected a throne for the king, being a magnificent alcove, wherein the king seated himself when he came to the Temple. Within the court of the priests, and over against the same eastern gate, was the altar of burnt-offerings, 12 cubits square, according to Ezekiel, xliii. 12. 13. or, 10 cubits high, and 20 broad, according to 2 Chron. iv. 1.; they went up to it by stairs on the eastern side.

Beyond this, and west of the altar of burnt offerings, was the Temple, properly so called, i. e.

the building containing the Sanctuary, G; the Sanctum, H; and the Porch, or entrance, I. The Porch, I. was 20 cubits wide, and six cubits deep. Its gate was 14 cubits wide. The Sanctum, H. was 40 cubits deep, and 20 wide. Herein stood the golden candlestick, the table of shew-bread, and the golden altar on which incense was offered. The sanctuary was a square of 20 cubits. There was nothing in the sanctuary but the ark of the covenant, which included the tables of the law. The high-priest entered here but once a year, and none but himself was permitted to enter. Solomon embellished the inside of this holy place with palm-trees in relief, and cherubim of wood, covered with plates of gold; and, in general, the whole sanctuary was adorned, and, as it were, overlaid with plates of gold.

Round the Sanctum and Sanctuary, on the outside, were three stories of chambers, to the number of thirty-three, a. a. a. Ezekiel makes them but four cubits wide; but 1 Kings, vi. 5. allows five cubits to the first story, six to the second, and seven to the third.

No. CCXLIV. HEROD'S TEMPLE; ACCORDING TO CALMET.

WE come now to give some idea of the Temple in its last state, after Herod had adorned it, with all the art, and at all the cost, of which he was master. As Josephus had seen it in this state, it is very natural that his description of it should be the guide of learned men; nevertheless, it may bear a query, whether he did not describe it from memory, and after it was destroyed; perhaps, therefore, the precision of Josephus should rather be taken *generally*, than as perfect. However, we have no other description of its form; though we do not despair of recovering some of its measures.

EXPLANATION OF THE PLAN OF THE TEMPLE, AS REBUILT BY HEROD THE GREAT;
ACCORDING TO THE DIMENSIONS GIVEN BY JOSEPHUS:

A. A. A. A. The Temple wall, four stadia or furlongs in circuit, or a square of one stadium. The stadium was 125 paces, or 625 feet. *Jos. Antiq. lib. xxv. c. 14.*

B. B. B. B. Four great gates or doors, 15 cubits wide, and 30 high, placed east, west, north, and south. *De Bello, lib. vi. c. 6.*

C. C. C. C. To the west were four great gates, one of which went to the palace, another to the city, and two into the country. *Antiq. lib. xxv. c. 14.*

D. D. D. D. Within the first enclosure of the Temple were, on the four sides of the courts, four large galleries, supported by four rows of pillars; one row fixed to the wall, the other three rows distant from it. There were in all 162, their height was 27 feet, their thickness as much as three men could embrace. The gallery in the middle was the highest and broadest, being 45 feet wide, and 70 feet high. Those on the sides were but 20 feet wide and 50 high. Their roofs were of cedar, finely adorned with mouldings and gilding. *Antiq. lib. xxv. c. 14.*

E. E. E. E. Beyond the portico was a balustrade of stone, with columns at several distances, on which were inscriptions in Greek and Latin, forbidding on pain of death, strangers, or Jews not purified, to advance any farther. *Antiq. lib. xv. c. 14. De Bello, lib. vi. c. 6.*

F. F. F. F. The balustrade had three passages at equal distances, north and south: but towards the east there was but one entrance, through which all Jews that were purified might enter, as also Jewesses. *Antiq. lib. xv. c. 14.*

G. G. G. G. The Court of the Priests, which was the second enclosure of the Temple; it contained the temple strictly so called, and the altar of burnt-sacrifices. This court was square, and surrounded by a wall of 40 cubits high externally; but one part of this height was occupied (**H. H.**) by steps; so that internally the wall was but 25 cubits high. There were 14 steps (**H. H. H.**), after which (**I. I.**) a terrace of 10 cubits wide (**I. I.**). From hence they entered the gate, and ascended five steps (**K. K.**) to arrive at the platform of the court and its porticos, which were 25 cubits high. *De Bello, lib. vi. cap. 6.* Compare also *lib. v. cap. 5.*

L. L. L. This court was square, and surround-

ed by double galleries, 30 cubits wide, on the east, north, and south; but there was no gallery to the west. The pillars were plain, their height 21 cubits, all of one stone. *De Bello, lib. vi. c. 6. Ant. lib. xv. c. 14.*

M. M. M. M. Adjoining to the gates of the court of the priests internally, were two square rooms, in the form of towers, supported by two columns, having each 12 cubits, or 18 feet in diameter, or thickness. These rooms were 30 cubits square and 40 high. *De Bello, lib. vi. c. 6.*

N. N. N. N. This court had no doors on the west; but, one to the east, four to the north, and four to the south. That on the eastern side was for the women; on the north and south there was one for the women also; so that they had four ways to their place of worship. *De Bello, lib. vi. c. 6.*

O. O. The place appropriate to the women in the Temple was to the east, over against the altar of burnt-sacrifices, and the porch of the Temple.

P. P. P. P. The north and south sides were for the men. *De Bello, lib. vi. c. 6.*

Q. Q. The priests were separated from the people by a wall of three cubits high, *Ant. lib. viii. c. 2.*;—or only one cubit high, *De Bello, lib. vi. c. 6.*

R. The altar of burnt-offerings, 15 cubits high, 40 long, and 40 broad. They went up to it by a slope towards the south. *De Bello, lib. vi. c. 6.*

S. S. The front of the Temple to the east; 100 cubits square. *De Bello, lib. vi. c. 6.* Josephus says, that the Temple was at first 100 cubits wide, and 120 high: but that it afterwards settled 20 cubits, and was reduced to 100. *Ant. lib. xv. c. 14.*

This front was that of the porch of the Temple, which was not near so wide as this; for this front was 100 cubits wide; whereas, the Temple itself was but 20.

T. The door of the porch, 70 cubits high, and 25 wide. *De Bello, lib. vi.*

V. The *Sanctum*, 40 cubits long; 20 cubits wide. *Ibid.*

X. The Sanctuary, a square of 20 cubits. *Ibid.*

Y. Y. Y. Y. On the sides of the Temple were apartments contiguous to it in great numbers, and of different dimensions. *De Bello, lib. vi. c. 6.*

No. CCXLV. SECTION OF HEROD'S TEMPLE; ACCORDING TO CALMET.

- A. The external area.
- B. The east Door of the Temple.
- C. C. Galleries round the court.
- D. D Pillars with inscriptions in Greek, Latin, and Hebrew, forbidding strangers to pass beyond them.
- E. Door leading into the courts and under the porches.
- F. A Hall in form of a tent.
- G. G. Court of the Temple.
- H. Altar of burnt-offerings.
- I. A Wall around the altar of burnt-offerings, which separated the priests from the people.
- K. One of the pillars at the porch of the Temple, embellished with vines and grapes of gold.
- L. Door of the porch of the Temple.
- M. The Porch.
- N. The Door of the Temple, or Holy Place.
- O. The Holy Place.
- P. The Door of the Most Holy Place.
- Q. The Most Holy Place.
- R. The west door of the external court.

Over the galleries C. C. are lodgings for the priests, S. S.

No. CCXLVI. PLAN OF THE TEMPLE AND ITS COURTS;
ACCORDING TO THE RABBINS, AND DR. PRIDEAUX.

THE lower subject on this Plate is an instance of what very different notions may be derived from the same description; this, however, rests on Rabbinical authority; and what proportion of confidence may be due to that, when compared with the description of Josephus, the reader will decide for himself.

A. A. A. A. The outward Circuit of the Temple, including a square of 2000 cubits; each side 500 cubits. It was a wall of 25 cubits high within: and this was the height of all the other walls in the temple, except the *Chel*. The cubit is taken at a foot and a half.

B. The eastern gate, or gate of *Shushan*.

b. c. Shops where they sold wine, oil, salt, meal, &c. used in the sacrifices. There were chambers over them on both sides.

D. The northern gate, called *Tedi*.

E. E. Apartments for the porters above and below, on either side. Between this gate and the eastern corner, on the top of the mountain that stretched out a little, was Fort Antonia, formerly called Baris, where the Romans kept a garrison, as a check to the Temple. Hence the commander of this post was called the Captain of the Temple, Luke, xxii. 52. Acts, iv. 1. It was a square pile, of two furlongs in compass, pretty near the wall of the Temple: it communicated with it by a flight of stairs, which terminated below in the cloisters, on the north-west side. By this way the soldiers ran down to appease the tumult on account of St. Paul, Acts, xxi. 32. from hence also St. Paul made his speech, verse 40.

F. F. The two southern gates, called the gates of *Huldah*.

G. G. G. G. Porters' lodges on both sides.

H. The gate *Shallecheth*, or of Coponius, situated on the west.

I. The gate of *Parbar*, also situated on the west.

K. K. K. K. Porters' lodges to these gates.

L. L. The two gates *Asuppin*, on the west.

M. M. M. M. The apartments of these two gates, where was the treasure of the Temple. The side of these gates was 15 cubits, and the height 30. The opening was 10 cubits wide, and 20 high. All the gates of the Temple were of the same dimensions.

N. N. N. N. The cloister, or covered gallery, that went round the Temple. On the south side it was called The King's Portico, where it was much more spacious than elsewhere; for it had three walks, the middle one of which was 40 cubits and a half wide, and 50 high. The other two were but 15 cubits wide, and 25 high. And these last dimensions were the same in all others of this court. That to the east was called Solomon's Porch, because it was built upon the great terrace that Solomon had raised in the bottom of the valley, which was 400 cubits deep. This was the only work of Solomon that remained in the Temple at the time of Jesus Christ. John, x. 23. Acts, iii. 11.

O O. O. O. The outward court of the temple, called the Court of the Gentiles.

No. CCXLVII. THE INTERIOR COURT OF THE TEMPLE;

ACCORDING TO THE RABBINS, AND DR. PRIDEAUX;

SHEWN at large, for the sake of distinctness: the references are continued in the same order as those of the foregoing explanation.

P. The outward Inclosure of the inner courts. This was a fine wall three cubits high, within which it was not allowed for any Gentile to enter, nor any one polluted by having been near the dead.

Q. The wall that inclosed the Second Court of the Temple.

R. R. A space between this last wall and the outward circumference of this court, 10 cubits wide: called the *Chel*.

S. The Stairs on the east side, which went up from the court of the Gentiles into the *Chel*: it had 14 steps, each nine inches in height.

T. The stair-case of the *Chel*, which went up to the Court of the Women; of five steps, each nine inches.

V. The Gate which entered into the women's court on the east side; called Beautiful, Acts, iii. 2.

W. W. Two other gates which went into the women's court, one to the south, the other north.

X. The Women's Court, so called because women were allowed to enter there, to be present at divine service, but not to go farther; it was a square of 135 cubits.

Y. Y. Y. Porticos on three sides of the women's court, over which were galleries for the women's use.

Z. Z. Two subterraneous chambers under the court of Israel, where the musicians laid up their instruments.

1. 2. 3. 4. Four small courts adjacent to the four corners of the court of the women, 40 cubits long, and 30 wide.

1. Here the Nazarites accomplished their vows.

2. Here the blemished priests cleansed the wood from worms before it was used.

3. Here the purification of the leper was performed.

4. Here they laid up the oil and wine for the altar, in cellars built within it all round.

5. 5. 5. 5. Chests of the treasury of the Temple. Into one of these our Saviour saw the widow put her two mites, as he sat on the benches under the portico (Y); for there were benches in all the porticos of the Temple, all along the wall, within as well as without this court. Of some place near these chests we must understand John, viii. 20. where it is said, that our Saviour preached in the treasury.

6. The semicircular stair-case, leading from the women's court to the great brazen gate: it had 15 steps.

7. The great brazen gate, or Gate of Nicanor: it was the great entrance into the interior court, in which were the Temple and the altar. This court represented the tabernacle, and included what was properly called the Sanctuary. It was 135 cubits wide, and 187 long.

8. The wall which parted the Sanctuary from the women's court.

9. 9. 9. 9. The place of the Sanctuary, properly called the Court of Israel. Here the residentiaries, or stationary-men, always abode, who, in the public worship, represented the whole people of Israel; hither also all Israelites repaired, when they had any sacrifice to offer. For simple worshipping, without any particular offering, they remained in the court of the women; the men in the open space, the women in the porticos. This interior court contained, at its eastern entrance, a double portico; but to the north, and also to the south only one.

10. The place properly called the Court of the Priests: it contained the second walk, or aisle, of the double portico now mentioned. The desks of the musicians made a row of two cubits under this porch, joining to the court. The remaining part was where the priests out of waiting attended the service.

11. The Throne where the king sat, near one of the columns, 2 Chron. vi. 13.

12. Winding stairs, leading up to the chambers over the Gate of Nicanor: that to the right went to the wardrobe, where the priests laid up their habits: the other to the chamber, where they kept the cakes for the continual offering made by the high-priest morning and evening.

13. In the south of the portico 10, is the hall called *Gazith*, where the Sanhedrim assembled. One part of this hall was within the sacred precincts, the other part without. In the outward part they usually sat.

14. The hall of the fountain, or well: this fountain supplied all the water used in the Temple.

15. 15. 15. Three gates of the Sanctuary on the south: the first and nearest to the well-room was called the well-gate; over this was the room where the incense was prepared: the second was the gate of firstlings; the third the gate of kindling.

16. The wood chamber, where the wood was laid up for the use of the altar, after it had been purged from what was worm-eaten. Over this chamber was that of the high-priest, called *Paradrin*, where the council of the Temple was held, in which he was president.

17. 17. Halls, for a body of guards of Levites.

18. 18. 18. Chambers of the treasury.

19. The hall, wherein was kept the common fire for the grand guard of Levites.

20. On the north side of the court, the hall, with a common fire for the grand guard of priests.

21. A stone in the midst of this hall, under which were laid all the keys of the Temple every night.

22. A closet, wherein were shut up the lambs for the continual morning and evening sacrifices.

23. The bath, where the priests washed themselves after any uncleanness.

24. The closet where the shew-bread was made.

25. The closet where the Maccabees put the stones of the altar, polluted by Antiochus.

26. 26. 26. Three gates of the sanctuary toward the north. The first and most eastern was called *Nitzotz*, or, of singing; the second the gate of the Women, the third the gate of the Corban.

27. The salt-chamber for keeping salt for the use of the altar.

28. A chamber, where the skins of the victims were deposited.

29. The room where the bowels of the victims were washed.

30. Another body of guards of Levites; over the place of this, was also a guard of priests.

31. The chamber where the priest lived private for seven days who was to burn the red heifer.

32. Rings to which the victims were fastened that were to be sacrificed.

33. Eight posts, on which the victims were hung up to be skinned.

34. Marble tables, on which the sacrifices were cut up.

35. The Altar of burnt-offerings, the upper square of which was 20 cubits a side; the lower 32 cubits.

36. The Slope that went up to the altar, of 32 cubits.

37. Marble tables, on which they put the pieces of the victims that were ready to be laid on the altar.

38. The Brazen Sea.

39. The stair-case of the porch; it had 12 steps.

40. The passage of the porch, 20 cubits wide, and 40 high.

a. The two pillars, Jachin and Boaz, on each side of the entrance.

b. The Porch, 11 cubits wide, 60 long.

c. c. Chambers for laying up the sacrificial instruments.

d. The outward wall of the porch.

e. The inward wall of the porch.

f. The door that went out of the porch into the Holy Place.

g. The wicket by which the priest passed to unbar and open the gates in the morning, and to bar up the gates in the evening.

h. The Holy Place, 20 cubits wide, and 40 long.

i. The Golden Candlestick.

k. The Table of Shew-bread.

l. The Altar of Incense.

m. The Most Holy Place, a square of 20 cubits.

n. The Ark of the Covenant.

o. The two Cherubim, 10 cubits high, their faces inwards; their wings extended towards each other; over the ark, and quite to the wall on each side.

p. The Veil of the Temple, that parted the Holy and the Most Holy; rent from top to bottom at our Saviour's crucifixion.

q. q. q. Chambers of the treasury, on the two sides, and behind the Temple. They were three stories high, and herein the tythes were locked up.

r. r. r. r. Passages to those chambers.

s. s. Galleries before the chambers.

t. t. t. t. Stair-cases going up to those above.

u. u. Stair-cases going up to the apartments over the porch and the Temple.

W. W. The wings of the Temple; forming the extremities of the porch.

N. B. The length of the Temple, properly so called, including the thickness of the walls, was 100 cubits. The breadth of the Temple, with the two wings, was 100 cubits; without the wings 70. The height of the temple was 100 cubits; the wings 120. On one of these wings the devil placed our Saviour, Matt. iv. 5.

No. CCXLVIII. VIEW OF THE TEMPLE AT JERUSALEM;

ACCORDING TO F. LAMY.

THIS Plate shews how very differently learned men may conceive of subjects from description only; and probably others may think that little dependance is to be placed on either of these delineations.

No:

No. CCXLIX. BIRD'S-EYE VIEW OF THE TEMPLE AT JERUSALEM;
ACCORDING TO CALMET.

THE reader will compare this delineation with the section of the same edifice: we only remark on it, that the courts seem to be too small for the purposes they were designed for: such great masses of building, and such contracted courts, rather resemble the crowded confinement of European cities, than the extensive range of Eastern structures, which, whether they be royal or sacred, are usually spacious.

No. CCL. ALTARS; FROM CALMET.

ALTAR OF BURNT-OFFERINGS.

THIS was a kind of coffer of Shittim wood, covered with brass plates, Exod. xxvii. 1, 2, 3. It was five cubits square, and three in height. Moses placed it to the East, before the entrance of the Tabernacle, in the open air, that so the fire which was to be kept perpetually upon it, and the smoke arising from the sacrifices which were burnt there, might not spoil the inside of the Tabernacle. At the four corners of this Altar there was an appearance as it were of four horns, covered with the same metal as the rest of the Altar. Within the depth or hollow of it was a grate of brass, on which the fire was made; thro' this fell the ashes, in proportion as they increased upon the Altar; they were received below in a pan which was placed under it. At the four corners of this grate were four rings, and four chains, which kept it up at the four horns of the Altar above mentioned. As this Altar was portable, Moses had rings made, and fastened to the sides of it, into which were put staves of Shittim wood, overlaid with brass, by means whereof of it was removed from place to place.

Such was the Altar of Burnt-Offerings belonging to the tabernacle erected by Moses in the wilderness: but in Solomon's temple it was much larger. This was a kind of cube, twenty cubits long, as many wide, and ten, in height. It was covered with thick plates of brass, and filled with rough stones; on the east side there was an easy ascent leading up to it. When the Jews returned from the captivity of Babylon, they rebuilt the Altar of Burnt-Offerings, after the model of Solomon's; but after both the temple and the altar had been profaned by the orders of Antiochus Epiphanes, this altar was demolished, and the stones of it were laid in some part of the temple which was unpolluted, till a prophet should be raised up by God, who should come and declare the use for which they were reserved. Herod the Great having made a new temple, built an altar of burnt-offerings like that which had been there before; but Josephus says, that the ascent up to it was on the south side.

THIRD HUNDRED. *Edit.* 4.

The Altar of Burnt-Offerings, according to the Rabbins, was a large mass all built of rough and unpolished stones, the basis whereof was 32 cubits, or 48 feet square. From thence the altar rose one cubit, or a foot and a half, then there was a diminishing of one cubit in thickness: from thence the altar, being only 30 cubits square rose five cubits, and received a new diminution or in-benching of two cubits, and consequently was reduced to 28 cubits square. From thence again it rose three cubits, but was two cubits smaller. Lastly, it rose one cubit, and so being in all 24 cubits, or 36 feet square, it formed the hearth on which the sacrifices were burnt, and the perpetual fire kept up. *Misnaioth.* in *Mid-doth*, Maimon. in *Beth-Habb. Ahirach.* c. 1, 2.

The diminution of two cubits above mentioned, which was nearly in the middle of the Altar, served as a passage for the priests to go and come about the altar, to attend the fire, and to place the sacrifice on it. This altar was composed of large plates of massy brass, whence it is called the Brazen Altar, 1 Kings, viii. 64. It is believed that the Altar was filled with rough stones, or earth, according to what is said, Exod. xx. 24, 25. *An Altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings—and if thou wilt make me an Altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.* At the four corners of the Altar, on the last diminution, or in-benching, were four small pillars of a cubit square, hollow in the middle for half a cubit square, and in the form of a perfect cube. These are the horns of the altar, so often mentioned in Scripture; they were hollow, that part of the blood of the sacrifices might be poured into them.

The ascent to the Altar was by a sloping rise on the south side, and was called *Kibbesh*; it was 32 cubits in length, and 16 in breadth, and landed upon the upper benching-in, near the hearth, or top of the altar; because to go up to the altar by steps was forbid by the law. The priests might

3 U

go round about the altar and perform their offices which was likewise a cubit broad; for it would very conveniently upon the two in-benchings have been very uneasy for them to have walked which we have described; namely, that of the bare-foot on the hearth, which was always heated middle, which was a cubit, and that above it, by the fire that was continually burning there."

**No. CCLI. EXPLANATION OF
THE PROFILE OF THE ALTAR OF BURNT-OFFERINGS;
ACCORDING TO THE RABBINS, AND DR. PRIDEAUX.**

(FOR THE PLATE, *vide* ALTARS, No. CXXVIII.)

- | | |
|---|---|
| <p><i>a.</i> A Trench which went quite round the Altar wherein was thrown the blood of the sacrifices.</p> <p><i>a. b.</i> The Foundation of the Altar, one cubit high, and 32 cubits square.</p> <p><i>b. c.</i> The first in-benching, one cubit broad.</p> <p><i>c. d.</i> The Elevation of five cubits.</p> <p><i>d. e.</i> The second in-benching, one cubit broad.</p> <p><i>e. f.</i> The Elevation of three cubits.</p> | <p><i>f. g.</i> The third in-benching, one cubit broad.</p> <p><i>g. h.</i> The last rising, one cubit.</p> <p><i>i.</i> The Hearth of 24 cubits, or 36 feet square.</p> <p><i>k. k.</i> The Horns of the Altar, of one cubit, and hollow, half a cubit square.</p> <p><i>l.</i> The sloping ascent to the Altar, 32 cubits in length.</p> <p><i>m. d.</i> The passage on both sides the <i>Kibbesh</i>, to the second in-benching.</p> |
|---|---|

No. CCLII. BRAZEN LAVERS; FROM CALMET.

"THESE were Vessels borne by four Cherubim, standing upon bases or pedestals mounted on brazen wheels, and having handles belonging to them, by means whereof they might be drawn, and conveyed from one place to another, as they should be wanted in the Temple. These Lavers were double, that is to say, composed of a bason, which received the water that fell from another square vessel above it, from which they drew water with cocks. The whole work was of Brass; the square vessel was adorned with the heads of a lion, an ox, and a cherub, that is to say, of extraordinary hieroglyphic creatures. Each of these Lavers contained 40 baths, or four bushels, 41 pints, and 40 cubic inches of Paris measure. There were ten made in this form, and of this capacity; five of them were placed to the right, and five to the left of the Temple, between the altar of burnt-offerings, and the steps which led to the porch of the temple."

No. CCLIII. BRAZEN SEA. PLATE I.

UNDER the article SEA, in the *Dictionary*, the reader has seen a general description of this capacious Vessel, with the sentiments of our learned author on the mode of reconciling the different statements of its contents; which in Kings are stated at 2,000 baths, in Chronicles at 3,000 baths.

Our author supposes that (in our upper figure) the bowl, or cavity, held 2,000 baths, and the foot or hollow, held 1,000 more:—But, what could be the use of this hollow? not merely to contain so much water; it must be for the purpose of furnishing it when it wanted: in which case, certainly, the cocks should be placed *at the bottom* of it, which they are not. And by what means was this vessel filled? Here this figure fails; and so does the lower figure on our Plate; for it can hardly be said, with truth, that this Brazen Sea *contains* the water of the bason around it. The oxen indeed, may be supposed to be hollow, and their contents may be excluded in one measurement (that of 2,000 baths) but included in the other. This is possible; yet it seems inadequate to the reconciling the whole of so great a difference; and is but a partial approach towards it.

This lower figure is drawn according to Rabbinical ideas, 1. in that, the brim is adorned with ovals, not ox's heads, as some, with the Chaldee, interpret the passage in Kings; (that in Chronicles plainly denotes heads of oxen). 2. In that, the brim exceeds the body of the bason; so that, though a line of thirty cubits might encompass the bason, yet it would not encompass the brim: by this they mean to provide against the question, How a vessel of such measure could hold so great a quantity of water? They mean also, by reckoning this brim into the measure of 3,000 baths, but out of the measure of 2,000 baths, to account for that difference in the passages which describe it.

If the oxen were supposed to stand three together at each face of the square foot in the upper figure, that disposition would agree with the sentiments of some among the Rabbins; but this is by no means favoured by Josephus, *Antiq. lib. viii. c. 2.*

No. CCLIV. BRAZEN SEA. PLATE II.

WITHOUT expressing any dissatisfaction with the modes hitherto proposed of reconciling the two passages in Kings and Chronicles, I venture to submit to the candid reader an attempt on other principles:—observing, with respect to this Sea,

1. That no figure yet published, has preserved a proper *inlet* and *outlet* for the necessary body of water. Now this water was not stagnant, but flowing; for, that this vessel was a Fountain, may be determined from two considerations; 1. That *most* if not *all*, of the Jewish purifications, were performed over *running* water. 2. The Jerusalem Talmud, in *Joma*, per. 3. *Aruch*, in *Mekineh*. Maimon. in *Beth. Mikd.* per. 5. agree that a pipe of water came into the Brazen Sea out of the well or fountain Etam, and constantly flowed from it, for the use of the priests who ministered at the altar.

2. That the construction of a fountain implies pipes, &c. for forcing the water upwards, and corresponding pipes, for passing the water *through* (or at least *among*) the oxen, &c. around this bason.

It has seemed, therefore, plausible to me, that the writer of the Chronicles does not merely state the quantity of water which this bason held, but that also which was necessary to work it, to keep it flowing as a fountain: that which was necessary to fill the bason, *and its accompaniments*. This opinion may be supported, by observing the different phraseology used in the two passages: 1 Kings vii. 26. "it contained—comprehended—*held* (יָצַל ICIL) 2,000 baths; but in 1 Chron. vi. 5. two words are used, one as before, "*it held*," (ICIL)—the other, "*it received*," (קָבַץ MECHETZIK). Now the writer would not have used *two* words, *adding* a second word, merely to signify the same thing: there was, then, a difference between this *receiving*, and this *holding*. When playing as a fountain, and, when all its parts were filled for that purpose, they, together with the Sea itself, *received* 3,000 baths; whereas the Sea exclusively *held* only 2,000 baths, when its contents were restricted to those of the circular bason: "It received—*and* held—three thousand baths."

But nothing proves a point like producing an instance; the reader, therefore, will permit me to produce the "Fountain of the Lions," now extant in the Moorish palace at Granada, usually called by its Arabic name, *Al-Hambra*. This subject is from the "Antiquities" published by the Spanish Royal Society: on such authority, it may safely be confided in.

This Fountain is composed of twelve lions, holding the place of Solomon's twelve oxen, "their hinder parts turned inward;" and three toward each quarter of the heavens, of course. Solomon's bason stood upon the oxen, and this bason is supported by pillars, which pillars enter the hinder parts of the animals, and through the

pillars the water passes into the animals. Whether Solomon's bason had these pillars, we cannot tell; but as it stood upon the oxen, (no doubt, at their hinder parts, which were turned inward) the opportunity for communication by pipes, &c. is obvious. This Bason is ornamented much to the same effect as Solomon's probably was.

In the centre of this Bason rises a smaller one, or cup, which is indeed the Fountain, and supplies water to the larger. It is impossible to determine whether Solomon's had any cup like this; but, if it had, the difference between 2,000 baths and 3,000 baths, is accounted for at once; and with at least as much propriety as the "hollow foot" of CALMET accounts for it. Such a cup, adding nothing to the external measure of the bason, might be omitted in the account. However, not to *insist* on this, it must be recollected, that, to supply the rising column of water, of considerable diameter, and, no doubt, of a majestic elevation—to supply also the discharge of twelve lesser fountains, from the mouths of the oxen, as in this instance from the mouths of the lions—together with what was contained in the various pipes, may well be thought to require half as much water as was held by the bason itself; so that the water necessary to supply the whole, or what was *received* by the entire fountain when at work, was 3,000 baths; while the bason alone *held* only 2,000 baths.

Farther, without affecting to determine whether Solomon's bason had a cup, I would ask, whether, from the arrangement of the passages in the original, it is absolutely certain, that the same brim which had knops compassing it, "ten in eighteen inches," is the same as that which was "wrought like the brim of a cup, with flowers of lilies"? The ornaments of our cup are like those of flowers: those of the bason are different:—might it not be so in Solomon's Brazen Sea?

This solution seems greatly preferable to the supposition that one writer means dry-measure baths, whereas the other writer means liquid-measure baths; or, that the bath had varied in its quantity after the time of Solomon; since the foundation of this explanation is matter of fact, and since the coincidence of ideas between Solomon's Fountain and that of our Plate, is striking, to whoever will attentively peruse the descriptions which are left us. In fact, without meaning to press the principle too far, I suppose this "Fountain of the Lions" may illustrate the Brazen Sea of Solomon, till a better representation can be obtained; which will not be speedily, since the circumstance of finding *animals* sculptured in the palaces of the Orientals, is extremely rare; and since this instance is a deviation from the laws and customs of the people among whom it was made, which a sovereign only would dare to indulge. Perhaps this Fountain is *unique* in its kind. I shall add Mr. SWINBURNE's description of it, *Travels in Spain*, p. 178:

"Opposite to the door of the *Communa*, through which you enter, is another, leading into the *Quarto de los Leones*, or apartment of the Lions, which is an oblong court, 100 feet in length, and 50 in breadth, environed with a colonade 7 feet broad at the sides, and 10 at the end. Two porticos or cabinets, about 15 feet square, project into the court at the two extremities. The square is paved with coloured tiles; the colonade with white marble. The walls are covered five feet up from the ground with blue and gold, with an Arabic motto on a bend, signifying, "No conqueror but God." The columns that support the roof and gallery are of white marble, very slender, and fantastically adorned: they are nine feet high, including base and capital, and eight inches and a half diameter: they are very irregularly placed; sometimes singly, at others in groups of three, but more frequently two together. The width of the horse-shoe arches above them is four feet two inches for the large ones, and three for the smaller. The ceiling of the portico is finished in a much finer and more complicated manner than that of the *Communa*, and the stucco laid on the walls with

inimitable delicacy; in the ceiling it is so artfully frosted and handled as to exceed belief. The capitals are of various designs, though each design is repeated several times in the circumference of the court, but not the least attention has been paid to placing them regularly, or opposite to each other.

“ Not the smallest representation of animal life can be discovered amidst the varieties of foliages, grotesques, and strange ornaments. About each arch is a large square of arabesques, surrounded with a rim of characters that are generally quotations from the Koran. Over the pillars is another square of delightful fillagree work. Higher up is a wooden kind of cornice, as much enriched with carving as the stucco that covers the part underneath. Over this projects a roof of red tiles, the only thing that disfigures this beautiful square. This ugly covering is modern; put on by order of Mr. Wall, the late prime minister, who a few years ago gave the Alhambra a thorough repair. In Moorish times the building was covered with large painted and glazed tiles, of which some few are still to be seen. In the centre of the court are twelve ill-made lions, muzzled, their fore-parts smooth, their hind-parts rough, which bear upon their backs an enormous Bason, out of which a lesser rises. While the pipes were in good order, a great volume of water was thrown up, that, falling down in the basons, passed through the beasts, and issued out of their mouths into a large reservoir, where it communicated by channels with *jet d’eaus* in the apartments. This fountain is of white marble, embellished with many festoons, and Arabic distichs, thus translated :

Seest thou how the waters flow copiously like the Nile?

This resembles a sea washing over its shores, threatening shipwreck to the mariners.

This water runs abundantly to give drink to the lions.

Terrible as the lion is our king in the day of battle.

The Nile gives glory to the king, and the lofty mountains proclaim it.

This garden is fertile in delights; God takes care that no noxious animal shall approach it.

The fair princess that walks in this garden, covered with pearls, augments its beauty so much, that thou may'st doubt whether it be the fountain that flows, or the tears of her admirers.”

This Fountain may serve to answer another question, which has been raised on the manner of casting Solomon's Brazen Sea—How such an immense body could be cast *at once*? This difficulty has arisen from taking as certain that the Sea was strictly a circle; whereas the Arabian fountain, though circular, is divided into twelve faces, each face being itself a plane, and forming an angle with its neighbour: notwithstanding this, it has hitherto been described as *round*; and Mr. SWINBURNE, in his design of it, has drawn it as if it were truly circular, not noticing the angles. If this were the fact also, with respect to Solomon's Sea, then we perceive how easily each face might be cast separately, and afterwards the whole might be united; notwithstanding which, few persons, if any, would hesitate in describing it as a *round* bason. This would determine, too, that his oxen stood, like our Moorish lions, one to each face, with equal intervals between them, all round the circumference, and not, as might be gathered from the description, three together, each three facing a cardinal point of the heavens [which has been the sentiment of the Rabbins: Talmud, in *Eruvin*, in *Gemar. Rab. Sol. & Kimchi*, and which, they say, coincides with the square foot, whose section is shewn in our figure from CALMET: *Vide* also the oxen of the lower figure, Plate I.] Were this correct (and it is generally admitted) it implies a considerable latitude of expression; since only one ox out of any three, could, strictly speaking, face that point of the compass which all the three are said to face. It is hardly credible that the Sea itself should be strictly a circle, while its supporters were grouped in four divisions, forming a square; but rather that they should be ranged in the same

manner as the lions are, as shewn in the plan; which adds to the other coincidences of these remarkable fountains.

N. B. The utility of the Brazen Sea, as of this Arabian fountain, was as great in respect of coolness as of purity; and, like this Arabian fountain, it stood in the court of a building, which the nation esteemed a *palace*, though a *temple*; where it was at once useful and magnificent.

[Is the allusion to the Brazen Sea as a fountain, Zech. xiii. 1. "*In that day there shall be a fountain opened*, not merely to the priests in divine service in the temple, but it shall be free *to the house of David, and to the inhabitants of Jerusalem* in general, to the whole nation, &c. *for cleansing of sin and uncleanness, &c.* ?]

IMPLEMENTS OF WORSHIP.

This Plate contains several figures of tabernacle or temple Instruments of Worship; copied from those which M. SAURIN published, in his great work of "*Discourses on the Bible.*" They differ essentially from those given by CALMET. The reader will, for himself, combine, or select, such parts as his judgment prefers, on account of their probability, fitness, &c.

No. CCLV. THE BRAZEN LAVER.

No. 1. THE Brazen Bason, or Laver, was made by Moses, Exod. xxx. 18. for the various ablutions of the priests, when engaged in divine service: but as here represented, it is by no means conveniently adapted for Aaron and his sons to wash therein their feet, as well as their hands: the height of the stand on which this Laver is placed, seems to render it unfit for a *pediluvium*: and it may farther be remarked, that with whatever ease a vessel of this height might be emptied, it would demand no little labour to fill it. A much lower stand, and a form more like to those Egyptian cisterns of porphyry, which are extant (of whose shape the reader may conceive by that of a coffin) had perhaps approached nearer to the article originally made under the direction of Moses.

No. CCLVI. THE BRAZEN ALTAR.

No. 2. THIS shape and construction of the Brazen Altar, and its grate, has been so generally received, and possesses so much plausibility, that we have not thought it worth our labour to seek for any variation of this article. Precision is absolutely unattainable on this subject; and a general resemblance, if intelligible, is sufficient. The Horns of this Altar we have corrected in another place: *Vide* No. cxxviii. and Plate.

No. CCLVII. THE ALTAR OF INCENSE.

No. 3. ON the Altar of Incense the priest Zachariah was appointed to place the perfume; and while engaged in this service he saw an angel. Luke i. 11.

The form of this Altar is so nearly ascertained by its dimensions, that farther search after it is superfluous: as to the ornaments, such as the crown, or border, which went round it, little can be said with evidence, respecting them. The horns are liable to the same exceptions as those of the former subject.

The following illustration is from CALMET:

"This was a small table of Shittim-wood, covered with plates of gold, of one cubit in length, another in width, and two in height. At the four corners of it were four horns, and all around a little border or crown over it. Every morning and even-

ing the priest in waiting for that week, and appointed by lot for this office, offered Incense of a particular composition upon this Altar; and to this end entered with the smoking censer filled with fire from the Altar of burnt-offerings into the Holy place, where this Altar was fixed, over against the shew-bread table. The priest having placed the censer on it, retired out of the Holy place. This was the Altar which was hidden by Jeremiah before the captivity, 2 Macc. ii. 5, 6."

No. CCLVIII. THE SHEW-BREAD TABLE.

"THIS was a small Table of Shittim-wood, covered with plates of gold, having a little border round it, adorned with sculpture. It was two cubits long, one cubit wide, and one and an half in height. It was placed in the Holy place. Upon this Table, every sabbath day, were put twelve loaves with salt and incense."

No. 4. This figure shews a different mode of placing the Shew-Bread Loaves, and the golden pipes, from any we have yet seen: we cannot, ourselves, attach much authority to it, after our reasonings on a former occasion: neither do we think the Table on which they stand, has either much elegance, or much probability of form, to recommend it. Nevertheless, it is proper to remark, that these variations are productions of ingenious men, and have been acquiesced in by very competent learning and skill.

No. CCLIX. ARK OF THE COVENANT.

THE reader has seen in our former attempts [*vide* No. CLII.] to ascertain the figure of the Cherub, the difficulties in which that enquiry is enveloped. Almost every man of learning has his own ideas on the subject, witness the variety on our Plate; to these, under favour, we have added our own conceptions, which certainly are little related to any of those around them.

No. 1. This idea of a child's head, with a pair of wings at its neck, is common in all our churches; how it came to be considered as the Cherub, is inconceivable: surely it is putting a part, in fact a very small part, for the whole; yet this has been long and generally prevalent.

No. 3. Shews that the animal part of the Cherub has also been taken as representing the whole. That part of the description of the sacred authors refers to an animal portion of the general figure, cannot be doubted; but, whoever first composed this design [it is in SAURIN] had surely overlooked the superior dignity of human nature; or perhaps, thought, that because the name of calf or beeve, is occasionally applied to the Cherub, therefore it might be represented by a calf or beeve; which does not appear to be correct.

Nos. 2, 4, 5, 6. These figures shew various attitudes which have been imagined for Cherubim attending the ark. It is far from our inclination to blame any of these endeavours; their very variety proves the difficulty of the subject.

Nos. 7, 8, 9, 10. Figures of the Cherub, compounded according to our own conception. It is drawn both kneeling and standing upright. Kneeling is the customary posture of the Egyptian sacred emblematic animals, sphinxes, &c. but the actions of the Cherubim, when seen in vision by the prophets, appear to indicate a characteristic activity, which is inconsistent with kneeling as their ordinary posture. How far this applies to sculptured representations of Cherubim, we do not determine: neither are we so unconscious of the obscurities and perplexities of the enquiry, as to suppose that this first effort will complete the subject, or that valid reasons may not be urged against the novelties of these delineations: for which reason they are offered as sketches only.

No. 7. Is composed on somewhat of Egyptian ideas; of the four heads only three are seen, the fourth being behind: of the four arms only two are seen, and those hanging down by the sides of the figure, the two others being supposed, in like manner, to be hanging down behind them. The legs and feet are bestial, as are the hinder parts of the figure.

No. 8. The three heads of this figure are like the former; but the arms are supposed to be in motion: two of them support the wings: the third is in front of the body; the fourth is behind, unseen. These arms are placed each under a head. The legs of this figure are human; the hinder parts bestial. The wings of both these figures are crossed in front for the purpose of concealment.

No. 9. This figure differs from the former in attitude, as kneeling; all the four arms are in action; two of them may be supposed in the action of proclamation, "Holy, Holy," &c. The wings cover the flanks of the animal part of the figure.

No. 10. Is composed pretty much according to those figures which still remain at Persepolis: the wings from the flanks being raised, and the countenance bearded, corresponding with Eastern notions of dignity; the action of the hands is that of adoration.

The reader will perceive from these essays what numerous deficiencies attend all modern attempts on this subject; no doubt anciently the form and character of this emblem was well known; but the descriptions which are come down to us, are so incomplete, that we, who have nothing like it among appendages to our worship, are unable by all our diligence, to present any thing that can be depended on as satisfactory. [See the PLATES, MEDALS of MALTA.]

No. CCLX. SYCAMORE FIG-TREE.

IT is most probable that the subject of the barren Fig-Tree, which is usually said to have been *cursed* by our Lord, [see No. LXVII.] would not have been resumed, had not the following remarks been hazarded by Mr. LEVI. [The Plate is given at the desire of our friends. The fruit and leaves below are the size of nature.]

"His cursing the Fig-Tree for not bearing fruit out of season. Mark xi. 13. This I conceive to be neither rational, or just. For, in the first place, the text says, *And when he came to it, he found nothing but leaves; for the time of Figs was not yet.* Hence it is manifest, that he required the tree to produce fruit out of season, and which would have been contrary to the intent of its Creator; and therefore, he, as a dutiful son, curses the innocent and guiltless Tree, for doing that which his father had commanded it to do, *viz.* to bear fruit in its proper season. If after this, Christians should persist in the miracle, according to the *letter* of the story, much good may it do them: but I am sure, it will never be the means of converting the unbelieving Jews to the Christian faith."

In answer, it may be remarked, 1. That from the very appearance of this print, it is evident our Lord might discern the leaves of the Tree, with its general green tint, in consequence, long before it was clear to observation, whether there were Figs on the trunk of the Tree, or not. 2. That though we commonly say our Lord *cursed* this Fig-Tree, yet the expression, strictly speaking, is incorrect. I conceive of our Lord as doing no more to this Tree, than commanding it to CONTINUE IN ITS PRESENT STATE, *q. d.* "As thou art now barren, barren remain; [no man has hitherto ate fruit from thee] let no man in future eat fruit from thee: that sterility which now renders thee unprofitable, shall continue to be thy character."—In fact, then, the *shrivelling* of the leaves, expressed by the term *withering*, in our translation, was the only alteration

which took place in the apparent state of this Tree, and those leaves being wholly useless, though the Tree might be said to be *cursed* by reason of this diminution or even privation of its verdure, yet this injury, or curse, was only apparent;—not real. It was no detriment to any man's property; but was plainly saying, in action, as well as words, "This Tree yields no fruit; let it not therefore produce leaves, to disappoint the expectations—the appetite,—of any subsequent seeker of food from it."—Whether this transaction were in any degree referable to the then state of the Jewish nation, is a subject not at present under enquiry; but general opinion inclines to that sentiment.

No. CCLXI. CARAVANSERAI.

THE nature of a Caravanserai, or Eastern Inn, was hinted at in No. xxiii: since that article was printed, having observed in LE BRUYN a representation that may give a good idea of such Buildings, it is here copied for the use of our readers: with the addition of a plan.

It consists of a square court, having chambers all around it; in the center is a fountain. Apparently, these *chambers* are what the evangelist Luke designs, when he says, ii. 7. "There was no *place* (τωπος) for Joseph and Mary in the Inn;" *i.e.* every chamber was pre-engaged and pre-occupied." The reader will perceive by the plan what privacies these afforded for the circumstances of Mary; and he will learn, that it is a frequent occurrence in travelling in the East, to take shelter in a stable. But the question returns,—Was the stable of Joseph and Mary adjacent to the Caravanserai, in fact, a part of it? according to the following extract; if, so, did the Angel direct the shepherds rather to THE manger, than to A manger? Several mss. answer this *query*, by reading "THE manger"—*i. e.* either that of the Caravanserai; in which case it was well known to the shepherds, and was accessible by night; or, a place called "THE manger," where Joseph and Mary had obtained hospitality. The reader will accept the following quotations.

"The Caravanserais are the Eastern Inns, far different from ours; for they are neither so convenient, nor handsome: they are built square, much like cloysters, being usually but one story high; for it is rare to see one of two stories. A wide gate brings you into the court; and in the midst of the building, in the front, and upon the right and left hand, there is a hall for persons of the best quality to keep together. On each side of the hall are lodgings for every man by himself. These lodgings are raised all around the court, two or three steps high, just behind which are the stables, where many times it is as good lying as in the chamber. Some will rather lye there in the winter, because they are warm, and are roofed as well as the chambers. Right against the head of every horse there is a niche with a window into the lodging-chamber, out of which every man may see his horse is looked after. These niches are usually so large, that three men may lie in them; and here the servants usually dress their victuals." TAVERNIER'S *Travels*, p. 45.

"The entrance is under a high and magnificent portal, adorned with Mosaic work, like the rest of the buildings, and upon the sides runs a portico, where you may lye in the day-time conveniently, and as pleasantly, as in the inn itself. The fountain in the middle of the court is raised above five foot: and the brims of it are four foot broad, for the convenience of those who say their prayers after they have performed their purification." CHARDIN, p. 45.

No. CCLXII. ANCIENT DIALS.

A FORMER occasion [*vide* FRAGMENTS, No. II.] offered an instance of a Dial, which, it was presumed, bid fair to illustrate the history of the retrogradation of the shadow on the Sun-Dial of Ahaz. That article comprised two instances of Sun-Dials, nearly of the same construction:—having since observed others, a selection of them is inserted on this Plate.

No. 1. It may be satisfactory to some of our readers, to know, that a Dial of this kind, has been brought over to our own country. This Dial, constructed on the same principles as those in the former plate, but of small dimensions, is at the Earl of BESBOROUGH'S at Roehampton, and is a very valuable piece of antiquity: the inclination of the plane, supposed to be that of the equator, is about 31 degrees from the perpendicular, (the latitude of Alexandria, in Egypt,) whence it is at least *possible*, that this Dial was made for that ancient city. The centre of the hour-lines is a little above the present top of the stone; probably so much as was equal to the thickness of the gnomon, which, by the holes yet remaining, seems to have been there fixed: the intervals of the hour-lines at each extremity, are less than those in the middle: but this may be owing to the figure of the excavation not being truly semi-circular; for, had it been so, the intervals would have been all equal. This however is not the case in the Athenian Dial; for the intervals therein are all equal, although the curve of the excavation appears to be parabolic.

No. 2. A Dial of the same nature, and principles: but the gnomon is different in form. This Dial is placed on a pillar, of which the height, by proportion to the figures accompanying it, may be full six feet. The original forms part of a Mosaic at Rome. From WINKELMAN'S *Monumenti Inediti*, plate 185, page 243. That learned antiquary thus speaks of it, "We have here a Sun-Dial on a column, as was customary at Rome, in ancient times, in public places, and seems to have been the usage in assemblies of learned men. [*Cic. orat. ad Quinct. c. 18. Macrob. Saturn. lib. i. c. 4. conf. Vict. var. lect. lib. xxi. cap. 13.*] All the Dials represented on ancient monuments are elevated, like this of our *mosaic*, upon a column, or other high *cippus*: in fact, it is recorded that Valerius Messala placed in like manner, on a column, the first Dial that was erected publicly at Rome, in the time of the first Punic war. *Pliny, lib. vii. cap. 60.*"

No. 3. Another form of the Dial; the principles the same. WINK. *Monum. Ined.*

No. 4. Another form; from MONTFAUCON'S *Supplement* to his *Antiquité Expliquée*. He says, it is the only instance he knew of. In the original, a figure is looking at this Dial, by proportion to which, this pillar is about six feet high.

On the whole, it is credible, that the usual height at which these Dials were placed, was about level with the eye of the inspector. How closely this agrees with the history of Hezekiah, cannot escape the reader. These instances justify those interpreters who understood a *pillar* by the Dial of Ahaz; they were partly right in their opinion, though they fell short of accuracy. As it appears that these Dials were small, and portable, no doubt but the mode of raising them to a proper height might vary; according to local situation; or, to the purpose of the proprietor, whether for ornament, utility, or, &c.

No. CCLXIII. OF HOURS AND WATCHES, IN THE EAST.

THE reader will recollect that the division of the Hour into three parts, occasioned embarrassment, when the Dial of Ahaz was under consideration, it was indeed the

chief embarrassment which the construction and application of that instrument then presented. With pleasure, therefore, we now adduce, what may be esteemed sufficient conviction on that subject.

The upper figure on this Plate, is the same as mentioned in No. cii. of which that print was a proof sent over from Calcutta, by the engraver. To explain it in as few words as possible, observe that,

The outer circle contains the Hours, as used among ourselves, XII. being noon, and XII. being midnight. At the equinox, VI. would be evening, and VI. morning; but [in India] in summer, V. is morning; and in winter, VII. is morning: in winter, V. is evening; but in summer, VII. is evening. In the second, or intermediary, course of figures, are marked the Hindu divisions of these periods of time, into what we should call *minutes*, (as from XII. to II.) 24. 48. 12. 36. 60. &c. whereby, it appears that 24 minutes is a division of time used in India; where it is called *ghuree*, or *dund*. This, though not exactly three divisions to the Hour, (which would be 20 minutes each,) yet is near enough to justify the former calculation; and may be loosely taken as an instance of dividing the Hour into three parts.

The third circle shews the Watches of the day and of the night: on which observe, that the first Watch begins at different points of time, following the fluctuations of summer and winter, but it always *ends* at XII. throughout the year; consequently, the second Watch *begins* at XII: though its termination fluctuates with the seasons. The whole 24 Hours is divided into two sets of Watches, four in each set; the first of each ending at XII. of noon, and XII. of night: the intermediate Watches being longer or shorter, according to the season. For instance, the *fourth* Watch, in summer, begins about V. in the morning (sun-rise) and continues to about 48 minutes past VIII. during the space of nine *ghurees*, as denoted by the figures accompanying the word Summer; and the *first* Watch following it, begins at 48 minutes past VIII. and ends at noon, of course; containing eight *ghurees*. At the equinox, the *fourth* Watch begins at VI. and ends at 12 minutes past IX. containing eight *ghurees*; the succeeding *first* Watch containing only seven *ghurees*. In winter the *fourth* Watch begins at 48 minutes past VI. [nearly VII. o'clock] and ends at 36 minutes past IX. containing seven *ghurees*; the succeeding *first* Watch contains only six *ghurees*. The evening Watches are, of course, the reverse of this. The *second* Watch in summer, is eight *ghurees* in length; at the equinox, it is seven *ghurees*; and in winter it is six *ghurees*. The *third* Watch is proportionately long in summer, *i. e.* from 12 minutes past III. to VII. o'clock; at the equinox it is from 48 minutes past II. to VI. o'clock: and in winter from 24 minutes past II. to 12 minutes past V. The fluctuations of these Watches are marked by the letters W. W. W. The same is to be understood of the night Watches.

If it be supposed, that the mode of calculating time anciently in Judea, should vary from this, yet it might be so far allied to this arrangement in principle, that this may serve to exemplify the Hebrew Horology, till greater exactness, if requisite, can be obtained.

The custom of dividing time by Watches, is very ancient; so early as the Exodus of Israel from Egypt the *morning* Watch is mentioned, Exod. xiv. 14. meaning, no doubt, that of which the termination was at the morning: the *third* night-Watch of our Dial. How much deeper the antiquity of this custom might extend, we do not know; but from the manner of noticing it, in the Mosaic History, it was not new at that time.

On our Dial, the shadow marks the night; parallels V. VII. mark the commence-

ment and end of the day, in summer; parallels VI. VI. mark the same at the equinox, and parallels VII. V. mark the same in winter.

When the Psalmist says he “longed for God more than they who long for the morning,” does he allude to those who in a severe winter’s morning, amid all the inclemencies of the season, frost, snow, &c. are bound to endure throughout a Watch considerably longer than the morning-Watch of summer? May we add to a natural desire for morning light, the additional inconveniences of so long a period, to urge their wishes?

Farther to apply these reasonings, observe, that among the Hebrews, says GODWIN, “The night was divided into four *quarters* or *greater hours*, termed four *Watches*, each *Watch* containing three *lesser hours*. The first they called *caput vigiliarum*, the beginning of the *Watches*, Lam. ii. 19. the second was the middle *Watch*, Judg. vii. 19. not so termed, because there were only three *watches*, as *Drusius* on Jud. vii. 19. would persuade, but because it dured till *midnight*. The *third watch* began at *midnight*, and held till three of the clock in the morning: “If he come in the *second*, or *third watch*,” Luke xii. 38. The *last*, called the *morning watch*, Exod. xiv. 24. began at three of the clock, and ended at six in the morning. In the *fourth Watch* of the night, *Jesus* went out unto them, Matt. xiv. 24. These *Watches* also were called by other names, according to that part of the night which closed each watch. The first was called *οψε*, the *even*. The second *μεσονυκτιον*, *midnight*. The *third*, *αλεκτοροφωνια*, *cock-crowing*. The *fourth*, *πρωι*, the *dawning*.—*Ye know not when the master of the house will come, 1. at even, or 2. at midnight, or 3. at cock-crowing, or 4. at the dawning*, Mark xiii. 35.

“The day was likewise divided into four *quarters*, as appeareth by the parable of the labourers hired into the vineyard, Matt. xx. The *first quarter* began at six of the clock in the morning, and held till nine. The *second quarter* ended at twelve of the clock. The *third quarter* at three in the afternoon. The *fourth quarter* at six of the night. The *first quarter* was called the *third hour*, verse 3. The *second quarter* the *sixth hour*, verse 5. The *third quarter*, the *ninth hour*, verse 5. The *last quarter*, the *eleventh hour*, verse 6.”

This writer being ignorant of the fluctuations of some of the *Watches*, as intimated and explained above, proceeds to say,

“Some expositors finding mention of the dawning of the day, in this parable, ver. 1. They reckon the four *quarters* of the day after this manner. *Hora prima, Hora tertia, Hora sexta, Hora nona*. Where first they err, in taking the *dawning* of the day for the *first hour* of the day; for *πρωι*, the *dawning*, signifieth the *last quarter of the night*, called the *morning watch*. Secondly, they err in making the *last quarter of the day* to be the *ninth hour*, mentioned in the same parable.

“By this division of the day into these four *quarters* or *greater hours*, the *evangelists* are reconciled touching our *Saviour’s* passion. He was crucified at the third hour, Mark xv. 25. St. *John* intimateth his examination before *Pilate*, to have been *Hora quasi sexta, about the sixth hour*, John xix. 14. In the first place, understand by this ‘crucifying’ not *his hanging on the cross*, which was not till the *sixth hour*, Luke xxiii. 44. nor his *expiration*, which was not till the *ninth hour*, Mark xv. 34. but his *examination* under *Pilate*, at which time the people cried out, *Crucifie him! Crucifie him!* and then the third and sixth hour will easily be reconciled, for these two hours immediately following one another, what was done on the third hour, might truly be said to be done *about* the sixth.

“This sheweth that the *Hours* among the *Jews* were of two sorts; some lesser, of which the day contained twelve: others *greater*, of which the day contained four, the

lesser are termed *hours of the day*,—*Are there not twelve hours in the day?* John ix. 9. The greater, some term *hours of the Temple*, or *hours of prayer*. *Peter* and *John* went up into the *Temple* at the *ninth hour of prayer*, Acts iii. 1. But in truth there are but three hours of prayer, the *third*, the *sixth*, and the *ninth*. The *third* instituted by *Abraham*, the *sixth* by *Isaac*, and the *ninth* by *Jacob*. The *third hour* the Holy Ghost descended upon the *apostles*, Acts ii. 15. About the *sixth*, *Peter* went up to the house-top to pray, Acts x. 9. At the *ninth*, *Peter* and *John* went into the *Temple*, Acts iii. 1."

The word *Hour* is used with great latitude in Scripture: it seems to imply the space of time occupied by a whole Watch, in Matt. xvi. 40. Mark xiv. 37. "What, could ye not *watch* one *Hour*?" one space of time allotted to that duty. Rev. iii. 3. "If thou shalt not *watch*, thou shalt not know what *Hour* I will come upon thee." Matt. xxiv. 43, 44. xxv. 13. "*Watch*, therefore, for ye know neither the day nor the *Hour* wherein the Son of Man cometh." In addition to those quoted above, these instances prove a connection between the word *Hour*, and the period of a *Watch*. The same may be inferred from some of the following passages, Luke xxii. 59. *Peter* having denied his knowledge of *Jesus* to the guard, a new set of guards came to relieve the former; among them was one who challenged *Peter*, about the space of one *Hour*—one *Watch*—after his former denial. *Felix* ordered *Paul* to be sent away at the third *Hour*, perhaps a military *Watch*—of the night, Acts xxiii. 23.

The Hours of prayer are alluded to 2 Esdras ix. 44. "Day and night and every Hour I prayed." *Hour* is used in a very extensive sense, "But of that day, and that *Hour*, knoweth no man," Matt. xxiv. 36. "I will keep thee from the *Hour* of trial, which is to try all the world." Rev. iii. 10. xvii. 12.

But, after examining our Dial, I would *query*,—Whether this word, *Hour*, is not used to express a much smaller portion of time? "Daniel was astonished one *Hour*," one *schaate*,—turn, pause, or interval:—was this one *ghuree*, or division of time? In Chaldee this word signifies to declare, to tell, which agrees with what will be said presently; one *noticing*, or declaration, *vide* Dan. iii. 6. and perhaps such is its import throughout this prophet, [whose book is written in Chaldee.] From the article DIAL in the *Dictionary*, compared with *Hour*, we learn, that *Tobit* continued prostrate about *two hours*; but the Chaldee reads, three Hours, *q.* three *ghurees*? making somewhat more than one of our Hours. The shortest period is implied Gal. ii. 5.

This word, *Hour*, is used with no less latitude in modern languages. "The Hours," are the seasons of the year, in Italian. *Les quatre Heures du jour*, the four hours of the day, in French, are morning, noon, evening, night: the hours of divine service, or canonical Hours, according to the Roman ritual, contain three common Hours: add to these, the usual calculation of Hours, and we shall perceive, that however the signification of this word may have become fixed since the invention and adoption of mechanical time-measurers among us, yet in fact, it expresses little beyond a definite portion of time: or, a portion varying its limits, according to the usages of places and nations.

It is now proper to inform the reader, that the *ghurees* marked on our circles,—1, 2, 3, &c. to 9. denote also, the number of bells which are to be struck, or the number of strokes which are to be made, on a bell, during the course of a Watch: and this leads to two ideas, *first*, that of a person to inspect, and to announce, the time, as it passes; *secondly* the sounding of a bell to mark the time; which is equivalent to the striking of our clocks. [Our ships of war have bells for the same purpose.]

The attendant who strikes the bell, in India, is called the *ghuree-alee*: the following is the mode used in obtaining the time:—"The apparatus with which the Hours are measured and announced, consists of a shallow bell-metal pan, named, from its office,

ghuree-al, and suspended so as to be easily struck with a wooden mallet, by the *ghuree-alee*, who thus strikes the *ghurees* as they pass, and which he learns from an empty thin brass cup (*kutoree*) perforated at the bottom, and placed on the surface of the water in a large vessel, where nothing can disturb it, while the water gradually fills the cup, and sinks it in the space of one *ghuree*, to which this Hour-cup, or *kutoree*, has previously been adjusted astronomically by an astrolabe, used for such purposes in India."—"The first *ghuree* of the first *puhur* is so far sacred to the Emperor of Hindustan, that his *ghuree-alee* alone strikes *one* for it. The second *ghuree* is known by two blows on the *ghuree-al*, and so on; one stroke is added for every *ghuree* to the highest, which (assuming the equinoctial periods for this statement) is eight, announced by eight distinct blows for the past *ghurees*; after, which, with a slight intermission, the *gujur* of eight bells is struck, or rung, as noted in the diagram, by the chime figure 8, and then one hollow sound publishes the first (or, &c.) *puhur din*, or *rat*. In one *ghuree*, or 24 minutes, after this, the same reiteration takes place; but here stops at the seventh or meridional *ghuree*, and is then followed with its *gujur* or chime of 15; of which eight are for the first watch, and seven for the second." Thus the Hours, and their divisions are marked through the whole day. Six or eight people are required to attend the establishment of a *ghuree*, four through the day, and as many at night: so that none but wealthy men, or grandees, can afford to support one as a necessary appendage of their consequence and rank, which is convenient enough for the other inhabitants, who would have nothing of this sort to consult, as (those being excepted which are attached to their armies) I imagine there are no other public (*ghurees*) clocks in all India." *Asiatic Researches*, vol. v. p. 88.

Such is the custom in India; somewhat of the same nature obtained anciently in Persia; for Josephus relates, *Antiq. lib. xi. cap. 6.* that the Emperor Artaxerxes enquired the hour of the night, of those whose office it was to inform him. It appears too, that the Romans had youths, who were employed to announce the hour; and if I recollect rightly, Nero directed this to be done at his table, that the guests might more ardently enjoy what remained of life and good cheer. Martial complains, *lib. viii. epig. 67.*

*Horas quinque puer nondum tibi nunciat, et tu,
Jam conviva mihi, Cæciliane, venis.*

"The boy has not given you notice of the fifth hour, yet you come to be my guest," *i. e.* too early for the entertainment. Juvenal, reckoning up the inconveniences of old age, *Sat. x. ver. 215.* adds,

. ——— Clamore opus est ut sentiat auris
Quem dicat venisse puer, quot nunciat Horas.

"The boy who comes to tell the Hours, must bawl loudly into his ears, to make him hear." The military Watches among the Romans, were announced by sound of trumpet:

Et jam quarta canit venturam buccina lucem. PROPERTIUS, *lib. iv. Eleg. 4.*

Pompey determining to sail away privately, without alarming Cæsar's camp, orders

——— ne litora clamor
Nauticus exagitet, nec buccina dividat Horas. LUCAN. *Pharsal. lib. ii.*

We infer, that a servant or servants analogous to the *ghuree-alee* of India, was retained by Artaxerxes, Nero, &c. to communicate information respecting the time, whether of day or night.

This rectifies an inadvertency into which we had fallen, on the subject of the Watchman in No. CLXXXVIII. where the idea of a Watchman *going his rounds*, though it "reduces the passage into modern English," is too much English to be strictly accurate: for, though such *might* be the fact, yet it is not certain that the same Watchman who went round the city was the *ghuree-alee* whose office it was to mark and report the time. It makes no difference in the sense of the passage, as there explained; but if the reader inclines to refer the question there asked, to a *ghuree-alee*, the instances of Artaxerxes, &c. may support that inclination: nor can it escape notice, that these instances confirm the general idea proposed in that Number, (on Isaiah, xxi. 11, 12.) almost beyond controversy.

If it were customary with perambulating Watchmen, to estimate the time of night by the stars, or by the general appearance of the heavens, then the question suggested in the Fragment referred to, would be addressed to such an one, with perfect propriety: this is confirmed, by a passage in Euripides, *Rhesus*, ver. 527.

Whose is the Watch? what star now passes
The dusky noon of night!——
——— Some constellations
Are set already; and the Pleiades
In eastern skies appear. The Eagle flies
In heaven's high summit.——

This train of reasoning has its aspect on the sentiments of certain critics on the phrase "the *cock* crew." Luke xxii. 60. The Jews assert, that all cocks were removed out of Jerusalem, at the time of the passover; to meet which assertion, some have proposed to render these words, by "*the cock crowing was sounded*," i. e. by the watchman, or *ghuree-alee*. Dr. DODDRIDGE thinks this "very unnatural," but, if it were then customary to strike on a bell, the number of chimes, as in India, the *unnaturalness* of this rendering disappears; whether it be, or be not, the true import of the phrase. [Such an establishment was proper in the High-Priest's palace.]

There are other notes of time in Scripture, to which this information may apply; but to quote them here would lead us too far. Possibly we may resume the subject.

No. CCLXIV. OF WATCHMEN, IN THE EAST.

WE read of Watchmen in several places of Scripture: So early as Exod. xiv. 24. the morning-watch is mentioned, implying no doubt, that period of time when the Watchmen were wont to be relieved. But in Psalm cxxvii. 1. cxxx. 6. we read of the "Watchman who waketh by night," and Cant. iii. 3. v. 7. "the Watchmen that go about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me." Was this, because she had no lanthorn with a light?—for so we find in Persia (Ambass. Trav. p. 328.) "the Watch, which is kept very strictly there in the night, suffer not any to go in the streets *without a lanthorn*." This strictness appears excessive to us; but, we are told, they incessantly walk about the streets, to prevent mischiefs, and robberies, with such vigilance and exactness; being obliged to indemnify those who are robbed. . . . "It is reported, that one night Schah Abbas, desirous to make trial of the vigilance of these people, suffered himself to be surprised by them; and had been carried to prison, had he not been known by one of the company; who, discovering him to the rest, they all cast themselves at his feet, to beg his pardon. But he expressed himself well satisfied with their care, and told them, they had done their duty: that he was king in the day time, but that the keeping of the public peace in the night depended on them." We have a story of

the like nature of our king Henry VIII. being confined a night in a watch-house at London.

This strictness of the guards in Persia, arising from their responsibility, illustrates the character of Watchman given to Ezekiel, and the requisitions from him, Ezek. xxxiii. 2. "If the wicked die unwarned, his blood will I require at thine hand; but if thou hast warned him, though he die, thou hast delivered thy soul." These terms may perhaps, heretofore, have appeared to us harsh and severe, but we find they were the common appointments and agreements of Watchmen in Persia.

The antiquity and the generality of these principles are confirmed by the following regulations; HALHED's *Gentoo Laws*; p. 212. "If a hackery driver, at the time of driving hackeries should say, "Let all the people keep on one side, this is the road for the hackeries;" upon this warning given by the driver, if any person should fail to go on that side, and by falling under the hackery, should lose his life, in that case it is no fault of the driver; but if the hackery driver neglects to give warning, and any person should be killed by falling under the hackery, in that case, upon the man's death, the driver shall suffer the punishment of a thief." Also, p. 230. "Whoever are appointed by the magistrate, for the protection of any city or town, shall be held to protect such city or town; and if those persons cannot produce the thief, they shall make good the article stolen."—"If a person, who has been appointed by the magistrate to take care of the peace of the country, does not properly execute his office, he also is to be considered (and punished) as a thief."

It remains as a *query*, Whether the Watchmen who went their rounds about a city gave information as to the Hour of the night?—On the whole, I apprehend that Watchmen may be considered as of various kinds: 1. Centinels, or military guards, 2. Agricultural, or those who watched over fields, [*vide* Plate of Agriculture, No. 4.] 3. Civil, those to whom was committed the custody of a city, especially by night. 4. Time-noticers, whose office consisted in estimating and declaring the passage of the hours, &c. There would be much propriety in maintaining proper distinctions between these different kinds of officers; notwithstanding they have been hitherto known under the same appellation,—Watchmen.

No. CCLXV. OF THE TOWER OF BABEL.

VERY different conceptions have been formed on the nature and figure of the Tower of Babel, that great undertaking of a large portion of mankind. Some have delineated it as being round in shape, with a spiral pathway leading up to the top: but it appears more credible, that this famous edifice was square; and that certain buildings, yet remaining in various parts of the world, may be considered as transcripts, or imitations, of it. To enable the reader to judge of this proposition, we have copied several instances apparently nearly related to it, in form and destination.

No. 1. A circular edifice; from P. LUCAS's *Travels in Egypt*. So far as I can gather, the oldest dwellings of mankind now remaining, are circular, being not unlike a tent; the form was well calculated for throwing off rain. This round pyramid, or rather cone, seems to have been somewhat of a sacred structure: in India [at Deogur] are several most ancient temples which greatly resemble it. See HODGES's *Views*, &c.

No. 2. A section of the great Pyramid at Gizé, near Cairo, in Egypt. This contains at least two chambers, internally. The mass of it comprizes irregular beds of earth, stones, mortar, or what is called *rubble*; the outside coating is a solid layer of stones, many of which are of surprising dimensions. This Pyramid is square, and its immense magnitude renders its sides to appearance smooth; nevertheless it may be ascended,
by

by taking advantage of places where the stones which form so many steps, are broken. This, however, was no part of the builder's intention.

No. 3. A Pyramid in Egypt, of *unburnt brick*. Whether its original form were such as it now appears, or whether age has caused it to fall in, cannot be determined; but its duration through so many centuries as this has lasted, is worthy of notice, when the crumbling nature of the materials is considered.

No. 4. This Pyramid, rising in several steps, or stages, is at Tanjore in the East Indies; and affords, it is presumed, a just idea of the Tower of Babel. It is, indeed, wholly constructed of stone: in this it differs from that more ancient edifice, which being situated in a country destitute of stone, was, of necessity, constructed of brick. On the top of this Pyramid is a chapel or temple. This is a specimen of the general nature of this kind of sacred edifices in India. These amazing structures are commonly erected on, or near, the banks of great rivers, for the advantage of ablution. In the courts that surround these buildings, innumerable multitudes assemble at the rising of the sun, after having bathed in the stream below. The gate of the pagoda uniformly fronts the east. The internal chamber commonly receives light only from the door. An *external* pathway for the purpose of visiting the chapel at the top merits observation.

No. 5. An ancient Pyramid, built by the Mexicans in America: it agrees in figure with the former; and has, on the outside, an ascent of stairs, leading up one side to the upper story, proceeding to the chapels on its summit. This ascent implies that the chapels were used, from time to time; and, no doubt, it marks the shortest track for that purpose, as it occupies one side only. That the Tower of Babel had a chapel on the top, appears from the passage quoted in No. CL. from Herodotus, who, after mentioning the spiral ascent, says, "In the last tower is a *large chapel*; but no statue," &c. Diodorus implies the same, when he says, there were statues of gold, of which one was forty feet high; it must have been a large chapel that could be supposed to contain such a figure. The reader will re-peruse the passage referred to.

The ideas collected from the foregoing subjects lead us, 1. to a pyramid of solid construction, in its principal parts, but of less laborious materials internally, 2. to a chapel, or temple, on the top of such pyramid: 3. to one or more, passages, leading to the summit. Let us now examine the narration of Moses, Gen. xi. "And all the earth [land—country] was of one lip [opinion] and one words [sentiments—utterances] and it was in their progressing from the East, that they found a level country in the land of Sinaar, and they settled there. And they said, a *chief* man to his fellow, Rouse, let us make bricks, and let us burn them to thorough burning. And to them a brick was for a stone, and bitumen for mortar. And they said, Come on, let us build to us a city and tower, and its head [summit] in [rather to] the heavens." *i. e.* as I understand the proposal, Let us make a chapel, or temple, on the summit; like that of No. 4. on our plate: such an one is almost constantly constructed on the Hindu pyramids: such an one was actually constructed, says Herodotus. Will this history bear the following narration?—Now the inhabitants of all parts were of one similar profession in religious matters, but a number of persons who had quitted the Noachical residence, and journeyed westward, forsook the true Deity of their great ancestor, and proposed to erect as their metropolis, a city and a tower which should be sacred to some heavenly power—"And the Lord said, Let us confound here their lips, that a *chief* man shall not hear [hearken to—mind—attend—obey] the lip [sentiments] of his fellow. And the Lord dispersed them from thence, upon the superficies of all the land, and they ceased from building the city [but the Tower they had

advanced to a certain state.] Therefore its name was called Babel (confusion); because here the Lord confounded the lip [opinion] of all the land."

Observe 1. All mankind was not concerned in building this Tower; for the writer tells us plainly, those who attempted it were travellers from the East; certainly, then, those who continued in the East were no parties to it. 2. The language of all mankind could not be affected by any occurrence which did not involve the main body, or the original stem, but only a part, consisting of emigrants settled far from the primitive abode. 3. It is at least as rational to suppose that idolatry, intended or perpetrated, was the immediate cause of the Divine anger, as any other crime hitherto imagined. 4. We shall see in a future essay "On Melchizedek," that the posterity of Ham were kings of Babylon. We infer, therefore, that Shem had no share in this undertaking; consequently his language—lip—sentiments, &c. were preserved pure. The mode adopted by Providence in this miraculous dispersion, forms no part of our present enquiry; but if we suppose some to be clamorous for this idolatry, others against it; some for this kind of work, others for another; together with the unavoidable necessity of new terms, to express new materials, &c. we shall perceive rudiments for occasion of great dissensions among this portion of mankind.

Historical traces of this primitive idolatry may be discerned in the Hindu narrations; for they report that "the ORIGIN of the *Linga* or *Phallus*, and of its worship, is said to have happened on the banks of *Cumud-vati*, or Euphrates; and the FIRST *Phallus*, was erected on its banks, under the name of *Baleswará-Linga* (or the *Linga* of *Iswara the Infant*; who seems to answer the *Jupiter Puer* of the western mythologists.) *Balesa* is perfectly synonymous to *Baleswará*, both denominations being indifferently used in the Purans." *Asiatic Researches*, vol. iv. p. 593. Here then, we have the ORIGIN of an idolatrous worship, with clear references to the name of the Babylonian deity, *Bel*, or *Belus*. I refrain from any farther history of *Belus*, or *Balesa*, at this time. If the origin of that idolatry which in the time of Moses had overspread the countries around, be connected with the Mosaic history of the Tower of Babel, then much of what has been said, respecting the number of persons engaged in building this Tower, or the number of languages into which the families of the earth were divided, [whether seventy, seventy-two, or seventy-five, *vide* LANGUAGE, in the *Dictionary*] might have been spared. On the other hand, if such idolatry were about this time publicly instituted, then the history of Abraham's removal from it, to preserve the *ancient* religion, properly follows this narration. *Vide* No. LXXXVI.

Though we have advanced toward a just conception of the general character and form of this famous Tower, yet we are under the necessity of confessing that many particulars remain unknown. Nevertheless, I think, we have within our power a mean of reconciling those contradictory measurements of its dimensions, which have hitherto puzzled the learned. With this design we have hazarded a Plan of this building, No. 6.

Herodotus mentions eight towers, rising one above another, the lowest of which was a furlong wide; the same, say some, was the height of the edifice; but others say the height was eight furlongs, or a mile; Jerom says the Tower was four miles high.

I apprehend all these measurements are true, though at first they appear contradictory; only, instead of height, *i. e.* *perpendicular height*, we must consider them as denoting *ascent—the ascending height*. *E. gr.*—from the star * at the entrance of the winding path way, tracing the line, to the first stairs, (as in No. 5.) is nearly one furlong; include the stairs, and trace the returning line, the second stage also is but little short of a furlong, and, perhaps, reckoning the stairs, it is a full furlong; now, as each

stage diminishes, the higher stages certainly fall short of a furlong each—but then, to compensate that deficiency, the path at top might wind around the chapel, and at bottom, the measurement of the ascent might begin at the entering gate of the enclosure (at which we have hinted by colonades, each side of which was two furlongs) in which case, a mile might well enough be occupied in the ascent from thence to the chapel on the top. But I think, precision is not necessary in this case; common speech would very readily take seven-eighths of a mile for the full measure.

The way we have traced, was, no doubt a direct way, adapted for processions of priests, and for sacred services: but there was also a more round-about way, by which, perhaps, loaded animals, and even carriages might advance to the top of this Tower: now it appears clearly on the plan, that by going round the whole building on every stage, we add three times the distance occupied by any one side: so that, if by ascending on *one* side, we proceed *one mile* to the top, by going round all the *four* sides, we must proceed *four miles* to the top; and thus Jerom's account may be reconciled with the former, and even contributes to establish it. On this estimate, "one furlong in height," may mean lateral height; i. e. that a cord stretched from the top to the farthest extent of the building at bottom would be a furlong in length; this is not impossible; but as we cannot tell to what points such measurement might extend, we may refer this also to a popular kind of hyberbolic expression; which, taking the extreme, was not accurately true, though not so distant from truth as to destroy its veracity.

The distance of the colonnade from the Temple might be a furlong; more or less.

.....

I have never before wished to take the reader at unawares, and now, when I could almost wish it, it is not possible. He will however without any reference to, or recollection of, what he has formerly perused, cast his eye, first on the lower figure of the Plate "Of SEALS," without intent to determine its meaning. It has the appearance of random scrawls, drawn by children, for their amusement; or of those wandering veins, which are occasionally observed in marble, &c. It is, however, an inscription in Arabic letters; but these are so intermingled, that a student in the language, or even an adept, might be puzzled by them, without the smallest imputation on his proficiency. I wish particularly to direct the eye to the squares marked A. E. I. If these be letters, are not their involutions, interwinings, meanderings, and peculiarities of disposition, perplexing in the highest degree? The reader now is in much the same situation as that of the Chaldean wise men at the feast of Belshazzar, when they were desired to explain the hand-writing on the wall. It is true, we do not offer clothes of scarlet and chains of gold to the happy ingenuity that will ascertain its meaning;—but we certainly entreat patience till Daniel arrives to explain it.

No. CCLXVI. OF SEALS.

ALLUSIONS to Seals and Sealing, are very frequent in Scripture. Seals are very ancient, and they appear to me, at least, to be of different kinds, so that the same expression, as it might be thought at first sight, has different meanings in different connections.

The use of Seals was for authentication; they were used by most, or all persons of property, to ascertain their property; or in cases of contracts, &c. to ascertain and ratify their contracts. By civil governors they were used to authenticate their orders, patents, &c.

Seals were worn by the parties to whom they respectively belonged: the Seal of a private person was usually worn on his finger, or on his wrist, or in a bracelet, being small in size. The Seal of a governor was worn by him, or carried about his person, in the most secure manner possible. The Royal Seal was, 1. Personal to the king. 2. Public, to the state; in other words, the Seal of the king, and the Seal of the crown: the first the king retained; the latter he delivered to the proper officer of state. So far our own usages enable us to comprehend clearly the nature of this important instrument.

The art of writing is so generally diffused among us, that we think somewhat meanly of an individual who has not acquired that noble qualification; and we can scarcely conceive of a governor, or a king, who is destitute of this accomplishment:—how can he be fit for discharging the duties of his office? We must, therefore, recollect, that in the East, the art of writing is practised by a body of men whose skill is the mean of their livelihood, and who engross almost the whole practice of it.

The reader, then, is desired to consider the civil governor as no proficient in writing, and as never authenticating by *signature*; but to give validity to an order, he stamps it with an impression of the Seal which he wears, (suppose at his wrist): this sufficiently denotes, to all who inspect it, that he has been informed of the contents, and has confirmed them by his *stamp manual*.

Consider now the vast consequence of this implement: for should an order, under the governor's Seal command the death of A. B. that person would be treated as a criminal, and executed on the warrant thus authenticated. Or should, an order thus authenticated, command the disbursement of a considerable sum of money, the treasurer would disburse it, and justify himself by this authority: so that, in fact whoever possesses this Seal, possesses all the power of the proper owner, all the resources of the country, &c. &c. Hence we may in some degree estimate the incautious confidence of Judah, who gave his Seal to Tamar, whereby he, with his property, was placed entirely in her power; also the fidelity of Tamar, who made no ill use of this authority.

Seals are usually made of silver, for the convenience of being cut, &c. but others are of inferior metals, brass, &c. and some are of precious stones, &c.

The form of their cutting must also be properly understood; because such Seals as are in use among ourselves, would very ill answer the purpose of stamping or marking. Were they dipped in a thick kind of ink, (printers' ink, for example) they would imprint on paper the mark of their flat superficies, leaving *blanks* corresponding to the hollows, which formed the letters. It is necessary, therefore, that Seals which are to be thus dipped, should have the inscriptions upon them *raised*, so that these inscriptions may hold the ink, and imprint on the paper the forms of the letters which compose them. In this manner the excise stamps on a variety of articles which pay duty in Britain, are cut and conducted; also post-marks on letters, letters for marking linen, and, universally, types used for printing, &c. &c.

When a gentleman among ourselves has written a letter with his own hand, he seals it, perhaps with a cypher of two letters (supposing his name to be Andrew Brown) say A. B.; but this would not be sufficient if the letter were not his own hand-writing: nay, his whole name at length would not be sufficient in an affair of importance, (a deed, or, &c.) without farther description of him, as of such a place, such a quality, &c. in order to distinguish him from a number of persons who might bear the same name. On this principle, Seals in the East, when they belong to persons of any consequence, have a farther description of the person than the mere name, (as Andrew Brown, son of Thomas Brown, of the parish of—in the

county of—&c. might be, among ourselves); and, as a long line of ancestry, is reckoned to encrease the honour of an individual, this in the East, is displayed on some of their Seals with a parade (as we should call it) verging on affectation and ostentation. Before we criticise this too severely, let us recollect our own coats of arms, as they sometimes adorn our Seals,—which, when quartered and re-quartered, (I have seen seen a German Seal with thirty-two quarterings) are esteemed highly honourable; and certainly they contribute to distinguish the bearer from every individual of his thirty-one collaterals.

It appears, however, that Seals in the East have additions which seldom occupy our cypher Seals; such as inscriptions, mottoes, sentences, apothegms of moral wisdom, and sentiments, pious or political: these answer in some measure to the mottoes of our coats of arms, but are extended to lengths which custom among us forbids. *Dieu et mon droit*, and *Honi soit qui mal y pense*, are shorter than most royal inscriptions in the East; though, feeling as Britons none can incline to under-rate them in point of honour.

Perhaps we had better *ascend* in considering the antiquity and use of this article.

We read, Esther viii. 8. "Write in the king's name, and seal it with the king's [Seal] Ring; for the writing which is written in the king's name, and sealed with the king's Ring, no man may reverse." See also ver. 10. It clearly appears that the king's Ring [called מֶבֶת *THEBOTH*] had a Seal in it; this also is the name of Pharaoh's Ring; and we read, chap. iii. 10. that the king took his Ring from off his hand, and gave it to Haman, empowering him thereby, at his pleasure, to authenticate his commands with the *stamp* of royal authority.

Precisely the same action is that of Pharaoh with respect to Joseph, Gen. xlii. 40. "And Pharaoh took off his Ring (*theboth*) from off his hand, and gave it, and placed it on the hand of Joseph;" from which moment the power of life and death, and of civil government, although vested in the king, was transferred to Joseph; and since this Ring is called by the same name as the former, we may justly conclude that it was of the same nature. But, here arises a *query*—It is said these Rings were worn on the hand—were they worn on the wrist? or, being worn on the finger, are they said to have been worn on the hand?

We have, however, an earlier instance of a Seal, and it should seem to be a Seal-Ring, as being the property of the wearer, known by an appropriate inscription; I mean the instance of Judah, Gen. xxxviii. 18. who left with Tamar, his Seal or Signet, called (חֶטֶם) *chetem*, and elsewhere written *chutem*; now that this *chutem* was a Ring, appears likely from the consideration of Judah's wearing it about his person; and the word is used, Jer. xxii. 24. "Though Coniah son of Jehoiakim, were a (*chutem*, חֶטֶם) Ring on my right hand," &c. We have, in Dan. vi. 17. the act of sealing described by this word: "And a stone was brought and placed on the mouth of the den, and the king sealed it (חֶטֶם *chutemeh*) with his Ring, (אֶזְכֶּתֶת *otzeketh*) and the princes also sealed with their *otzekeths*." [Were these *otzekeths* personal, or official, Seals?] Hence it appears, that we have three words to denote a Seal, or rather, three different kinds of Seals, denoted by three very distinct and different words.

1. *Chutem*, which is used the earliest, I believe, in the instance of Judah; it denotes a Seal of such a kind as a private person might carry about him.

2. *Theboth*: this Seal we find worn by kings; as by Pharaoh and by Ahasuerus.

3. *Otzeketh*, a Seal employed both by the king and his princes; consequently, it could not be appropriate restrictively to royalty; neither is it said that this article was worn about the person.

Chutem, I conceive, is a general word for a Seal, and probably means a precious

stone, cut in the manner, size, &c. of Seals: so we read Exod. xxviii. 11. "two onyx stones, the work of an engraver in stone, (seal-cutter) engraved, or cut in, with the engravings,—cuttings in,—openings,—incisions of a *chutem*:" the same, verse 21. the names of the children of Israel (twelve) were to be upon the twelve stones of the pectoral, like the engravings of a *chutem*; each stone containing one name: also ver. 36. "And thou shalt make a plate (flower) of pure gold, and shalt make incisions,—openings, *i. e.* shalt engrave upon it like the engraving of a *chutem* "Holiness to the Lord." The same phrase chap. xxxix. 6. expresses that the onyx stones were engraved with the engravings of a *chutem*; also ver. 14.—and it deserves remark, how carefully these articles are described as being wrought with a peculiar, or at least, with a distinct species of engraving. Now certainly, there could have been no room for this distinction, if no more than one manner of engraving letters had been known at that time. This, we see, was cut into the metal, or jewel, or Seal; moreover, it was used in engraving the name of the proprietor on the Seal belonging to him: it was used by private persons; and it was commonly known and understood. This remark has its influence on the question of the origin of writing; of which, perhaps, more in another place.

But we read, Exod. xxxii. 16. that the tables of the law contained writing *engraved* (ἐντὶ στήθεσιν) upon them; what kind of *engraving* was this? Unhappily, the word occurs only in this place: the LXX. render it *κεκολλημένη*, which, if it be from the verb (*κολαπτω*, *tundo*, *tundendo*, *excavo*) *incido*, *scalpo*, *sculpo*; may signify cut out, or rather *chisselled*, *i. e.* hollow lines, wrought in stone by a chissel (or something answering the purpose of that instrument) and driven by a mallet, as *κολαπτήρ* is understood to signify; *instrumentum lapicidarum*, *malleo simile*, a hammer. This possibly, was the idea intended to be conveyed by those interpreters; at least it is the idea which arises from their rendering. But the Apostle seems to have been dissatisfied with the term, for he says, 2 Cor. iii. 7. "If the ministration of death written with letters *engraven* on stones (ἐντετυπωμένη ἐν λίθοις) was glorious"—he has preferred a word of more general signification; *formed*,—*imaged*, *typified*, in any manner. Under this uncertainty, the English word *chisselled* may express this manner till a better is suggested.

The result of these enquiries is, that the devices, or marks, of certain Seals, were incuse, cut into the metal; while those of others, were raised, for the purpose of stamping.

No. 1. A Seal with the owner's name at full length: this is a ring, and was, no doubt, worn on the finger: the middle figure is enlarged. From MONTFAUCON.

No. 2. A Seal belonging to a ring also: by the translation of it in No. 3. it identifies the wearer and his family. The inscription is raised.

No. 4. A Seal belonging to the king of Persia, from TAVERNIER. By the translation of it in No. 5. we see, that it contains not only the name of the king, but sundry moral sentences, expressive of the king's attachment to the party of Hali; which, though heresy in Turkey, is orthodoxy in Persia. The inscription is raised.

No. 6. Is given by DELLA VALLE as the royal Signet of the Great Mogul, the impression whereof is not made of any kind of wax, but ink; the Seal is put in the middle of the paper [of a patent] and the writing about it. The king's title is in the middle, and around it are the names of his ancestors, as, *a. Amir Timur, Sahab Ceran*, called by us, *Tamertane*. *b. Mirtha Shah*, son of Tamerlane. *c. Mirza Sultan Mahomed*. *d. Sultan Abusaid*, father, or fountain, of beneficence. *e. Mirzee Amir Scheick*. *f. Baba Padsha*, father of his country. *g. Hamasaon Padsha*, the king invincible. *h. Achabar Padsha*, the king most mighty. *i. Almozaphar Noor Dein*

Gehangar Padsha Gaza, the most warlike and most victorious king, the light of religion, the conqueror of the world.

The reader will compare these titles with those given in No. ccii.

TAVERNIER remarks,—the Seal No. 2. “is that of the first minister of state, and this Seal, in the original, is set behind, [on the back of the patent] no man daring to fix his Seal on the same side as the king’s.” May this give us the true bearing of the Apostle’s expression, 2 Tim. ii. 19. *The foundation of God standeth sure, having this motto around the Seal,—this inscription, “The Lord knoweth them who are his.”* And this inscription is on the inclosed, the folded, side, of the patent, not visible to us; whereas, on the open side, the exposed part of the patent, is the counter inscription, “*Let all who name the name of Christ depart from iniquity;*”—this character is conspicuous to all, and as it were, a continuation of the former, the counterpart of it, and in perfect coincidence with it:—[Or, are these mottoes, one on each side of the Seal, like those of No. 5. on our plate?—]and so CHARDIN describes a letter he received in Persia, “the Seal contained a verse or sentence, of which this was the meaning; “*I have wholly left my destiny to God: I Mahamed Shefi his creature.*” On the outside of the letter, at one corner, was written in a small character, “*God preserve the happy condition of my friend.*” If the word *θεμελιος* must be a “foundation stone,” this thought is not applicable; but if it be allied to *θεμα*, which I suspect, then, from the Apostle’s use of it, 1 Tim. iv. 9. the conjecture may be allowed, that it signifies a writing of obligation, a bond, or other security for future payment; or something of a like kind; for such seems to be his argument, “Charge them who are rich in this world, that they—trust in God—do good—communicate—laying up in store a good security for future repayment (*θεμελιον*) against the time to come, that they may lay hold on eternal life.” This is perfectly similar to the phrase, “He who giveth to the poor lendeth to the Lord;” and to the sentiments of our Lord, as explained in No. cciii. So Matt. vi. 20. “Lay up for yourselves treasures in heaven;” comp. Luke xii. 33. Now the notion of a writing fully, amply confirmed, (*i. e.* a Royal patent) suits this passage extremely well, even better than that of a foundation stone; for how can the inscription on such a stone be open for inspection? or, why two mottoes? and, as appears, one on one side of it, the other on the other side? The security of God—his bond (why not the bond of God, as well as his oath?) abideth sure, absolutely immoveable; its Seal-Motto is, “The Lord knows, approves, appropriates them who are his.” Vide No. ccviii. This idea of a Seal on the back of a writing, seems to be that of the apostle John, iii. 33. He who hath received his (the Messiah’s) testimony has set to, added, his Seal, *vouching*—not properly *confirming*—the veracity of God.

I must contract this subject;—a hint or two therefore, will conclude this Number. John vi. 27. *q.* “Him hath God the Father sealed;”—given him the Seal to keep, as a great officer of state? Vide Nos. xiv. cxlii. Circumcision was a Seal, or a token in confirmation of a previous engagement. The Corinthians were Seals of the Apostle’s ministry, conclusive evidences, like Seals to a deed. In general, the gifts of God, the Holy Spirit, &c. were tokens of validity, given for confirmation of a delegated power to parties possessing them. We should carefully distinguish between the Sealing made, *i. e.* the impression; and the Seal itself, that which makes the impression.

No. CCLXVII. EASTERN CYPHERS.

THE lower figure on our Plate, which has exercised the reader’s patience, comes now to be explained; not that in itself it is of any consequence to us, but, as an instance of one of those Combinations of Letters which may serve as examples of

what we have suggested that the hand-writing on the wall of Belshazzar's palace *might* be; we say *might* be, for we keep at the utmost distance from *affirmation*.

This Cypher is composed of several parts; the upper, and larger characters signify "*In the name of God, God, who is the aid of Mahomet. The king who has all power.*" And under these characters, to the left, "*Severat, Jafar, Elfetesen, Elmousi;*" which are the names of four Mahometan prophets. Under the whole is the king's name: "*He who at this time enjoys the kingdom, the victorious Abbas the Second.*" But the most perplexed and intricate part of this Cypher is that marked A. E. I. which little resembles intelligible writing of any kind; nevertheless, it forms the names of twelve Mahometan prophets. CHARDIN thus describes this part of the Cypher: "The figure is called *nishan*, *i. e.* the signal; in the original it is made of the tails of letters. The secretary, who is used to write this subscription, draws those tails so straight, and so equal, that you would take them for lines drawn by rule and compass. The whole is in coloured letters, except some in letters of gold."

Now, if the writing in Belshazzar's palace were stamped or marked on the plaster, in a Cypher or cypher-like combination of a kind not known to the Chaldeans, being composed of foreign letters, in a foreign language, implicated after a foreign manner, it is no wonder that the Chaldeans could not read it; or that, if they had read it, they could not discover its import; whereas the character, the language, and the mode of combination were familiar to Daniel; to whom, also, the prophetic spirit taught the reference of the words written to events approaching.

No. 8. A representation of the squares which contain the names of the twelve prophets, the lines of which squares are formed of the tails of the letters; these are to be read from right to left in the original. This *signal* is from TAVERNIER'S *Travels in Persia*.

EXPLANATION OF THE PLATE OF ASHTAROTH.

WE have already prepared our readers in a considerable degree, for the just understanding of the Figures on this Plate; of which the very first sight suggests its relation to *Derketos*, to *Deus Lunus*, and to *Succoth Benoth*. We shall consider the subjects under their proper numbers.

No. CCLXVIII. OF ASKALON.

Nos. 1, 2. MEDALS of Askalon. The etymology of this name in the *Dictionary*, is derived from weight, or balance, *shekel*; but I rather wish to suggest another origin, which will be corroborated by a following Number. *Ash* denotes fire; *kel* denotes activity, briskness, and heat, even to wasting; *lun* denotes to reside, to stay, or remain. These ideas combined amount to this, "the residence, or station of fire, in activity, or heating." This derivation of the name may appear strange, but we shall find it is not without support. The *Asiatic Researches*, vol. iv. p. 168. contain a Hindu story on this subject, which perfectly agrees with this etymology.

The *Puranas* relate that *Sami Rami*, in the shape of a dove, came and abode at *Asc'halanasthan*, which is obviously *Askalon*: here *Semiramis* was born, according to Diodorus Siculus, and here she was nursed by doves. She was, says he, the daughter of *Derketos*. Here, say the Indian *Puranas*, she made her first appearance. Now, by *doves* we are to understand priestesses; by her birth, the institution or establishment of her worship, as daughter, *i. e.* immediate successor or offspring of *Derketos*. *Sami* is the Hindu word for fire, and *Rama* signifies the fir-tree; *'sthan* is station, residence,

dwelling. By uniting these ideas, we find, they also signify “the residence—*’sthan*, of Fire,—*Sami*:” in perfect conformity with the Hebrew name, as above explained.

This figure is female, her head is crowned with turrets; she holds a staff in her right hand, a branch of a tree in her left, and stands on a ship,—either a whole ship,—or part of one. In the field of No. 1. is a kind of altar, and behind the figure, a dove: the same in No. 2. This figure (goddess) is the Venus of Askalon [*vide* *Succoth Benoth*] the dove is the insignia of Venus; *vide* also No. ccxiii. The ship implies her rising from the sea [originally, the Ark after the deluge]; the staff is an ensign of command; and the branch is a memorial of the olive branch brought by the dove, to the great patriarch.

To render this more sensible, remark, that Gaza being near to Askalon, the same deity was worshipped in both cities: this may be justified by the medal of Gaza, No. 5. where we see a female figure (goddess) standing on the railing of a ship [*vide* the Syrian Medals, in Plate V. of Ancient Ships, or No. 7. in this plate] holding in her right hand a wreath, in her left hand an olive branch; and this I take to be clearly an olive branch; but without fruit on it, in which it differs from the olive branches usual on Greek medals; yet is very suitable to the subject to which we refer it. The figure of Nos. 1, 2. is the Venus of Askalon; this goddess is the Venus of Gaza, &c. and the ideas expressed by these medals are identically the same. WINKELMAN, *Mon. Ined.* p. 139. informs us, that “It was a common rite in antiquity, when making prayer to the gods, to hold in the hand a branch of olive (Porphyr. *de Ant. Nymph.* p. 122.) which was called *θαλλος*, Poll. *Onomas. lib. i. c. 28.* perhaps, because the olive was esteemed as repelling evils; or perhaps, as a symbol of peace, it may allude to that peace which was implored of the gods.” I rather think the olive branch was a symbol of peace from the remotest antiquity, and originated from the olive branch brought to Noah after the deluge; though in process of time its origin was entirely forgot, while its application was partially continued. [*N. B.* The green bough in Cook’s Voyages, in the South Seas.]

That this is *Sami Rama*, [Semiramis] and that *Sami Rama* is Venus, appears evidently from Herodotus, *lib. i. cap. 105.* who mentions “the temple of the Celestial Venus at Askalon. Of all the sacred buildings erected to this goddess, this, according to my authorities, was far the most ancient. The Cyprians themselves acknowledge, that their temple was built after the model of this; and that Cythera was constructed by certain Phenecians, who came from this part of Syria.” This antiquity agrees with the Hindu story, and with our explanation. *Vide* also our quotation from Pausanias, in No. ccxvii.

Here we suspend our remarks on these Medals; yet without entirely dismissing them. See the PLATES, MEDALS of ASKALON.

No. CCLXIX. THE DOVE BORNE AS A STANDARD.

No. 3. THIS figure is rather Diana than Venus, if we might judge from the stag by which she is accompanied; nevertheless, she is certainly related to the former figure, as appears by her holding out a branch, or bough of a tree, and by the Dove sitting on a wreathed standard behind her. This Dove will now engage our attention.

Under the article DOVE in the *Dictionary*, the reader has seen the variations between our English translation, and the Vulgate, and indeed many, or most, other translations. CALMET rather inclines to the English version; and concludes, by saying, “we have no good proof that the Chaldeans bore a Dove in their standards.” It

is very true, our medal will not prove that the *Chaldeans* bore this ensign, but, it proves, at least, that this ensign was borne, and that such a standard was adopted by *some* people; it therefore, renders credible the fact that the Chaldeans *might* adopt it.

We have seen in the foregoing number, that Semiramis was nursed by Doves; but the Hiindus affirm that she took the shape of a Dove; and vanished in the form of a Dove.

This is not the place to enlarge on the history of *Sami Ramis*: we must now take for granted, that this sovereign was a power, not a person; a divinity, not a mortal; in consequence, whatever differences of dates have been assigned to her reign, whatever works, wars, &c. have been recorded of her, they must be attributed to her votaries, not to herself. This, it is true, changes the whole face of Assyrian history: but it is nevertheless certain, and, I apprehend, must be admitted.

Other médals are extant, in which the bird on a standard, is rather a Dove than an eagle; but the small size of the figure often renders it uncertain. However, in this medal, we are sure the bird on the standard is not an eagle, because the eagle is adjacent, grasping the thunderbolt.

That the Dove was a military ensign, may be gathered from the history in the *Chronicon Samaritanum* [*vide* SAMARITAN, in the *Dictionary*] where we read that the Romans “placed a pigeon [or Dove] on mount Gerizim, to hinder them from going thither to worship, with troops:—some Samaritans attempted to go up, but the bird discovered them, and cried out *The Hebrews!* The guards awoke, and slew those who were coming up.” Understand a military centry, with the standard of a Dove, and the “speaking Dove” becomes intelligible at once.

Perhaps there is an allusion to the Assyrian Dove, in the title of Psalm lvi, “To the chief musician: on *Jonah—elem—rechochim*”—“on the Dove,—silenced,—distances.” This might be the musical air: possibly composed on some defeat, or, &c. of the distant Dove.

These reasonings lead us to conclude, 1. that the Dove though a harmless bird, and gentle by nature, was certainly used as a military ensign; and our medal justifies the conclusion; 2. that the Assyrians were ancient and eminent worshippers of the Dove; therefore 3. that we risk little or nothing, in supposing that the Assyrians used the Dove for *their* ensign; which would authorize a translation of several passages of Scripture, differently from our present public version.

We shall not push this enquiry any farther at present: the contrast between the ideas of an oppressor, and a Dove, is so great, because the Dove is timid and peaceful, not a bird of prey, that we are unwilling to admit such contrary significations in the same word: and this seems to have induced our translators to prefer the radical meaning of *ionch*, “to oppress,” because, the *oppressing* sword is a natural connection of ideas; whereas “the sword of the Dove,” looks much like a contradiction in terms.

No. 4. We often meet on medals with Venus stark naked on a ship; we have rather chosen a Venus partly clothed: the *bellying* sail which she holds, may serve to denote a *decent* Venus *Coliadis*. *Vide* No. ccxvi. Note 5.

No. 5. This medal of Gaza represents the same power or divinity, as is figured on the medals of Askalon; beside which, the reader will remark under the letters FAZ a branching mark, which nobody hitherto has explained: most probably it is an ancient *bolt* or *bar*; answering the purpose of a *lock*; *i. e.* for security. [See the PLATES, MEDALS of GAZA.] It is the reverse of a medal of one of the Cæsars, perhaps Claudius. Stephens the geographer says, that Gaza was formerly called *Ionen*; the

reader will perceive the relation of this word to the Hebrew *Ioneh*, which signifies a *Dove*: and as Gaza was so near to Askalon, the ancient name of this town justifies our supposition that the same deity was worshipped by both towns. In fact, the whole coast was called the coast of the *Ionim* (Doves) as the sea which surrounds it was called "the Iönian Sea" quite to the Nile. Steph. Byz. in *Ionion*. How strongly this supports the history of the birth, i. e. worship or residence, of Samiranis in these parts, under the shape of a Dove, is too obvious to need remark. Compare the Article CRETE, with the PLATES, MEDALS of that island, especially Nos. 6. 9.

No. CCLXX. OF THE TYRIAN ASHTAROTH.

WHEN explaining Plate V. of ANCIENT SHIPS, we said nearly all we proposed to say, on the subject of Ashtaroth, or Astarte, on the Tyrian medal, which is the same as No. 7. of this plate. No. 6. shews the same goddess, with the long cross in her hand, and the sacred *calathus*, or bushel, on her head. Astarte was the same as Venus. This is a medal of Sidon.—We know the very great antiquity of Sidon; and it agrees well with the history and antiquity attributed to Askalon;—it agrees also, with the opinion of St. Ambrose, who writing to Symmachus, says, Epist. 31. *Quam cœlestem Aphri, Mitram Persæ, plerique Venerem colunt pro diversitate nominis, non numinis varietate*: implying that Venus is the Mithras of Persia, and, though worshipped under different names, yet it is constantly the same power.

Vide the articles ASHTAROTH and ASTARTE, &c. in the *Dictionary*, with the PLATES, MEDALS of SIDON, of TYRE, ARADUS, &c.

Though we have referred Venus with her Dove to Askalon, yet we have, in No. 8. a proof that Egypt had her Venus and Dove: this medal was struck in Tentyra, a city of Egypt; as appears by the legend TENTYP. Strabo mentions a temple of Venus, at Tentyra. This number is the reverse of a medal of Adrian; it represents Venus holding a Dove in one hand, in the other, a staff. On the whole, this has a strong similitude to the medals of Askalon, Nos. 1. 2. and shews that the worship of the Dove was very prevalent throughout these countries, and in their respective adjacencies. See the PLATES, MEDALS of EGYPT, No. 1. Also TAURUS, No. 20.

No. 9. The reverses of these medals shew Venus in a car, or chariot, drawn by tritons, one male, the other female: the male triton holds a branch (of palm perhaps) in one hand, with the other he embraces his consort, who, on her part, returns the embrace with one arm; with the other she holds a pipe, which she sounds in honour of the goddess. The goddess herself is in the attitude of triumph, and holds in her hand the famous apple, which she won from her rivals on Mount Ida; a story that hitherto has not been interpreted according to what perhaps is its true import. All these instances strongly connect the goddess Venus with maritime affairs. These are Corinthian medals; and shew that the idea of Derketos was not abandoned when her worship was transferred from Syria into Greece.

OF THE TYRIAN NEPTUNE.

No. 10. A Medal struck in Phenecia, probably at Tyre; the head is of Alexander II. of Syria. The reverse, which we mean to examine, represents an old man with a long beard, clothed from head to foot, having on his head a bonnet with a high crown; not unlike the calathus of No. 6. what this figure symbolizes, has hitherto embarrassed the learned to decide. The trident in his hand, is the proper sceptre of Neptune, the god of the sea; but Neptune is always naked, neither bonnetted nor clothed. It is certainly a Syrian deity; but how can it be Neptune? I think, this

admits an answer, by enquiring who was the original Neptune? We may frankly attribute this character to Noah, as well as to his son Japhet. To these our medal will agree: either of them as Neptune, has a right to wield the trident; as a venerable patriarch, his bonnet of honour, his ample clothing, and his long beard, bespeak his dignity. At any rate, our medal shews a Neptune distinct in appearance, from those multiplied among the Greeks: and shews too that Tyre and Sidon had other ideas of that deity than what we usually acquire from the classics. In this view this medal is curious: and it tends to correct Grecian ideas, by Asiatic *memoranda*.

DEA LUNA, OR DEUS LUNUS.

No. 11. Under the article *ASTARTE* in the *Dictionary*, the reader has seen some account of the ancient manner of representing that goddess; not having at hand the medal of Cæsarea Palestine, to which CALMET refers, we have substituted one of Sinope, from the cabinet of the late Dr. HUNTER, which represents a man with a Phrygian bonnet on his head, clothed in a short dress, a sword in his right hand, in his left a man's head, which he has recently cut off from the body lying beside him, whose flowing blood spirts *upwards*. It would lead us too far to investigate this medal; we give it as corroborating the account in the *Dictionary*: to which we add the following from MONTFAUCON'S *Antiq. Exp. Supp.* vol. i. p. 121. "Macrobius says the moon was both male and female; and adds one particular from Philodorus, that the male sex sacrificed to him in the female habit, and the female sex in the male habit. Though Spartian speaks of Carrhæ, as of a place famous for the worship of *Lunus*, the reader must not think his worship was confined to that place and to Mesopotamia; for it was spread all over the East. We have seen the god Malachbelus on a marble, with all the marks of the god Lunus, so as to render it unquestionable that it is Lunus." [*Vide* No. CVIII. and PLATE]

"This worship was established in Phenecia long before the reign of Caracalla; a medal published by Vaillant, has Antoninus Pius on one side, and the god *Lunus* on the other, with his Syrian cap on, and holding a spear, with a great star on one side of him, and a crescent, which signifies the moon, on the other. The medal was struck at Gaba, near Cæsarea, in Palestine, by the borders of Phenecia."

No. 12. Is part of a Persian composition, [with seven altars: *vide* Numb. xxiii. 1.] representing Mithras. It supports the idea that *Deus Lunus*, or *Dea Luna*, was nearly related to Mithras; that the change of her name to Venus, &c. made no difference in the supposed deity worshipped, that the Queen of Heaven, (*vide* *ASTARTE*) was adored in Persia, &c. It proves also her worship in Assyria, &c. *N. B.* She has only *two* horses to her chariot, whereas the sun has *four*.

The horns on the head of the foregoing figure are clearly a crescent; but in No. 13. we see them assume much more nearly the shape of animal horns: which is agreeable to what is quoted from *Sanconiathe*, in the article *ASTARTE*. This head is young and beautiful; around her are seven stars, which compose her train, and two lightnings, implying her authority as regent of night.

No. 14. Is given to shew that the same kind of idols as we find in figures, were worshipped anciently in temples; this *Dea Luna* is clothed from head to foot; she is supposed to stand at the bottom of this temple, though seen in the representation as if at the door of her residence. She is clearly identified by the crescent on her head. See the PLATES, MEDALS of ANTIOCH in PISIDIA.

No. CCLXXI. HEBREW NAMES BEGINNING WITH ASH.

THE reader has seen in No. CCLXVIII. an entirely new turn given to the name *Askalon*; we then entreated his patience for postponing our farther enquiries; perhaps we ought no less here to entreat his patience while we pursue them; however, we are tempted to proceed, partly to shew the nature of that information which might be gathered from a *correct* etymology of Hebrew Names, partly to vindicate what we have already said. It may contribute also to throw some light on the ancient state of Judea and its neighbourhood.

No. 1. ASEROTH, ASHRUTH, combined of *ash*, fire, *shuruth*, regulatrix, directress, governess; *q.* "Lady of Fire." Presiding power of Fire.

No. 2. ASHREH; *ash*, fire, *shureh*, regulatrix, as before: "Lady of Fire."—Queen of Fire.

These two words are commonly rendered *grove*: but, if we return to the story of *Sami*, fire, hid in the *Rami*, fir-tree, we shall immediately perceive the connection between the grove and fire.—[We ought also to recollect the inflammable turpentine of the fir-tree, and the necessity of wood for maintaining fire.] The "Lady of Fire" was no other than *Sami-Rama*. The fire of the fir-tree is still held sacred in India.—"The festival of Semiramis falls always on the tenth of the lunar month *Aswina*; on this day lamps are lighted under the *Sami*-tree; offerings are made of rice, flowers, and sometimes strong liquors; the votaries sing the praises of *Sami-Rami Devi* and the *Sami*-tree; and having worshipped them, carry away some of the leaves of the tree, and of the earth from its roots, [*vide* Naaman, 2 Kings v. 17.] which they keep carefully in their houses till the return of the festival." *Asiatic Researches*, Vol. iv. page 400.

No. 3. ASHAN, or ASHEM, smoke: or rather *ash*, fire, *shem*, station; "Station of Fire."

No. 4. ASHBEL; *ash*, fire, *bel*, to mix: *q.* "mingled fire;" but, possibly, "Fire of Bel" or Belus; of the Lord of heaven, the sun. To the Solar fire.

No. 5. ASHDOD; *ash*, fire, *dud*, affection: *q.* "Fire of affection;" the glowing passion of sentiment—of affection. *Vide* the implication in No. 9. on the plate of ASHTAROTH.

No. 6. ASHDOTH; *ash*, fire, *sheduth*, the (female) shedder: *q.* "the female Power who sheds forth fire;" rather meaning, by fire the glowing warmth of affection; as above. "To the Queen of Fire."

No. 7. ASHER; *ash*, fire, *shur*, director, governor, "Lord of Fire." To the Solar Fire.

No. 8. ASHIMA; *ash*, fire, *shima*, laid up, stored, or rather, perhaps, "the Settlement, or Station of Fire." To the Source of Fire.

No. 9. ASHKENAZ; *ash*, fire, *sheken*, to dwell, *atz*, strength: "Fire dwelling in its strength."

No. 10. ASHNAH; *ash*, fire, *sheneh*, revolving; "Fire circuiting:" *q.* around the altar? or the heavens?

No. 11. ASHPENAZ; *ash*, fire, *shepen*, hiding, *atz*, strength; "Fire concealing its power."

No. 12. ASHTEMOTH; *ash*, fire, *shetem*, to enclose; "Fire shut up."

No. 13. ASHUATH; *ash*, fire, *shut*, placed or settled. N. B. This is differently spelled, *auah*, suppose for *ash*, and *shut*, suppose for *shet*.

No. 14. ASHUR; *ash*, fire, *shacar*, dim, obscure. See the next number, which is differently spelled.

No. 15. **ASHUB**; *ash*, fire, *shur*, lord, or prince; "Lord of Fire." To the Solar Fire.

No. 16. **ASIEL**; *aus* for *ash*, fire, *ial*, of God; "Fire of God." Fire of Helios, the sun.

No. 17. **ASMODEUS**; *ash*, fire, *madi*, a robe of honour; "Fire (*i. e.* affection) of fine clothes."

No. 18. **ASHTAROTH**; *aus*, for *ash*, fire, *taruth*, [female] revolvers, "Circuits of Fire." *Vide* No. 10. Fire (of affection?) in circulation.

From these instances it appears that "Fire" is taken, 1. for the sacred fire burning on the altar, &c. for fire worship: 2. for bodily heat, strength, vigour, &c. 3. for warm or fervent disposition of mind, fondness, affection, &c. We shall not stay to discriminate these; but a word or two may be of use. 1. The novelty of some of these thoughts should not prevent their receiving a just consideration. 2. It is more likely that offspring, children, should be named after a principle implying affection, than after any indifferent, or uninteresting object. 3. The inferences to be drawn from these explanations may occasionally enable us to illustrate the character of a subject:—For instance,

ASMODEUS, "the fire [*i. e.* affection, desire,] of fine clothes, or splendid dress." This leads us to understand the almost inexplicable descent attributed to this demon by the Rabbins; who in their symbolical jargon relate, that Asmodeus was born from the incest of Tubal Cain with his sister Noema." Now Tubal Cain was the father of all who wrought in metals, he therefore invented metallic ornaments for dress, gold-lace, embroideries, &c. of various kinds. Noema was the inventress of weaving, &c. say the Rabbins, very plausibly. Combine these two ideas: Tubal Cain made the instruments; Noema applied them to her art: they united their talents to compose magnificent dresses; this was their incest.—When these dresses were beheld, they were desired by the beholders; this was the birth of Asmodeus, the demon of taste, or fashion—"The Pride of life."

Asmodeus drove Solomon out of his kingdom, and took his place; *i. e.* the desire of magnificence deprived even Solomon of wisdom; but, Solomon recovering his wisdom loaded Asmodeus with fetters, *i. e.* confined him within due bounds; and forced this demon, the desire of magnificence, to serve him in building his Temple; this is easy of comprehension: By him he also learned to build it without noise, *i. e.* it was most princely to have the materials perfectly fitted beforehand. This explanation fully justifies our inference at the close of the article **ASMODEUS**, that he is a figurative personage. With regard to his history in Tobit, observe, that he haunted Sarah, who repulsed him, not affecting gaudy apparel: Sarah, being a fortune, was sought by those over whom this demon of shewy dress had power, *i. e.* fortune-hunters; his flying to Egypt, and being bound there, is very characteristic; for, the splendid remains of the most magnificent edifices, ~~even~~ sepulchres, with their matchless paintings and sculptures; which exhibit dresses of various kinds adorned with the most pompous and costly embellishments, sufficiently demonstrate that the reign of Asmodeus in Egypt was anciently very general, and very despotic.

Here we close these hints, which are offered as hints only. The number of hot baths in Judea, (*Vide* **EMMAUS**, in *Dictionary*) the Dead Sea, with its bitumenous productions, and other volcanic instances, demonstrate that fire was anciently very prevalent in Palestine. Natural fire is still an object of worship in India, whose devotees travel many hundred miles to worship the fire-springs at Baku, near the Caspian Sea. Such, no doubt, were anciently sought after in Judea; but, probably, most of the Hebrew names above considered, originated in places of worship for the

Deity, Fire, or, alluded to the fire of Affection which inclined the sexes to conjugal union, to the desire of a numerous posterity, and to whatever was agreeable to the goddess in whose worship they engaged.

EXPLANATION OF THE PLATES OF MISCELLANIES: PLATES I. to IV.

These plates of MISCELLANIES are designed to include a number of minor objects, each of which, by itself, would be too small to compose a plate; or, those which being noticed since the publication of former articles, may give them additional weight, or may add to them farther illustration.

As Medals are among the most authentic *memoranda* of events, which time has spared, or which ever *can* be in our power, we regard them with an attention and confidence which has not been common on Biblical Subjects.

No. CCLXXII. ARETAS, KING OF DAMASCUS. PLATE I. Nos. 1, 2, 3, 4.

THE apostle Paul observes, 2 Cor. xi. 32. that he had escaped with difficulty from the hands of the governor of *Damascus*, under *Aretas* the king. The reader has seen (article ARETAS, in the *Dictionary*) notices of several kings of this name. It is pleasing to confirm the narration of history; this our medal does, by exhibiting the head of *Aretas*, (*Aretas*, I. of the *Dictionary*, I suppose) the reverse, a type common on the medals of *Damascus*; with the legend ΒΑΣΙΛΕΥΣ ΑΡΕΤΟΥ ΦΙΛΕΛΛΕΝΟΣ, *King Aretas, a Lover of the Greeks*. This proves then, that *Aretas* really was king of *Damascus*; and is a confirmation of his history, as given in the *Dictionary*.

No. 2. The head is a portrait of Pompey the Great, the reverse represents king *Aretas* kneeling, not in person, but in power, and, by holding out an olive branch, soliciting peace, which the legend informs us is from M. SCAURUS AEDILIS CVRVLIS. This also confirms the history of *Aretas*; and the intervention of Scaurus, as related in his article.

No. 3. Jupiter in a chariot, throwing his thunderbolts, in vengeance on *Aretas*; beneath the horses is a scorpion; such objects are usually mint-marks; but this may possibly refer to the month of August. Perhaps the events of the season, in conjunction with war, brought the king on his knees to the Roman power, as hinted on the face of the medal.

No. 4. Josephus names many revolting, insurgent Jews, and gives numerous instances of the disposition of that people to oppose the Romans; but I do not remember that he names *Bacchius* as one among them; this medal, however, has preserved the name of that rebel leader, and informs us, that he was forced to solicit a peace. The inference I would draw from this is, that there were more such persons than history has recorded; so that, when we find some difficulties, on comparing the accounts in Josephus, with those in the Acts, concerning *Judas Gaulonites*, *Theudas*, that *Egyptian*, and others, who misled the people, to their destruction, we need not consider them as very great; because, we perceive, that if we had the names of all who revolted during these times, others must be added, of whom we have now no history: witness this *Bacchius* of our medal.

No. CCLXXIII. VINDICATION OF ST. LUKE. PLATE I. Nos. 5, 6.

ST. LUKE is so accurate a writer, that it is pleasing to trace his attention even to lesser particulars: and it is demonstrated by observation, that the state of the countries

through which he describes himself, or others, as passing, in his History of the Acts of the Apostles, is correct in the highest degree. In Acts xvi. 12. he says, "We came to Philippi, which (say our translators) is *the chief city of that part of Macedonia*, and a colony:—but, it should seem, that this translation requires correction, to this effect: "Philippi, a city of the *first part* of Macedonia;"—Macedonia *Prima*; and this is an instance of accuracy; because, the province of Macedonia had undergone several changes, had been divided into various portions, and these had received various names. At one time Macedonia was in *six* divisions; at another, it was united with Achaia, as Sextus Rufus observes, *Provinciam Macedoniam, postea cum Achaid conjunxit, eque duabus unam fecit, rogatione perlata P. Clodius, Tribunus plebis, & utramque L. Pisoni, quasi premium; quod in ejiciendo Cicerone consensit, dedit administrandum.*

Paulus Emilius, on his conquest of Macedonia, planned the division of it into four provinces, as appears from Livy; but as we hinted, the divisions of this province were variable. We have however nothing to do with any other than the first division of it. St. Luke says, "they came to Philippi, a city of the first part of Macedonia;" and our medal No. 6. reads MAKEΔONQN ΠΡΩΤΗΣ, "of the first part of Macedonia;" so that it is a complete justification of the Evangelist's description of this district.

We ought farther to observe,—though our present copies read in the Acts, *πρωτη της*, yet the Syriac version, and Chrysostom, read *πρωτης*, and as this is the reading of our medal, as it agrees with matter of fact, and delivers us from sundry ambiguities, we presume we risk little in recommending this reading; and its correspondent rendering "Philippi, a city of the *first part* of Macedonia;" for, in fact, *Amphipolis* was (or had been) the chief city of the district in which Philippi stood, (Livy, *lib. xlv. c. 29.*) but some think *Thessalonica* was *chief*, at this time, of Macedonia: so that the description of Philippi by this title in our translation is, to say the least, a *misnomer*. See the PLATE, MEDALS of MACEDONIA, Nos. 7, 8. &c.

II. Farther, the sacred writer says, Philippi was "a colony." By using a Latin word, no doubt the Evangelist intended a *Roman* colony; but, as this was a favour Philippi seems to have had little reason to expect, having formerly opposed the interest of the Cesarean imperial family, the learned have been embarrassed by this title of "a colony," here given it. However, after long perplexities among the critics, Providence brought to light some Coins, in which it is recorded under this character: among others, No. 5. which makes express mention, that Julius Cesar himself had bestowed the dignity and advantages of a *colony* on the city of Philippi: these, Augustus afterwards confirmed and augmented. The legend is, *COLONIA AUGUSTA JULIA PHILIPPI*: this then, corroborates the character given to this city by St. Luke; and proves that it had been a *colony* for many years, though no author but himself, whose writings have reached us, has mentioned it under that character; or has given us reason to infer at what time it might be thus honourably distinguished.

No. CCLXXIV. SAMARITAN MEDALS. PLATE I. Nos. 7, 8, 9, 10, 11, 12.

THE subjects given in the plates of "Jewish Coins," were struck round, and rendered uniform, for the sake of appearance; but as that might mislead readers, in respect to the state of these Coins, we have thought proper to give some of the same nature, copied from Reland, in their rough state. The reader will observe the various types they contain; and will perceive their application to the principles of that reasoning which has been built on them in FRAGMENTS, Nos. ccii. ccxxx.

No.

No. CCLXXV. METAPHORICAL LUMINARIES. PLATE I. Nos. 13. to 16.

AMONG other descriptions of the Messiah, he is called "a Light to enlighten the Gentiles; and the Glory of the people of Israel." Jesus also describes John the Baptist as "a burning and shining Light:" and, addressing his disciples as "the Light of the world," he bids them not conceal, but show their Light, and be of use to mankind, by their sprightly lustre. In conformity with this idea, St. Paul says to the Philippians, "Ye shine as Lights in the world, holding forth the word of life;" or, as some prefer to read it, "*shine ye as Lights.*" The frequency of this comparison, has induced a wish to set it before the reader, perhaps more fully than he has hitherto seen it. It has indeed been said, that when the Apostle directs the Philippians to "shine as Lights," he uses the word *φωσφη*, which alludes to the light-houses raised on various parts of a coast, where navigation required their services, to direct the pilots of vessels in the course they ought to steer. We have many such around our island. The most famous in antiquity, was that of the *Pharos* at Alexandria. *Vide PRIDEAUX*, Pt. ii. B. i. Under this allusion, the sacred writer may be considered as saying "shine in the midst of bad persons, as light-houses shine in a dark country: holding forth the word of life, as light-houses hold forth their nightly Flames: that I may stand erect with confidence, may boast, may exult, in the day of Christ." No. 13. is one of these Light-houses, with its Flame burning, at the port of Torone.

But I am by no means satisfied, that these active verbs are adequately understood, or that we do justice to their full import, when we refer them to subjects, which rather suffer certain things to be done by their means, than are active in doing those things. A building can hardly be said to hold forth, or to hold fast; but, if we reflect that some of the Pharoses of antiquity were constructed in the form of human figures, we probably shall advance nearer to the Apostle's meaning. All the world has heard of the Colossus at Rhodes; that immense brazen figure, which stood across the entrance of the (inner) harbour, and under whose enormous stride, vessels might pass in full sail. This figure held forth in one hand a prodigious Flame, which enlightened the whole port: by this it directed the distant mariner whose attention it attracted, and who looked up to this light for safety. (Is this the meaning of 2 Peter i. 19?)

That Colossus, with every memorial of it, so far as is known, is destroyed, but other figures may equally answer the purpose of these hints. No. 14. is a medal of Buthrotus, a town in Thesprotia, near Dodona: it represents a Figure standing naked, on the summit of a mountain, resting one hand on a pillar; the other holding out a large Lamp, flaming vehemently. Whether this be meant for a living man, or for a statue, does not appear; if the former, it must allude to some custom at this port, because the reverse of the medal being a ship, it appears to be connected with the purposes of navigation. The reader will observe the Eye on the front of this vessel. No. 15. is a medal of the island of Cyprus: the reverse represents a man, cloathed, leaning one arm on a pillar, in his other hand holding, what is thought to be a flame, or lamp, for the same purposes as the former. No. 16. A figure from an antique basso relievo (Diana, perhaps) holding two torches, for the purpose of giving light by night. Recollect also, the story of Hero and Leander.

On the whole, it is submitted that St. Paul's expression refers rather to luminary figures, than to luminary buildings: in which case his words, "shine as Luminaries"—holding out the words of life; that Great Light, which coming into the world, has light enough to enlighten every man, have peculiar spirit, and propriety.—Nor is it certain, that the idea of a figure has totally quitted him in the next sentence; when he says, "that in the day of Christ, I may stand up with a stiff (upright) neck;

and exult, that I have not laboured in vain." Is not this the very attitude of such a figure?

Some propose to translate "*hold fast* the word of life;" but I think it loses the beauty of the passage, if it *may* be supported by grammar; which is not now investigated.

Figures holding Lights, for domestic embellishment and use, were fashionable in the days of antiquity; as we learn from Homer's description of the royal palace of Alcinous,

Χρυσεοι δὲ ἄρα κῆροι ἐνδμήτων ἐπὶ βωμῶν
Εἴστασαν, αἰθομένας δαίδας μετὰ χερσὶν ἔχοντες,
Φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι. *Odyss. vii. 100.*

Refulgent Pedestals the Walls surround,
Which Boys of gold with flaming torches crown'd;
The polish'd ore reflecting every ray,
Blaz'd on the banquets with a double day. *POPE.*

The same appears in Lucretius, *lib. ii.* who says, speaking of lights in private houses,

Si non aurea sunt juvenum simulacra per ædeis
Lampadas igniferas manibus retinentia dextris,
Lumina nocturnis epulis ut suppeditentur.

As similar Figures are used for the same purposes,—of holding lamps, &c. in our elegant mansions, this idea is become familiar among us: May we not be allowed to wish, that the example of such houses may be equally resplendent as luminaries: and that, not the lamp only, "may give light unto all who are in, or who may come into the house!"

The following are sentiments of MONTFAUCON. "These sea-ports were frequently fortified with towers; both to defend them, and also to serve at night, for guiding those who sailed the seas; by making fires, or hanging out lights a-top of them. This sort of towers is of very ancient use. *Lesches*, the author of the "*Little Iliad*," a very ancient poet, who lived in the 30th Olympiad, places such a tower upon the promontory of Sigæum, near which there was a road where vessels rode at anchor. The *Iliack Table*, made in the times of the first emperors, exhibits this tower; and the inscription on the side, shews us that it was on the authority of *Lesches* represented there. There were such like towers at the *Piræum* of Athens; and in several other ports in Greece.

"The word *Pharus* was used in a metaphorical sense; any thing was called a *Pharus*, which could enlighten and instruct; every man of letters, who could guide others." In this sense the poet Ronsard says to Charles IX. of France, "Be my *Pharus*, guide my sails through rolling seas."—(Was this metaphorical application current in the first times of the Gospel?—and if so, does the Apostle adopt it?)

No. CCLXXVI. EYE ON A SHIP.

WE have desired the reader to note the EYE on the prow of the Ship, in No. 14. because Fragment, No. CCXVI. offered a few hints on this subject. It cannot but be thought very extraordinary, that this custom of placing an Eye on a Ship, should so often occur in antiquity, should be preserved in the Mediterranean to this day; and also, that it should be continued in a part of the world so remote as China. The reader will form his own opinion on this; but, to us it appears, that there must have been some common origin, whence this custom took its rise:—where, and what, was that origin?

"No alteration has been made in the naval architecture of China, for many centuries past. The Chinese are so *averse to innovation, and so attached to ancient prejudices*, that although Canton is annually frequented by the Ships of various European nations, whose superiority of construction they must acknowledge, yet they reject all improvement in their vessels. The stern of this Ship falls in with an angle; other vessels are formed with a cavity, in which the rudder is defended from the violence of the sea, yet this contrivance certainly subjects the Ship to much hazard, when running before the wind in high seas. *On each bow is painted an Eye, with the pupil turned forwards, perhaps with the idea of keeping up some resemblance to a fish, or from a superstitious notion, that the Ship may thus see before her, and avoid danger.* The ports often serve as windows, not many of them being furnished with ordnance." ALEXANDER's *Costumes of China*.

No remark is necessary on the assimilation which this Eye gives a Ship, to the appearance of a Fish: it seems to have struck Mr. ALEXANDER very powerfully: and with pleasure we submit to the reader the inferences to be drawn from it, in respect to our endeavours on a subject of peculiar difficulty, [the *Dag of Jonah*] whose illustration has been humbly attempted.

Is not this Ship's "*seeing before her,*" &c. proper to a *Preserver*? Comp. ANCIENT SHIPS, Plate I. No. 6.

No. CCLXXVII. COVENANT CEREMONIES. MISCELLANIES, PL. II. No. 1.

The reader has formerly seen some thoughts on certain Ceremonies used at making a Covenant (see No. cxxix.): that other Ceremonies, however, were practised on such occasions, may be much more readily allowed, than their nature can be ascertained. In No. 1. of this Plate, we have a glimpse of something of the kind.

We read, Isaiah lvi. 4. "Thus saith the Lord to the eunuchs that *take hold* of my Covenant," where the word *take hold*, is said to refer to an actual retention or grasping:—We read also, Psalm l. 5. of those who had "made a Covenant with God, by sacrifice," literally, *over* a sacrifice.—This medal, which represents two persons making a Covenant together, as appears by the word FOEDUS (a pact, or pledge of fidelity) may assist our enquiries on the subject. Observe, 1. an altar prepared, the fire burning, &c. 2. On each side of this altar, stands a person who takes hold of, and lifts up a pig, or sow, (*vide* No. cxxix.) and while holding the animal, the pledges of reciprocal fidelity are ratified, and confirmed. This is evidently no common sacrifice; but a sacrifice at which, or *over* which, a ratification is pledged, by each party laying hold of the Covenant (-sacrifice)—and plighting his faith to the other, for the observance of the agreements rehearsed, &c.

Is such a custom referred to in the passages quoted? Does this confirm the rendering of διαβεβαιω, *the confirmer of the Covenant*, as proposed, article COVENANT in the *Dictionary*. Does this add to the passages in which the word *berith* is the Covenant-sacrifice, rather the Covenant-agreement?

This medal, struck to perpetuate the memorial of a Covenant, may remind the reader of the various tokens appointed to that purpose in Holy Scripture: *such* agreements may not be forgotten. The inscription should be thus read:

[Caius AN]TISTIVS VETUS FOEDVS POPVLI ROMANI QVM GABINIS,—“a Covenant made with the city of Gabii (a Volscian city, *vide* Livy, lib. i. c. 58.) by the Roman people, on whose behalf acted Caius Antistius, whose family name was Vetus.”

The legend of *qum* for *cum* is remarkable.

The taking hold of the Covenant-sacrifice, and raising it over the altar, is still more remarkable in the reverse of a medal of Augustus, struck on a similar occasion, and by the same parties. *Vide Tab. xxi. of De Wilde's Selecta Numismata.*

We shall add a few remarks on the Nature, and Solemnities, of Covenants, from MONTFAUCON.

“The Jupiter, which holds the thunderbolt lifted up, was styled *Jupiter Fulminator*, the Thunderer, by the ancients; and upon the Greek medals *Ζεύς καταβάρης*, “Jupiter the avenger on evil doers.” We sometimes, though rarely, see Jupiter holding the thunderbolt, lifted in one hand only; and sometimes, beside the thunderbolt raised in one hand, he holds another thunderbolt in the other hand. The thunderbolt which he holds in one hand is of a different form from that with which he threatens in the other hand: the one is like a torch, blazing at both ends, the other looks as if made of arrows, crossing each other; both these forms frequently occur. Pausanias mentions this Jupiter with two thunderbolts, (*Eliac. I. c. 24.*) “At the wall of Altis (says he) we see Jupiter with his face to the west; there is no inscription to inform us of the author; but the common opinion is, that *Mummius* erected it after his victory over the Achaeans. The statue of Jupiter placed in the senate house, strikes the beholder with more terror than any other statue of this god. It is named *Jupiter Horcius*, as presiding over oaths. It has a thunderbolt in each hand. Before this, the *Athletæ*, their fathers, brothers, and the master of the Gymnasium, take an oath, over THE DISSECTED MEMBERS OF A SACRIFICED BOAR, that they will use no deceit or tricking, in the celebration of the Olympick games. The *Athletæ* swear farther, that they have spent ten whole months in the practice of these games, of which they contend for the prize. They too, who have the choice of the young men, and horses which are to run, swear that they will give their judgment according to strict equity, and will take no bribes; and will keep, as an inviolable secret, their reasons for rejecting, or chusing, any one. I never thought of enquiring, (says *Pausanias*) what they did with the sacrificed boar, over which they took the oath. I know the ancients *never ate the flesh of any victim, over which they had taken an oath*; and Homer tells us, the boar over which Agamemnon swore he did return *Briseis* untouched to Achilles, was cast into the sea by a herald.” *Vide Iliad, xix. 268.*

[Was the Covenant-Ratifier in like manner *never eaten* among the Jews?]

An extract or two on the *Covenant of Salt*, shall close this article.

Under the consideration of the word *Covenant*, No. cxxx. we gave some account of the confirming nature of the Ceremony of eating bread and salt:—to the same purpose, says *D'Arvieux*, p. 142. “the Arabs have a great veneration for bread and salt, insomuch, that when they would be very importunate in a request to any body with whom they have ate some, they say to him, “By the bread and salt that is between us.” They use also the same terms, when they affirm a thing UPON OATH.”

.....“Our ambassador and Sir Robert Shirley, were invited by Ebrahim, the magistrate of the city, to “eat his bread and salt,” where he presented them, at his own house, with a better collation.” HERBERT'S *Travels*, p. 119.

“Inferior people (who have their dependance on others) use to say thus, “*I eat your bread and salt*,” as much as to say, “I am your servant, I live by you, and you may do with me, or by me, what you please.” Sir T. ROE'S *Embassy*, p. 410.

No. CCLXXVIII. SACRIFICIAL COMMUNION. PLATE II. Nos. 2, 3.

THE Communion of a number of persons in the same religious service is frequently adverted to in Scripture; and it is usually understood, that the twelve tribes of Israel

were virtually represented, at the time of offering up the daily sacrifice in the temple at Jerusalem, by twelve persons called *stationary men*, who constantly attended this duty, and who composed a congregation. Beside this, we read of the apostle Paul's partaking in the service to be performed on account of certain Nazarites, Acts xxii. 24; (See the article NAZARITE in the *Dictionary*;) so that joining in their expenses, was considered as partaking in some degree in the sanctity and merit of their offerings. As we have no sacrifices among ourselves, we are little able to appreciate the usages attending such consociations. To call in another family to partake of the pascal lamb, seems somewhat uncouth to us; and not less do other religious participations of the same nature. I have therefore selected our medal No. 2. as an instance of the Communion of many persons in the same Offering. It represents a temple, on the pediment of which, is a bird, so small as scarcely to be distinguishable; but the reader will please to consider it rather as a dove, than an eagle; and the figure below, in the temple, he will please to accept as a Venus, though possibly it *may* be an Apollo: but I think on the whole, the bird is not any one attached to that god, and certainly the bird should be appropriate to the deity. In the area of the temple, is an ox, about to be sacrificed: a priest is in the act of striking him: around the Sacrifice, stand thirteen persons, who all partake in the service, and denote their participation by holding up the right hand. As this medal is very full, we must divide the inscription properly, to read it. In the middle, at bottom, ΚΟΛΟΦΩΝΙΩΝ, "of the Colophonians:" around this, ΕΠΙ ΣΤΡ. ΚΑ. ΚΑΛΙΣΤΟΥ ΙΕΡΕΩΣ ΙΩΝΩΝ, "by the pretor (or in the pretorship) of Claudius Callistus, priest of the Ionians:" in the middle, ΤΟ ΚΟΙΝΟΝ ΙΩΝΩΝ, "of the Community of the Ionians." The thirteen persons, represent thirteen cities, each by its deputy assisting at this Sacrifice, which is offered on behalf of the whole Community.

No. 3. offers, it is presumed, another instance of the same practice; six persons on this side of an ox, and one on the other side, who probably is leader of five others; so that this ox appears to be carried by twelve persons: there can be little doubt but they are taking him to be sacrificed: and I conclude, they are joint participants in the expense, the ceremonies, the sanctity and the merit of the service. So much, at present, for Communion in Sacrificial Rites: but the reader will remember, that as the sacrifice was usually afterwards the subject of a festival, those festivals were not always so decorous as they were lively: we have more than one hint at this in Scripture.

Another article deserves remark:—the elevation of hands in No. 2. This was the attitude of swearing, Gen. xiv. 22. "I have *lift up mine hand* to the Lord." Deut. xxxii. 40. Ezek. xx. 28. This is the attitude of prayer. Psalm xxviii. 2. "Hear the voice of my supplication—when *I lift up my hands* towards thy holy oracle;" again, Psalm lxiii. 4. "I will *lift up my hands* in thy name." *et al.*

This continued to be the attitude of prayer in New Testament times; "I will that men pray every where, *lifting up holy hands*." 1 Tim. iv. 14. It is supposed that this lifting up the hand by attendants on prayer, was a sign of their participation in the prayer offered, (as in our medal it is a sign of participation in the sacrifice) and perhaps this is its true import, Acts xiv. 23. "And when they (the apostles) had ordained elders in the churches, by *χρησμεύοντες, holding up of hands*,"—i. e. this holding up of their hands, was the sign of participation by the persons who held up their hands, in what was then doing. Probably too, this action applies to 2 Cor. viii. 19. "the brother who was *cheirotonia'd* by the churches—assemblies—to travel with us"—i. e. the persons present, by the action of *holding up their hands*, partook in the appoint-

ment of this brother to travel:—and no doubt, they partook also in the duty of supplying his travelling expenses. *Vide* Psalm lxxx. 17.

Observe, that the deputies in our medal, hold up the *right* hand:—no doubt, as implying the most active, the most ready member of the person. Does not this give us the import of the passages, Psalm cxliv. 8. “their right hand is a right hand of falsehood”—*i. e.* they lift up their right hand in swearing to lies. Isaiah xlv. 20. “Is there not a lie in my right hand?”—am I not swearing to a falsity? or, rather, taking the prefix (ב) *beth* for *at*—is not that a lie to which I lift up my right hand, as an act of participation in its worship? (as in our medal)—is not that, *i. e.* the idol, a lie *at* my right hand?

The reader will observe, how greatly Scripture is illustrated by a knowledge of the customs of the times, and places to which it refers: there are innumerable passages, where the expression is only a *hint*, but that hint implies consequences, to understand which requires much information: of this let the ancient mode of Participation in religious services stand as an instance.

No. CCLXXIX. PEACE AMONG BRUTES. PLATE II. No. 4.

MR. DAVID LEVI, in his “Dissertations on the Prophecies,” appears to have been embarrassed by the expressions of Isaiah, xi. 6, 7. especially that “the lion shall eat straw like the ox”; which, after reasoning on it, he concludes, should be *literally* taken. “The prophet assures us, says he, that the change will be real; that the lion and other carnivorous animals will eat straw...the wild beasts will grow tame, and serpents and other poisonous creatures will become harmless.” Those who have been accustomed rather to consider the whole of this passage as metaphorical (without meaning to deny the *power* of God, in this, or in any other instance) will find a difficulty in admitting this *literal* sense.

If we knew more accurately the opinion of other nations, perhaps we should be better able to fix the meaning of the prophet’s words: I say, if we knew what other nations expected would take place, when the Messiah came, we should probably find that the Jewish writings are in unison with those expectations, with those opinions, and possibly with those modes of expression in which they were conveyed. “The wolf shall dwell with the lamb: the leopard with the kid: the calf with the lion: the cow with the bear: the child with the serpent,” &c.

To explain this idea—observe 1st. That the Indian deity *Chrishna* is represented in Plate iii. of Mr. MAURICE’S “History of Indostan,” as playing on a flute, the magic melody of which unites in one peaceful group, a young ox, a prodigious tyger, and that mortal serpent, the *cobra di capello*. These all obey the tranquilizing notes of his instrument: the serpent raises himself up, but forgets his venom; the tyger looks earnestly to the placid deity, in silent admiration, and growls no enmity against his companions; and the young steer, feels no alarm at his naturally blood-thirsty associate. Is not a power denoted in this instance whose influence harmonizes all nature? of which this is a *pictorial* representation.

Observe, 2. The well known fourth *Eclogue* of Virgil, which foretells the happiest times, “an end of all war; universal peace, throughout the world; benign concord between the most fierce, most voracious animals, and the weakest and most defenceless creatures: extirpation of hurtful qualities from the earth;—He shall destroy both the serpent (N.B.) and the delusive envenomed vegetable, shall he destroy:”

Occidet et Serpens, et fallax herba veneni
Occidet.—

This description is not Virgil's; though his be the poetry. It is drawn from oriental *expectations*; whether furnished by the Sybil, or any other: and is coincident remarkably with the prophet Isaiah: whether, or not, independent of his animated strains.

For a third subject, consider our medal, No. 4. which represents, a power proclaiming peace between a lion and an ox. This figure stands between the animals, and, over-ruling the fierce nature of one, and the timid disposition of the other, harmonizes both together.

The medals of Gordian, offer several reverses, with this type. The learned are divided as to the place where they were struck; some reading P M S. *Provinciae Mæsiæ Superioris*: others *Prefectura Militum Superventorum*: or *Provinciae Mædoniæ Superioris*. This is of no consequence to us; nor is it of much consequence where this *COLONIA VIMINACIUM* (or *VIMANIA*,) was situated. It is agreed, that the emblem refers to the restoration of peace, and the repression of ferocity. "Symbola bos et leo: vel in genere *Coloniæ* designant, & incolarum, ad quos deducta est, indolem ac mores, vel *eorundem ferociam, colonorum Romanorum adventu mitigatam, concordiamque inter inquilinos advenasque conglutinatam docent.*" — By the settlement of a Roman colony in these parts, their ferocity was mitigated, and concord was established among them: but, how comes it, that this establishment of concord is expressed by peace between of a lion and an ox? I incline to think that this idea is extremely ancient; that, at length, it grew into a proverbial expression, common to many nations: that the true reference of it was preserved among the Jews; but, that it was considered by other people also, as an article of such difficult accomplishment, as to be adapted to various occasions, when arduous undertakings of a pacific nature were the subject.

If this be admissible, then the prophet Isaiah may use it in this sense (*i. e.* poetically;) and farther, I think, we ought not to restrain this idea to the prophetic writings; but rather to consider it as a traditionary memorial of that Paradise, where was no hurt no destruction in all the holy mountain; where the ox, the tyger, and the serpent, dwelt in peace together: a restoration to which happy state, was earnestly desired by all nations—by all nations, who sighed for the time, when He who should come, should destroy both the poisonous serpent and that delusive fatal fruit

whose mortal taste
Brought death into the world, and all our woe!

No. CCLXXX. PORTRAITS OF JESUS CHRIST ?

THE foregoing subject introduces with propriety that which we are now to consider—THE PRINCE OF PEACE! We expect a time, when He shall appear to all nations under that illustrious character; and the humble form of the man who had no personal beauty to attract applause, shall be lost in the dignity and glory of his exalted station:—Is there any *authentic* memorial of that humble form? Under the article *JESUS, ad fin.* in the *Dictionary*, the reader has seen the description Nicephorus gives of his pictures. Nicephorus is too late to be much depended on; and so are all representations of the person of Jesus. Tradition is an ill guide in matters of personal description; and if it may convey a *general* idea, that idea is too general, and too loose, to attach to the description of any individual whatever. There are, on some of the coins of the later emperors, Heads of Christ, with the motto *Rex Regnantium*, King of Kings. Whether it would be possible, in the examination of a complete series, to fix on any which might approach to a credible degree of verisimilitude, we do not know; but being willing to promote this object, we have given two Heads

of Jesus Christ, Nos. 5, 6. They may serve as memorials, till better can be obtained. But we by no means suppose that so late as Constantine, and less still, so late as the successors of his name, and family, there should be any accurate Portraits extant of this venerable and illustrious Person, i. e. three hundred years, or later, after his decease.

No. 5. From the reverse of a medal of *Constantinus Rex Romanorum*.

No. 6. From a medal of *Basilius and Constantinus*.

These shew, at least, an attempt and desire to recover and to preserve the Image of the *Divine Redeemer*.

Portraits of Jesus should seem to have been in request about the time of Constantine, and soon after, for the use of the churches built by him, and others, about that period: The Mosaics of several churches in Italy have preserved some; as may be seen in CIAMPINI's Volumes on the subject.

No. CCLXXXI. MEMORIALS OF THE DELUGE.

WE have no reason to doubt, that many more traditionary accounts of the Deluge were preserved in various cities and temples of the East, than we have any certain knowledge of: some of them we have already submitted to the reader; and others we may offer on future occasions. (*Vide* Nos. cccxvii. cccxviii.) We may reasonably infer, that not less care was taken to preserve the memory of that wonderful event, in the city of *Apamea*, than in *Hierapolis*, or in any other city. Without pretending to equal numismatic knowledge, with that which has considered the *Apamean* Medals, commemorating the Deluge, and the patriarch Noah, by name, and has pronounced some of them to be forgeries; yet, the article *APAMEA*, in the *Dictionary*, referring to these Medals, we have here introduced a representation of one of them, which after the closest scrutiny is allowed to be genuine. *Vide* No. 7. This Medal has two points of time:—the *first*, represents Noah and his wife in the ark, or chest, floating on the waters, the raven standing on the roof of the ark; the dove bringing an olive branch in his feet: the word *NOE* inscribed on the ark. These particular coincidences with Holy Writ, have rendered this Medal *suspicious*: it is too clear: nor do we find the patriarch commonly known under this name, though under names not very distant from it in sound. The *second point of time*, on the medal is, when Noah and his wife having quitted their preserver, (the ark) are advancing on dry land.—*Vide* *APAMEA* in the *Dictionary*.

Mr. BRYANT supposes, that those reverses of medals, which represent a woman crowned with turrets, sitting on a rock, out of which (often) gushes streams of water, wherein a man is seen swimming for his life; are not so much particular *insignia* attached to the town where the coin was struck, as commemorations of a much more ancient nature; and, ultimately referring to the Deluge. Perhaps, we ought to say, they refer to the country into which mankind escaped after that general destruction: which country offered ears of corn, i. e. food, for the sustenance of human life. Not to insist on this idea, nor yet to abandon it, Nos. 8, 9. furnish representations to this purport. *Vide* in the *PLATES* of *MEDALS*, many similar types.

No. 8. A lady complimented with the character of *Dea Luna*: the lunette being under her bust: her name *Sabinia Tranquillina*, might perhaps, agree with her character, and she might be at once a promoter of tranquillity, and an example of benevolence; as such, at least, I understand, that she is here commemorated. The reverse represents a kind of curve, or crescent, which contains the main subject; a woman sitting on a rock, holding out ears of corn. This is a medal of *Tarus*, which city here assumes the

the title of *Metropolis*; or mother-city. St. Paul, who was a native of *Tarsus*, describes himself as "a citizen of no mean city," Acts xxi. 39. *Vide TARSUS*, in the *Dictionary*, and the *PLATES, MEDALS* of *TARSUS*.

No. 9. Is a subject closely coincident with the foregoing: it is given, in proof that this symbol, or similitude, was actually placed in temples; and was there worshipped: so that, whatever be the import of the figures, it was not confined to medals, or coins, but was commemorated by public services, and was of an acknowledged and sacred nature. This representation is evidently that of a woman sitting on a rock, and a man swimming at her feet.

It has been usual to ascribe to the goddess *Cybele*, most or all of the turreted figures which were worshipped in antiquity; who *Cybele* was, the poets will tell us, but in such a confused, and desultory manner, that very little satisfaction is to be obtained from them. Is it not a pity, that the books put into the hands of youth, should be so very distant from that correctness in point of fact, without which, elegance itself is deformity? Perhaps no greater service, in the whole circle of literature, could be performed to science, than that of dissipating the clouds which have so long obscured the objects of worship among the heathen; with the nature of that worship, in its original import, and its *rational* reference.

Our own views on this subject, may be gathered from what has been said on *Dagon*, *Nergal*, *Adonis*, and *Succoth-Benoth*; with whom we should not scruple to associate the goddess *Cybele*, under whatever title, whether—*Pasithea!*—*Magna Deorum Mater!*—*Bona Dea!*—*Rhea!*—*Ops!*—*Mater Berecynthia!*—*Fauna!* or—*Fatua!*

No. CCLXXXII. OF MOLOCH: THE SUN, AND MOON.

WE have already given a plate of Baal and Moloch; *vide* FRAGMENTS, No. CVIII. but as some of the ideas suggested in that article, have received considerable support, since it was written, these additional figures may, not improperly, find room among our MISCELLANIES.

Nos. 10, 11, 12, 13. Are coins of Persia, or Parthia; their inscriptions have as yet remained a dead letter to the learned; so that we cannot determine their date, nor to what kings they should be referred. Nevertheless, they may furnish a few remarks. I conclude, without hesitation, that Nos. 11, 12, 13. are figures of Baal and Moloch, standing one on each side of an altar, which altar, in the last Number assumes very much the resemblance of a flower, or tree. This Number has on each side of the figures a palm branch, and over the head of one figure, the sign of the Sun, (a star) and over the other figure, a crescent, denoting the Moon: no difficulty therefore attends the determination of what these figures represent. To render this reference still stronger, on the outside of the circles which enclose the main subject, are four crescents, with a star on each of them. The whole taken together, demonstrates that the Sun and Moon are the objects they exhibit. The same may be said on No. 12. the star for the sun, and the crescent for the moon, ascertain these figures; which was undoubtedly the design of their author, in placing these Symbols here.

Badly as No. 13. is executed, we may perceive the difference of sexes; and that one figure is meant for a man, the other for a woman; (she has also a crown on her head, and her hair is flowing :) whereas in No. 12. both figures seem to be men; nor is there any evident difference, either of sex, or of dress, between them. In these medals the star is to the left, the crescent to the right hand.

No. 11. Suffers us to see plainly the design of the medal. On the right hand stands
THIRD HUNDRED. *Edit.* 4. 4 B

a woman, with a crown on her head; her hair flowing; a spear in her left hand; a sword by her side; and the end of a bow-case hanging behind her back; i. e. *Dea Luna*; completely equipped for martial service. On the left of the medal, stands a man, with a very remarkable crown on his head; a spear in his right hand; a sword on his left side; and the end of a bow-case, hanging behind his back. Now these figures, on the whole, agree perfectly with ideas formerly expressed; to which we refer the reader. But observe,

1st. That the expression "the *star* of your god." Amos v. 26. need be no difficulty in referring that god to the Sun; as we see, in these subjects, a *star* denotes that divinity.

2d. That the *taking up* the star of this god, may refer to small figures of stars, at least as probably as to large ones: since these medals are equally idolatrous, as those of any magnitude whatever.

3d. Of what importance it was to the Jews to have a coinage of their own, whereby they might avoid the pollution which accompanied the currency of such money, and such types. While they were in Babylon, they must circulate Babylonian coin, with Babylon deities impressed on it; while in Persia, they must be familiar with Persian divinities. When Antiochus ruled them they only changed the Babylonian and Persian objects of worship for Grecian, still they were idols: and such too was the Roman money in later ages. This evinces the advantages of the privilege obtained by Simon Maccabeus, of establishing a public mint; which we learn from his history was an occasion of great joy. *Vide* No. CCII.

The idea may be extended a little farther: if commerce cannot be carried on without coinage, and if the coinage of surrounding countries was idolatrous, may we not suppose, that David and Solomon really did coin money, for national use?—not that any of it has hitherto been discovered, (for certainly, those coins with the names of David, &c. are *forgeries*) but *possibly* some may yet exist; and time may bring specimens of them to light.

But a remark of some consequence arises from this medal.—No. 10. no doubt, is a portrait of the king in whose reign this piece was struck: now observe, 1st. the shape and nature of the crown which he wears, and the *flaps* into which it is divided; these are exactly of the nature of what came under illustration in No. CCXIX. and they confirm the reasonings on that subject. Observe, 2d. the king wears the same kind of crown as the deity, which stands on the left hand, in the reverse of his medal, No. 11. These two crowns are exactly alike; consisting of a cap with *separations*, a number of points, like horns, rising from the rim of it; and a round ball, set with jewels in several rows, and around it. Now this, I conceive, may open a view of the true import of that puzzling passage, 2 Sam. xii. 20. David took Rabbah, "and he took their king's crown from off his head (the weight whereof was a talent of gold, with the precious stones) and it was set on David's head."—How was it possible for any man to wear the weight of a talent on his head? It is enormous! Moreover, did the king of Rabbah present himself before David, wearing this immense crown? a talent of gold! beside the precious stones. There is also this error: the *precious stone* is singular, not plural in the original. On turning to 1 Chron. xx. 2. we have the same history: the words may be analyzed to this effect "David took the crown (*otherot*) off [not *Melecum*, their king, but] *MILCOM*, the deity which they worshipped (*quasi Mo-sec-um* their *Molec*, or *Mbloch*) from off his head; i. e. from off the head of the image; and found its weight [*q. its value?*] to be a talent of gold; and in it the precious *aben* (stone, as usually understood) and it was upon the head of David." The impossibility of a man's carrying a talent weight on his head has always been felt by interpreters:

of whom, some have proposed to read, it was *over*, i. e. suspended over his head—*over* his throne, when he sat thereon: but our medal proves that the god *Milcom* or *Moloch*, did actually wear such a crown; and as an image may bear more weight than mortal man, a *talent* was by no means beyond its ability to support.

As to the precious *aben*, we must resort to the root and meaning of this word, which is, *to build up, to put together*—part upon part—one portion adjacent to another:—is not this perfectly descriptive of the round ball, composed of pearls, and other jewels, which is, literally, in the crown of *Moloch*? and is seen at large in that of the king, No. 10? This precious *aben*, construction—composition—which ornaments his *insignia* of regal dignity, *this*—David might take from the crown of *Moloch*, and insert into his own. There is no mention of his taking it to pieces, taking the gems out of it, or, &c.—The probability therefore is, that if our king of Persia wears this ball on his medals, he might also wear it in public (and, if such were a custom in the East, David also might wear it,) on certain occasions. We are not told the weight of these jewels: for, if the crown were a talent—with them, or without them—the gold no doubt, was the chief part of that weight; and the crown David did not wear: for I understand, that only the precious *aben*—construction—composition—was put on David's head; i. e. added to David's royal crown: and I think we may safely conclude that this ball was thin, hollow; and of little weight.

Thus, by means of our medal, we have reduced to possibility—to matter of fact—and to common sense, a passage which the learned never yet could tell what to make of!

* * For other and clearer instances of these types, *vide* the PLATES, MEDALS of PARTHIA, in which the Medals are repeated from specimens better preserved.

No. CCLXXXIII. FIGURE OF THE CHERUB. PLATE III. Nos. 1, 2.

BEING unwilling, when enquiring on the subject of the Cherubim in No. CLII. to appear to push our conjectures beyond what fact, or easy inference, would warrant, we omitted Sir JOHN CHARDIN's representations of those very curious symbolical figures, which embellish part of the Palace of Persepolis. In CHERUBIM, Plate iii. No. 5. the reader has seen a profile view of one of them, from LE BRUYN; in this Plate we have given front views of them, from CHARDIN, who thus describes them:

“In the front of each pilaster is a figure of monstrous size, whose head and feet stand out in whole relief, and make the front of the pilaster. The relief is two inches high. Those figures which look toward the plain, have their faces so ruined that one cannot know whether they represented Horses, Lions, Rhinoceroses, or Elephants. Those figures which look toward the mountain are more entire; and represent monstrous creatures, whose body is, for example, that of a winged horse, WITH THE HEAD OF A MAN, covered with a high cap, having a crown on it.” *Travels*, vol. iii. p. 102. *Fr. Edit.*

N. B. In his Plate, lvii. Sir JOHN has represented some of these monsters, with human heads, and very long beards: their feet are decidedly *cloven*: so that they can be only of the ox, or beeve kind. The strength and form of their legs, &c. will not agree with those of other creatures. [*Vide* PLATES; MEDALS of PERSIA, and MALTA.]

This evidence seems to be decisive, that these figures have, at least, three parts of the Cherubic composition,—the bird, the ox, the man. As the word Cherub is not entirely unknown in these countries, it may, at least, amuse the reader to know what the inhabitants of some of them say on this subject.

“The *Yezidis* are Courds by nation. They call themselves followers of *Sheik Hadi*;

but, in fact, are neither Mahometans, nor Christians, nor Jews, nor Idolaters. They have a horror against cursings of any kind, and even do not permit that they should be uttered against the devil, whom they call *Karoubin*, or *Cherubim*; that is to say, one of the angels who approach to God. They give him also the name of *Tchelebi*, which, among the Turks, signifies a well-born person, a polite person. Should any one curse him in their presence, and they should be the strongest, they would kill him without mercy." OTTER, *Voyage en Perse*, vol. ii. p. 250.

With these who are so jealous of Satan's nobility, and who *will* have a *gentleman-devil*, I think we may place a Cabalist of whom we read in Father Simon's Letters, p. 71. After remarking that there are no *Caraite* books known to Christians, although perhaps the works of this sect of Jews, might contain much information, the writer mentions a *Caraite* Cabalist, who was about to invoke a spirit, and who, when cautioned not to invoke an *evil* one, answered,—“Angels are called *evil*, only with respect to the offices wherein God employs them. Satan is not of himself either black, or white: he is nearly the same as the commander of the guards of your king; if that officer were destined by his master only to bloody executions. Consider, added he, what is said in the introduction to the Book of Job, where Satan entered before God, like the other angels: his employment alone is what renders him *evil*.”

After what is said, and the *distinction* proposed in No. CLIII. we have no desire to diminish the depth of Satan's complexion: but were that possible, nothing, we presume, would correct this *gentleman's* character: we should still with the sable negro,

———painting in mere spite,
His country Devil, paint him DEVILISH WHITE!

No. 3. The instance of wings covering the legs, which is given in CHERUBIM, Plate iv. No. 5. is accompanied by drapery, and the wings themselves seem not only in some degree superfluous, but too much attached to the figure,—hardly moveable: We have therefore, in this number, given an Isis, whose wings are her only cloathing, and evidently serve the purposes we attributed to those of the Cherubim.—In fact, very many Egyptian figures have this action.

This figure also, serves to shew the nature of the *ball*, which formed part of the crown of the Egyptian deities: and may illustrate the precious *aben* of Moloch, which David took away. See No. CCLXXXII. also, PLATES III. IV. to SOLOMON'S SONG.

No. CCLXXXIV. THE ROCK OF MERIBAH.

THERE is a remarkable stone, which Dr. SHAW, without hesitation, calls the Rock of Meribah; that rock which Moses smote, and out of which he procured water, Exod. xvii. 1. &c. The following is his account of it: “At Rephidim we still see that extraordinary antiquity, the Rock of *Meribah*, which hath continued down to this day, without the least injury from time or accidents. It is a block of *granite* marble, about six yards square, lying tottering as it were, and loose in the middle of the valley, and seems to have formerly belonged to Mount *Sinai*, which hangs in a variety of precipices, all over this plain. *The waters* which *gushed out*, and *the stream* which *flowed withal*, Psalm lxxviii. 20. have hollowed, across one corner of this Rock, a channel about two inches deep, and twenty wide, appearing to be incrustated all over, like the inside of a tea-kettle, that hath been long in use. Besides several mossy productions, that are still preserved by the dew, we see all over this channel, a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrative tokens of their having been so many fountains.

It likewise may be farther observed, that art or chance could by no means be concerned in the contrivance. For every circumstance points out to us a miracle, and, in the same manner, with the rent in the Rock of Mount *Calvary* at *Jerusalem*, never fails to produce a religious surprise in all who see it."

As there is no advantage in being misled by undue respect, we shall examine this opinion.—NIEBUHR says, "Not having been to the west of Sinai, I did not see the stone with twelve orifices; but I heard the Greek merchants, who had seen it several times, say, that the Arabs fill those orifices with herbage, which, after it has been there a few days, they give to their camels, as a medicine against disorders present or to come." p. 216. *Fr. Edit.*

The Arabs mention such another Stone, as lying about twenty miles N. W. of Sinai, with openings all down it, and a channel discoloured by the running of the water.—This will remind the reader of the second smiting of the Rock by Moses, Numb. x, xi. and could the authenticity of it be established, would tend to settle the question of a second striking.

Dr. Pococke saw this Stone, and says, that in one of the roads from Suez, there is exactly such another; with the same sort of openings all down, and signs where the water had run. Vol. i. p. 143. 147.

Mr. Norden observes, vol. i. p. 144. that there is shewn in St. Mark's church at Venice, a square piece of marble, brought from Mount Sinai, which they pretend to be the very Stone that Moses struck. It is a granite of so fine a grain, that it comes near to porphyry. *We find many of the like kind in Egypt.*" I notice this, because, some have understood Norden, as saying, that many such stones, *with holes, &c. in them*, are found in Egypt. I wish they had said this with a friendly concern for the Mosaic history: but Norden's words certainly do not bear that meaning; he only means to say, many stones, whose grain is so fine it approaches porphyry, are found in Egypt: which is a fact.

Having thus endeavoured to dismiss both undue credulity, and unjust contradiction, let us examine this Stone by Reason and Scripture. 1st. Moses is directed to strike the Rock itself, *i. e.* Horeb, not any part detached from it: for, says God, "Behold I stand before thee, (to thy face) *there upon the Rock in Horeb*," Exod. xvii. 6. The very mountain Horeb itself then, was what Moses struck. 2d. This stone is "six yards (eighteen feet) square."—How long then was the rod of Moses, by which he was enabled to reach the very top of this Rock, at which several of the holes appear? 3d. Observe, on this stone, that the supposed channel for the water begins *above* the top-most hole, and is of equal width (and smoothness, N. B.) there, as it is all the way down: now, surely, the water ran *downward*, not *upward*; equally surely, its traces must be *below* the orifice; narrow at its first issue, and spreading wider below; to which this stone has nothing answerable. 4th. Observe, the channel across the stone, at about fifteen feet high; what could divert the water to this channel, which even rises in its course? Could the water run circularly? What time would it take to hollow two inches deep in a block of granite, by the aspersion of water? 5th. The situation of this Rock in the middle of the valley. Surely wherever was the fountain that Moses opened, it was *higher* than the level of the camp, or else the water could not have flowed within the fair reach of the people, the cattle, &c. I conclude then, that the place where Moses struck the Rock, was some way up Mount Horeb; also, it was some distance from the camp at Rephidim, as appears by the words themselves; "Go on or *pass (over)* before the people—take the elders of Israel, and go, (*helece*t) behold I stand on the Rock in Horeb; and thou shalt strike the Rock," &c. I notice this, because under the article REPHIDIM, in the *Dictionary*, the reader has

seen several notions on the *following* of this water; one of which is sufficiently extraordinary:—"that they put this Rock on a carriage, and it followed them; always supplying water,"—the Jews add, that Moses having undressed himself to bathe in this fountain, the Rock over which it flowed ran away with his clothes, across the whole camp of Israel. To leave these idle tales—(I wish they were wholly left to the Jews)—the same considerations of geographical level will determine how far the Rock, *i. e.* the stream from it, could follow the people of Israel, as the Apostle intimates, 1 Cor. x. 4.—*first*, it followed them from Mount Horeb to Rephidim, there being a descent all the way; and at Rephidim it supplied the whole camp. But, *secondly*, it did *not* follow them throughout every station they afterwards took in the desert: for certainly, among so many stations, some must have been above the level of the fountain itself; others must have been surrounded by thirsty sands many miles, not to say many scores of miles, in extent; others must have been encircled with rocks, hills, and various impediments (a water-course among them) that the stream never could have got over, beside which, why in that case, should they murmur a second time, at Kadesh, for want of water? Moreover, the Apostle does not say it followed them *all the desert through*; but simply, "they drank of that following spiritual Rock."

It is evident that the whole phrase is figurative: for 1st. Israel did not drink of the Rock, but of the water from it. 2d. If this stone to which Dr. SHAW is friendly, be the true Rock of Meribah, neither did that follow them; for it is still near Horeb. 3d. Mount Horeb did not follow them (which was the Rock that truly furnished the water) for that is still in its place. It is true, the stream followed the people; but only so far as was justified by circumstances, and not contrary to nature; nor was that contrariety continued during many years, in all possible situations, and to all possible distances.

Nothing in this reasoning is meant to deny that they carried a *memorial* of this miraculous water, as they did of the manna, in the Tabernacle, or otherwise; and in this sense, a certain quantity of it might accompany them on their journeys. Had the Rabbins stopped at this idea, it might not have been worth while to debate the question with them.

No. CCLXXXV. OF THE STORK. MISCELLANIES, PLATE IV.

THE Stork is named *Chasidah* in the Hebrew; this name is constantly deduced from *Chasid*, "abundant goodness or kindness;" and we are told of this bird, that it shews a remarkable degree of goodness, or kindness, in requiting to its parents, when old, the affection it had received from them when young. Mr. PARKHURST has a long article on this subject; and is sufficiently strong in the affirmative. Nevertheless, many more observations on this bird's manners are necessary, before *that* can be *absolutely* admitted. The root *chasid* signifies *turgidity*,—*to swell out*; and were this bird thoroughly known, it is very probable we should find it entitled to this name, *chasidah*, "the sweller," from some of those attitudes which it assumes. I am led to this conjecture, by observing in Mr. STUART's print of a Doric Portico at Athens, (Ruins of Athens, Plate II.) that nests of Storks occupy the pediment of this ruin; and among them is one, marked A. on our Plate, of which the attitude is precisely that of turgidity, swelling; what in a certain species of pigeons is called *pouting*: now, if this be a common, or frequent action of the bird, then, I presume, we are not very distant from something stronger than probability that the name *chasidah* has a reference to this very attitude.

I take this opportunity of remarking, that the natural postures, or actions of any creature are most likely to be observed, and to suggest its appellation, previous to acquaintance with its habits or disposition; and that, did we know intimately the actions, appearance, and manners of creatures, we should, no doubt, find in their names when primitive and original, very descriptive and apt epithets.

No. CCLXXXVI. THE ZIMB, OR DOG-FLY.

THE reader has seen in No. LVI. Mr. BRUCE's account of the properties of the Zimb: of which this is the figure. No. 2, A. is traced from Mr. BRUCE;—but as he had magnified it, in order to shew it more distinctly, it is reduced in B. to what, if we understand that traveller rightly, is about the true size. The three bristles which form a kind of proboscis, as they are the chief instruments of its power, will engage the reader's attention. By way of contrasting the figure, yet illustrating the nature of this insect, in C. is added our native gad-fly: to what degree this little creature terrifies the largest cattle in our meadows, is well known; in this it resembles the Zimb, though not in its purposes, which are to deposit its eggs in the animal. This insect has no mouth, nor proboscis. How remarkable is it, that insects of such diminutive forms and powers, should nevertheless be the terror of animals many thousand times their force and bulk!

No. CCLXXXVII. OF THE RACHAM.

AMONG the birds enumerated by Moses, as unclean, is one of the eagle or vulture kind, which he calls Racham, and which he describes as a model of parental affection and tenderness. As there is a bird in Egypt called Racham, which passes for that alluded to by Moses, we have thought proper to give its figure here.

This is a kind of domesticated vulture, which feeds on the carrion, and refuse of the city of Cairo. HASSELQUIST gives a truly unclean description of it; nevertheless, this bird is regarded as in some degree sacred by the inhabitants, and it is certainly of great utility. I do not find that travellers have noticed any uncommon affection for its young, or any decisive manners which determine this bird to be that intended by Moses: moreover, from the company in which he is placed, the Racham of Moses should seem to be a water-fowl: which I do not perceive that this Egyptian Racham, or vulture is.

I have somewhere met with the idea that the Flamingo, or *Phenicopteros* of the Greeks, was the Racham of Moses. It is a water-bird; Heliodorus, *Ethiop. lib. vi.* says expressly, it inhabits the Nile; the old scholiast on Juvenal, *Sat. xi. v. 139.* says, it is common in Africa; and is very careful of its nest and young.

No. CCLXXXVIII. THE GIRAFFE; OR, CAMELO-PARDALIS.

THERE is always a great difference between determining what is *really* meant by a word in Scripture, and what *may* be meant by it: and this is especially felt throughout the Natural History of the Bible. This number, however, only attempts to suggest what *may* be. Under the article CAMELO-PARDUS in the *Dictionary*, we see on one side the rendering of the *Vulgate*; to which may be added that of the LXX. *Camelo-Pardalus*: with the Arabic *Zirafé*, which is another name for the *Camelo-Pardalus*: on the other side, we see the opinion of Bochart, who substitutes the *Rock-Goat*, or *Chamois*; and our translators agree with him. Bochart thinks the *Giraffe*, being a

native of the internal parts of Africa, was little, if at all, known in the North of that continent. However, the Chamois, or Rock-Goat, is still less known; for, that the Giraffe was known to the Romans, and if to them, certainly to the Egyptians, and therefore probably to Moses, appears from a medal or two, on which it occurs; but especially from the Prenestine Pavement, in which it is clearly represented; and not only so, but two of these animals together, which corresponds with their nature and manners. This ancient subject is copied on the Plate. It is a very tolerable figure, and was long the chief evidence for the existence of this animal; but within these few years, the moderns have recovered the animal, and are sufficiently well acquainted with it. A well preserved skin of one has been exhibited in London. Without determining how far the Giraffe, or Camelo-Pardalus, is *familiar* in Egypt, we may conclude it was known there; as well anciently, as to the LXX. and to the Arabic translator; so that this creature, whether or not it be the true animal, has a better *chance* to be the *Zamor* of Moses, than either the Chamois, or the Elk; both of which are natives of cold climates: one being fond of chilling mountains, the other of frozen snows.

[Very lately, London has received additional evidence on this subject. The Missionary Society is in possession of a specimen; and a pair of very fine skins, a male and a female, standing about twenty-five feet in height, are exhibited in the British Museum. These specimens were brought from South Africa. We know no cause which should prevent the same creature from being anciently an inhabitant of North Africa.]

No. CCLXXXIX. THE RHINOCEROS; OR, REEM.

FOR the same reason as the Giraffe *may* be the *Zamor* of Moses, the Rhinoceros *may* be the Reem or Unicorn, of Job, &c. that is to say, no animal which has better pretensions has yet made its appearance. The same objections, as to being little known, apply to every animal, that hitherto has been proposed to supply his place. The Urus, or Wild Bull, of the forests of Poland, is much less likely to be known in Arabia, than the Rhinoceros; for it appears by our figure, which is taken from the Prenestine Pavement, that the Rhinoceros was known to the authors of that work; and they have delineated its figure distinctly and correctly enough. We risk little, therefore, in accepting, on this evidence, this creature as the Reem of Holy Writ, till a more likely animal be discovered; of which at present there is neither expectation nor probability. The LXX. rendered this word *Monoceros*, or *Unicorn*: the Vulgate *Unicornis*, or *Rhinocerotis*. See the PLATES, REEM, RHINOCEROS; with the article referring to them, in which this question is examined at large.

No. CCXC. STRINGS OF CAMELS, AND HORSES. No. 6.

THIS String of Camels is what we referred to in No. I. as exhibiting the manner of conveying caravans of beasts of burthen, &c. and as shewing how four or five, or more, occasionally, might easily be conducted by one man. As this is the method practised in leading Horses, &c. among ourselves, little need be said on it. But the reader is desired to remark the different packages laden on these animals; the third of which carries a kind of chair, or seat, for a person to ride in; perhaps indeed, for two persons to ride in, one on each side of the Camel; whereby they balance each other.

2d. This String of Camels, being tied in the same manner as Horses are tied, is favourable to those interpreters who would refer the whole passage 1 Kings x. 28. and

1 Chron

1 Chron. i. 16. to *horses*, instead of *linen yarn*, which seems rather to break the connection of the verses: for which reason some would read, And Solomon had Horses brought out of Egypt, even (literally, *drawings-out—prolongations*) *Strings*, i. e. of Horses, and the king's broker received the *Strings*, i. e. of Horses—in *commutation*—exchange—barter, [*query*, Whether this was the produce of the vineyard that had belonged to Solomon's spouse, the daughter of Pharaoh, Cant. viii. 11, 12. whose rent Solomon rather took in Horses than in money?] and a chariot—or set of chariot-horses (i. e. four) came up from Egypt for six hundred shekels of silver, and a single horse for one hundred and fifty;—and these he sold again at a great profit to the neighbouring kings. As the whole context seems rather applicable to horses than to linen yarn; this idea preserves the uuity of the passage, while it strictly maintains the import of the words used in it.

This incident stands connected with another particular, also; for it is understood, that Horses (of the superior breeds, no doubt,) were not allowed to be exported from Egypt; as Horses of the high races are not allowed at this day to be exported from Arabia; but, Solomon, being son-in-law to the reigning monarch, obtained this special favour, or privilege. It is true, that Moses forbad the king of Israel from multiplying Horses to himself; and from multiplying wives, also: but, this king, who certainly assumed a dispensation from the latter precept, thought himself equally at liberty to disregard the former; as clearly appears from his history. This view of Solomon's conduct is perfectly agreeable with the supposition, that forms the basis of the rendering of part of Solomon's Song, FRAGMENTS, Nos. ccccv. to ccccxii. where the allusions of the writer are taken as referring to a military evolution; a charge of Cavalry. The passages may be considered as illustrating each other.

.....

No. CCXCI. ADDITIONAL REMARKS.

THE Reader will have observed, that the later numbers of these FRAGMENTS have mostly been Explanations of the PLATES annexed; which in the former Editions of the work, were placed opposite to their respective Articles. In the present Edition it has been deemed preferable to form the PLATES into an Atlas Volume by themselves; and consequently, those explanations of them are now less necessary, here: nevertheless, they have been retained, rather than derange the order of the Numbers, by the introduction of new articles, in their stead: which would have falsified all references to them, whether by ourselves, or others.

On some of the subjects treated on, additional light has been thrown by subsequent information, which will appear in the following Divisions of these FRAGMENTS. And it must be esteemed a favorable omen for the general cause of Truth, and especially for the promotion of Biblical accuracy, that the number of observers in this branch of Scriptural enquiry, has greatly increased within a few years last past, and has been connected with the operations and proceedings of our countrymen in the East. Some of our late travellers have, in effect, made it a principal object of their volumes:—their intention lays the public under peculiar obligation to them; and it is to be hoped, that their example will be followed, by all who have opportunity for researches so instructive, and laudable.

This is thought to be a proper place, at which to close the FIRST DIVISION of these Articles: as well to preserve a convenient conformity to the former editions of the Work, as to accommodate Gentlemen who may wish to bind their copies in a greater number of volumes.

EXTRACTS FROM CORRESPONDENCE.

THE following are extracts from favors communicated to the Editor during the course of publication; for which he returns his sincere acknowledgements to the Writers: the sentiments and information they contain will be accepted by our Readers with pleasure. The corrections they communicate are rather over-sights in CALMET, than in his present Editor.

No. CCXCII. ANTICHRIST.

"SHALL I venture to tell you what I think of one Article already published in Calmet? I confess this has not satisfied me; and I think many others will feel as I do. It is only my desire that Calmet may be as perfect as possible, which prompts me to communicate my thoughts. The article alluded to is that of *Antichrist*. On this subject C. must be viewed as a party concerned; and it is not allowable for a man to sit judge in his own cause. He does not endeavour to *eclaircise*, but to darken the subject, and to keep "the man of sin" out of sight. Could a man of Dom CALMET'S biblical knowledge, really suppose that all the events predicted should be accomplished in the short space of 42 months? *Judæus credat*. I wish you had done at the end of this Article as you have at the Article ANGEL. I hope you will, however, in the course of the work, find an opportunity of reviewing the subject, and of giving us sentiments more congenial with reason and truth, than Dom Calmet's. B. B."

"Would it be improper to introduce the Protestant idea of Antichrist, as referring to the Papal religion; and to every thing in doctrine, worship, and practice, inconsistent with the pure religion of Jesus? WILLIAM HUMPHRIES."

Such are the sentiments of our good friends. It has been our lot to know, that others have thought Antichrist was very speedily to be discovered to the world at large:—now, why should we attempt a descriptive delineation of a person, whose portrait might, after a little patient waiting, be drawn from the life, when so many others have failed in ascertaining him? as appears in the Article referred to.

The Apostle John asserts, 1 Epist. ii. 18. that in his time, there were "many *Antichrists*:" it is probable, that, did we accurately know the number of pretenders to a divine mission, in the days of this Apostle (meaning, before the destruction of Jerusalem) we should see the propriety of his observation in the strongest light. Not only Judas Gaulonites, Theudas, and others mentioned in Scripture, as making such preten-

ces, were *Antichrists*, but even the disciples of John the Baptist, who formed a numerous sect; not entirely extinct at this day. As this term occurs only in the writings of John, it is desirable to deduce our explanation of it from his authority. He uses it both collectively, and individually: whence it should appear to be a power, or an operative principle, actuating many persons, rather than a single person so characterized, and so denominated.

No. CCXCIII. AGE OF PRIESTS.

"THE queries contained in your epistle have engaged my thoughts, but am frank to confess my inability to answer them satisfactorily. In relation to the first I have carefully searched the Scriptures, and other authors, without meeting with the least hint concerning the age at which the Priests entered upon and retired from their offices. I will, however, give you my conjectures.

"In relation to the Levites, it is evident, from the nature of the business they had to perform, that the law particularly respected that age when man is in his prime and vigour. But, why should the age of these men be specified, and no notice taken of the age at which the Priests, the sons of Aaron, commenced, or ceased from their ministry? (1.) Aaron had only four sons, two of which had already fallen victims of Divine wrath. There were then only two who remained, and who assisted their father in the discharge of his office. Is it not probable, that the younger of these sons was now above 30? and if so, there was no necessity of giving a law expressly to restrain these from the exercise of the Priest's office till that period. (2.) Is it not probable, that when the sons of Aaron had multiplied so prodigiously as they had in the time of David, that the same law would be applied to them as was to the Levites? Their office was more important than that of the Levites, and required the steadiness, gravity, and wisdom of mature life, to discharge it with propriety.

"Is it not reasonable to suppose that David, when he divided the Priests into 24 courses, paid some respect to the age at which they began to officiate? And since no express law exists on the

subject, what forbids us to think that the law given to the Levites was applied to the Priests? Grotius, on Luke, iii. 23. says: "Following the example of the Hebrew law, and of his Lord, Justinian enacted, that he who should be eligible to the Episcopal office should have passed his 30th year. Formerly not even a Presbyter was chosen before that age." If these conjectures are well founded, then you have not erred in the article *Annunciation*.
B. B."

"My library does not enable me to say any thing respecting the time when the Priests entirely gave up the public service, nor do I recollect any thing in Scripture (which, however, may be very explicit) that respects the age at which the Priests were to leave their public duties, though it fixes the time for the Levites. Did the High-priest, while living and able to officiate, give up his office to another? see 2 Chron. xxiv. 15. If the Priests officiated as long as they lived, you may lay all the stress upon the age of Zacharias, which the circumstances and the terms used will admit of.

WILLIAM HUMPHRIES."

No. CCXCIV. ON BDELLIUM.

"SIR,

"ON referring to your new and improved edition of Calmet for the import of the word, *Bdellium*, (which occurs only in Gen. ii. 12. and Numbers xi. 7.) I observe it is omitted, and as some Concordances and Dictionaries, which insert this Hebrew word, do not seem to have given its primitive import, I beg leave to submit to your notice the following extracts from Parkhurst's and Bates's Lexicons, neither of which hint at the interpretation usually affixed to the word, viz. the *gum* of a tree in Arabia; an idea not at all probable, if applied to either of the above passages.

"BDELLIUM (בדלל) a *pearl*, jasper, or some other stone. This precious substance which is naturally hard, white, *smooth*, and glossy, is found in many parts of the world, and produced in the shell of the pearl oyster, with which the Persian gulph abounds. Perhaps the Hebrew name is from בדר, *singular*, and רלל, *smooth*, as being the only gem naturally smooth and polished. Occurs Gen. ii. 12. Numbers xi. 7. compare Exod. xvi. 31.
G. B."

The word BDELLIUM stands in the *Diction-ary* in its proper place: for this additional information the Writer will accept the Editor's thanks.

No. CCXCV. AQUILA.

"ON the word *Aquila*, you observe that Paul converted him and his wife at Corinth;" but of

this Luke is silent. In his account, from whence we may gather, he was a Christian, it was at least two years or more, after that time; for what Luke records of him, was after Paul had left Corinth, and travelled over Galatia and Phrygia, visiting the new converts.

"Of another AQUILA you affirm he renounced Christianity, and was circumcised; and afterwards you observe, that we do not know whether he was a Jew or a Gentile prior to his becoming a Christian: but if you do not know that, is it consistent to say, in effect, he was a Gentile? because you affirm he was circumcised on renouncing Christianity.
W. A."

No. CCXCVI. CORINTH.

"YOU take notice that Paul suffered much in this city. That he did not, is evident to me. 1st, Luke is entirely silent about it. 2d, The Lord, in a vision, promised him that no man should hurt him. 3d, Paul, in neither of his letters, mentions or alludes to his being persecuted.

"I am much pleased to acquire new knowledge of many things related in the Scriptures, from what you have collected in your FRAGMENTS.
W. A."

No. CCXCVII. FASTING.

"ON Fasting, you observe Moses enjoins it only on the day of yearly expiation; but you must found your opinion on the words "afflict your souls;" for the word *Fasting* is not in the text or context, nor in any other passage where that service is mentioned. It appears to me most natural to suppose it means contrition, or sorrow for sin, as one condition of their being forgiven.

"You observe, that on this day "the faults of the whole year were expiated." But surely you forgot, that sins were expiated within the year, by offering the sacrifices. Lev. iv, v, vi. Such could not then be expiated.
W. A."

No. CCXCVIII. GENTILES.

"YOU observe, that "Gentiles, called Greeks, came to Jerusalem to worship, and asked Philip to shew them to Jesus." But can it be justly supposed they came to keep the passover, which no uncircumcised person was permitted to eat? I think it by far the most probable that they were Jews, but by birth Grecians.
W. A."

No. CCXCIX. JOHN BAPTIST.

"ON the word John Baptist, he says, "That he was not personally acquainted with the per-

son of Jesus, only that the Holy Ghost had said of him, that it was he who should be marked by the Holy Spirit descending and resting upon him." But this does not appear to me in the least probable, much less certain, when it is considered that his parents, and those of Jesus, were related, and kept up a degree of intimacy; as appears in the Evangelists. In my opinion, it is much more probable that it means, he did not know he was that person of whom he was the forerunner, though born of the family of David, as were others likewise; for as to his miraculous conception, and what the angel said to Mary, I am fully persuaded, for several reasons, she did not divulge; and John, as well as the Jews, believed he was the son of Joseph. Besides, I may add, that occasions of seeing him at the Temple worship, would occur so often, that it would keep up the remembrance of his person.

"Calmet says, "John Baptist began his ministry A. D. 28. That Herod put him in prison 30. That when he baptized Jesus he was about 34 years old; and that afterwards the Jews sent to him to know if he was the Christ. And farther he says, J. B. was put to death in 31, or early in 32. "Surely these palpable contradictions can never make the writings *pure* to an attentive reader; and was he now living, I suppose he would correct. For as you observe very justly, that "every error blotted out from the work increases its value."

"Of Jesus Barsabas, it is said he was one of the 70 disciples in Jesus's ministry: but there is not the least proof of this in the Evangelists, or in the Acts. All the proof suggested is Peter's words; but they only mention that he and Matthias had been the companions of Jesus during his ministry, but that doth not evince that either he or Matthias were of that number. They might, and most probably, did accompany him like others of his disciples, during that time, without its proving they were a part of the LXX.

W. A."

On the question of John the Baptist's knowledge of Jesus, we apprehend the subject is clearly illustrated by taking the word "to know" in the sense of "*to appropriate*," as instanced in No. CCCVIII.

It should, also, be observed, that the supposition of the education of John among the Essenes, confirms the acceptation of his words, strictly; as the residence of that sect was far from Nazareth, where Jesus dwelt; and as that sect did not attend the Jewish festivals at Jerusalem.

On the age of John the Baptist, we ought to observe that CALMET allowed a difference of FOUR YEARS between the Vulgar Æra, or A.D. and the true date of Christ's birth. This is the more necessary to be attended to, as it may have escaped the Editor's eye in some other article beside the above.

N. B. *It is noticed in the title to the CHRONOLOGY.*

NO. CCC. DAVID'S INJUNCTION TO SOLOMON, RESPECTING SHIMEI.

"SIR,

"I see in one of your *Fragments*, you have taken the relation of David's injunction about Shimei, in the way in which it has usually been understood, and as it stands in our translation.

"I wish you would turn to Kennicot's Remarks, page 131, where he suggests the repeating of the negative, so as to give a quite opposite sense to this remarkable injunction.

"As this passage is very interesting in a moral and religious light, this emendation is important.

"We are under great obligations to you for your work, &c. Yours, &c. &c.

J. R."

Recent circumstances have annexed an importance to this text, which was not originally comprized in it. It may easily be explained as it stands. David's charge to Solomon refers to three persons of three different descriptions. 1. to Joab; who is clearly consigned to punishment. 2. to the sons of Barzillai, who are clearly recommended to favor; and 3. to Shimei, who is neither sentenced to punishment, absolutely, nor to safety, absolutely; but, to be treated according to his eventual demerits. Thus understood, the passage reads to this effect:—"Shimei did not shed blood, as Joab did; he only cursed me with a grievous curse; and that I forgave him, swearing to him by the Lord. Now, I would advise thee not to let him go at large with impunity, *nor*, 1, to bring down his hoary head to the grave by bloody execution;—but do as thy wisdom shall direct thee,"—i. e. steer a middle course. Solomon's subsequent conduct proves the accuracy of this view of the passage: he confined Shimei to Jerusalem, where he was under strict inspection and vigilance: and when Shimei had violated the conditions of his safety, he was punished for his presumption:—which illustrates the observation of David—"for thou art a wise Sovereign, and knowest in what manner to treat a man who is a rebel in his heart, therefore dangerous to thy crown; yet one who has been solemnly pardoned by me for his former misconduct; and who has not misconducted himself towards thee."

INDEX

FRAGMENTS,

BRING ILLUSTRATIONS OF

HOLY SCRIPTURE:

THE SECOND DIVISION OF THE FIRST VOLUME.

.....

No. CCCI.

ON THE PERMANENCE OF EASTERN USAGES,

AND THEIR PRESENT APPLICATION IN ELUCIDATION OF SCRIPTURE.

IT cannot possibly be wondered at, that Scripture, which was written in times so remote, and in countries so distant from our own, should appear dark, and difficult to us, in passages where *temporary* events, and *local* Usages are described, or alluded to; now, as there is no possibility of explaining Scripture by accommodating *that* to our own situation, time and manners, we are reduced to the necessity of accommodating ourselves, so far as we can, to the times, the countries, and the customs, to which Scripture refers.

The pages of History introduce us among those great men whose actions History records: we see them act, we hear them discourse: for this we are obliged to their Historians; in like manner, when we wish to understand local Usages, which perplex our opinions, we consult those judicious travellers, who, having visited countries where such Usages prevail, have favoured the world with the fruit of their observations and remarks. As Designers who have been on the spot, may furnish views of places and things far remote from us, for our inspection at home, so travellers and residents in foreign lands, by describing what they have seen, transfer at leisure to the reader that knowledge which had cost them much hazard and toil to obtain.

These accounts we constantly peruse with pleasure; and no branch of knowledge yields greater delight. There remains, however, a question, on the subject to which at present we are endeavouring to apply them—"Are the Usages which travellers *now* observe, and describe, coincident with those of *former* ages, in those countries? What confidence may we place in *present* Customs, and Manners, as to their similarity with those of antiquity? We see our own fashions change daily; what was applauded yesterday, shall be condemned to morrow—is it not so in the countries where Scripture originated? And have *they* not altered since Scripture times?" In answer to this very natural enquiry, the following extract from Sir JOHN CHARDIN,—certainly a most respectable and authentic traveller,—is submitted with considerable feelings of confidence.

"I have written nothing of the Indies, because I lived but five years there, and understood only the Vulgar Languages, which are the Indian and Persian, without the knowledge of that of the Brachmans, which is the proper and necessary Organ to arrive at the knowledge of the wisdom and antiquity of the Indians: but, nevertheless, I did

Edit. 4.

B *Div.* 2

not spend my time there in idleness: on the contrary, as the winters in that country will not permit one to travel, I employed that time in a work which I had long in my thoughts, and which I may call, MY FAVOURITE DESIGN, by the pleasure wherewith I laboured in it, and the profit which I hope the publique will receive thereby; which is, certain *Notes upon very many passages of Holy Scriptures, whereof the explication depends on the knowledge of the Customs of the Eastern countries*; for the *East* is the scene of all the **Historical Facts** mentioned in the *Bible*. The language of that *Divine Book*, (especially of the *Old Testament*) being *Oriental*, and very often figurative and hyperbolical, those parts of Scripture which are written in verse, and in the Prophecies, are full of figures and hyperboles, which, as it is manifest, cannot be well understood without a knowledge of the things from whence such figures are taken, which are natural properties, and particular manners of the countries to which they refer. I discern'd this in my first Voyage to the Indies: For I *gradually found a greater sense and beauty in divers passages of Scripture than I had before*, by having in my view the things, either natural or moral, which explained them to me; and in perusing the different translations which the greatest part of the translators of the *Bible* had made, I observ'd that every one of them, (to render the Expositions (as they thought) more intelligible) used such expressions as would accommodate the phrase to the places where they writ; which did not only many times pervert the text, but often render'd the sense obscure, and sometimes absurd also. In fine, consulting the commentators upon such kind of passages, I found very strange mistakes in them, and that they had long guess'd at the sense, and did but grope (as in the dark) in the search of it. And from these reflections, I took a resolution to make my remarks upon many passages of the Scripture; persuading myself that they would be equally agreeable and profitable for use. And the Learned, to whom I communicated my design, encouraged me very much (by their commendations) to proceed in it: And more especially when I inform'd them, *That it is not in Asia as in our Europe, where there are frequent changes more or less, in the form of things, as the habits, buildings, gardens, and the like. IN THE EAST THEY ARE CONSTANT IN ALL THINGS; the habits are at this day in the same manner, as in the precedent ages*; so that one may reasonably believe, that in that part of the world, the exterior form of things (as their Manners and Customs) are the same now, as they were two thousand years since; except in such changes as have been introduced by religion, which are, nevertheless, very inconsiderable." *Preface to Sir JOHN CHARDIN'S Travels in Persia.* p. vi.

I observe on this extract, (1.) That Sir JOHN declined describing what he was not fully master of; and in this, I persuade myself, that respectable travellers have followed his example. (2.) That the more he knew of the Manners, &c. of Eastern countries the greater he found their importance, and the more direct their application, in illustrating Scripture. (3.) That he was the more sensible of the mistakes of very learned western commentators, through their ignorance of Eastern Usages; and (4.) that most, if not all, of ancient Oriental peculiarities, exist in those countries to this day; nearly, or altogether in their original vigour. Neither are we left wholly to opinions formed at the present day; since many ancient authors have occasionally hinted at facts, which are completely justified by recent information. And when, in very many instances which heretofore appeared singular, not to say incredible, their relations are confirmed beyond a possibility of doubt, by the actual existence of the same peculiarities in the same countries, we are led to conclude, that we risk little in admitting the conformity, not to say the *identity*, of other usages of a similar nature, which, whether or not they have been noticed by ancient profane authors, yet are alluded to in Scripture.

Under this conviction we have already solicited with success the public attention ; and we again respectfully solicit it, in order that by guiding into a right direction that spirit of enquiry which is vigorously extending its influence among us, we may render those services to the important cause of genuine Truth, and Piety, which the prejudices of the times, the incessant efforts of enemies to true Religion, and the perplexing wiles of infidelity, have rendered especially necessary at the present period. Happy is that individual, who by whatever means, is persuaded into the path of rectitude, or kept in it! and happy shall we esteem ourselves, if our labours may conduce to that desirable and important purpose!

No. CCCII. THE MIND CONSUMED BY ZEAL.

THE Psalmist uses a Phraseology in Psalm lxix. 9. which our translation renders—"the Zeal of thine house hath *eaten me up*:" the Septuagint render—"hath *melted me*," *i. e. consumed me* by fire: and this is a natural import of the Hebrew word (אכל אֵל). It appears to be capable of illustration, by a custom still practised in the East.

"There lies no appeal beyond the grand Vizir, except to the person of the Grand Seignior, of which this is the manner: At certain hours of the day, when the gates of the Seraglio are set open for the admittance of citizens, &c.—Persons who would complain of any grievous injury they have suffered, and which the injustice or connivance of the Vizir, has refused to redress, enter hastily the outward court, and putting [having put] *pots of fire on their heads*, run swiftly forward; nor dare the greatest officer presume to stop them, till they arrive at the presence of the Grand Seignior,—whose justice they implore, to redress their wrongs." HILL's *Travels*, p. 9.

This custom is described differently, and more probably, but to the same effect, by PEYSONNEL, in his *Remarks on Baron du Tott*, p. 45. "Those who are aggrieved stand before the gate of the Seraglio, "each carries on his head a kind of match, or wick, lighted, and smoking: *which is considered as the allegorical emblem of the fire that consumes his soul*." Our countryman SANDYS says the same, "they will in troops attend the coming forth of the Emperor, and *by burning straw on their heads*—provoke his regard." *Travels*, page 62.

It is easy to perceive the reason of the bolder version of the LXX. who being acquainted with this Eastern custom, knew that their rendering would be well understood by their readers; whereas, our translators, aware that no such custom was extant among us, adopted a less decisive (and, with submission, it may be thought, an awkward) expression.

Is the conjecture improbable, that the very interesting passage, Isaiah xlii. 3. "The bruised reed my servant shall not break; *the smoking flax he shall not quench*; he shall bring forth judgment unto truth:" (or, as the Evangelist quotes, Matt. xii. 20. "till he send forth judgment unto victory;") should allude to such a custom as that we are considering? May it bear this explanation?—"Numerous suitors shall attend on my servant, with smoking flax on their heads, in token of internal grief:—not one of these shall go away without redress; he shall certainly remove the cause of their complaints, and render truth, equity, justice, completely victorious over oppression, and tyranny: nor shall he suspend his exertions, till he have established judgment in the earth: and the very distant isles shall wait for his law [as we see the suitors wait for the emperor's coming out of his palace] so great, so extensive, shall be his reputation for integrity, uprightness, and authority, in his decisions.

2. May there be an allusion to some custom of this nature, in Proverbs xxv. 22. "If thine enemy hunger, feed him; if he thirst, give him drink; for *thou shalt heap coals of fire on his head*; and the Lord shall reward thee?" Meaning—to such a proportion as (כ) —in so far as—to the same degree as—thou dost him kindness, thou shalt melt him, as he is understood to be melted, who carries a lighted and smoking wick on his head: *i. e.* the internal sentiment will take place, though not the outward emblematical sign. And this seems analogous to the explanation of the Apostle, when he quotes this passage, Romans xii. 21. "Be not overcome by evil in your enemy's disposition, but overcome his evil by your goodness:"—melt—consume—his animosity, as he is understood to be consumed—melted—who carries burning coals on his head. [This is very contrary to the explanation of some commentators. *Vide* WHITBY on Romans xii. 21.] "And this kindness of thine the Lord shall return thee," says the wise man; *i. e.* he shall repay thee, according to thy benevolence: either by the conversion of thine enemy from his enmity,—perhaps into a friend; or, at least, "thy Father who seeth in secret the motives of thy behaviour, shall reward thee openly."

No. CCCIII. WAGES TAKEN BY DETENTION.

ON reading the Parable of the unjust Steward, who defrauds his principal by collusion with his debtors, Luke xvi. we find it concluded by what seems to be a strange kind of expression, verse 12. "If ye have not been faithful in that which is another man's, *who shall give you that which is your own?*" Now, certainly, *that which is a man's own*, he may naturally expect should be given him; for who has a right to withhold it? The propriety of this phrase, and the inferential connection of this sentiment with the parable foregoing, is not clear to a general reader: but the following custom of the Turks, as related by AARON HILL, *Travels*, page 77. may contribute to our better understanding the allusion:

"It is a common custom with the merchants of this country when they hire a broker, book-keeper, or other [confidential] servant, to agree, that he shall claim no Wages; but, to make amends for that unprofitable disadvantage, they give them free and uncontrouled authority to cheat them every way they can, in managing their business; but with this proviso, that they must never exceed the privileged advantage of *Ten per Cent.* All under that, which they can fairly gain in the settling of accounts with their respective masters, is *properly* THEIR OWN: and by their masters' will is confirmed to their possession."

He proceeds to say, "The servant, knowing he has nothing to depend on but these Profits puts himself upon a wily method of over-reaching others, in the goods he buys by order of his master. His master on the other hand, well knows, that unless he watches carefully his servant's management, he will probably go beyond the tolerated limits of *Ten per Cent.*"

This kind of allowance, though appearing extremely singular to us, yet is both ancient and general in the East: it is found in the Gentoo Laws, chap. ix. "If a man has hired any person to conduct a trade for him, and no agreement is made in regard to Wages, in that case, the person hired shall receive *one-tenth* of the profit.

"If the person be hired to attend cattle, he shall receive *one-tenth* of the milk. If the person be hired for agriculture, *one-tenth* of the crop. If he plough the ground, receiving victuals, *one-fifth* of the crop:—if he receive no victuals, *one-third.*" HALHED'S *Code of Gentoo Laws*, p. 140.

We see, then, that Mr. HILL has been too severe in describing the taking of such

an allowance as a “cheating” of the principal; since he owns, it has that principal’s permission, and free-will; and is “a privileged advantage:” and we see too, that the Gentoo Laws admit a detention of *one-third part*, in certain cases; as payment for a servant’s labour and attention.

The phrase which appears so offensive to us, now assumes its true import,—“If you have not been found faithful in the administration of your principal’s property, how can you expect to receive *your share*, (as the word may signify,) of that advantage which should reward your labours? If you have not been just toward him; why, or how, do you expect he should be just toward you?” May this principle set the conduct of the unjust steward in a different light from what it has hitherto appeared in? 1. We see that this steward had a right to expect from his master the value of a share of this oil and wheat, *as his due*:—But, if his master had once got possession of this value, he might have seized it, in compensation for *former* deficiencies: the steward prevents this, by negotiating with the debtors *themselves*, before their accounts are inspected by his master. 2. The steward had a *right* to a portion of the value, but he takes abundantly more than his due: and then carries in the mutilated account to his master, as if it were the produce of the whole, not accounting for the quantity reserved by him for his future dependance, in the hands of those who having had their share of the fraud, might return the advantage, by receiving this unjust agent into their habitations. 3. The steward’s master commends him, as having adopted an expedient not easily to be detected: but, in fact, a cunning contrivance; being 1. evidently founded in custom and equity, and 2. readily enough to be represented as merely doing himself that justice, which, he might say, his master denied him, and 3. as to the quantity he withholds, he might plead somewhat analogous to what is provided for in the Gentoo laws; which we see in some cases allow of *one-third* as a compensation for extraordinary care and trouble.

May our Lord’s inference be thus understood? “This steward could only expect, that his friends would receive and maintain him, so long as what he could claim of this value, or stock, of oil, or of wheat, lasted: when that was exhausted, they would desire his absence: but, contrary to this, I advise you, by your management of worldly riches, to make friends—friends who may receive you into, not temporary, but lasting residence; who may welcome your arrival, not into a mere transitory shelter, but into an ever-abiding felicity. I press this upon you, because riches are so slippery, so perverting, so delusive, that they may well be called **DECEITFUL**, and they but too often are allurements to *unrighteousness*—to unrighteous modes of acquiring them; and to unrighteous modes of disposing of them; but, if they be used with a disposition of mind, contrary to that of this unjust steward, if, instead of being wickedly withheld, they be justly and liberally circulated, and, as it were, brought to account, the benevolence of true piety will direct them to such salutary purposes, as may lay many worthy, but necessitous, persons under great obligations: and these, should you be involved in distress here below will do their utmost to soothe and relieve you; or, they will hereafter congratulate your happy reception into never-ending beatitude and glory.” But, *Vide* No. CCCCLXXXIX.

No. CCCIV. VALLEY OF BACA.

“I WAS extremely satisfied with our walk; which besides, gave me an opportunity of admiring the most agreeable territory, and the best cultivated, perhaps, in all Syria, lying the length of the plain from north to south, to the mountains which separate it from that of Damascus. This plain, or more properly speaking, the whole territory of Baalbec, to the mountains, is named in Arabic, **AL-BKAA**, which we express by *Bekaa*.

It is watered by the river Letanus, and by many other streams; it is a delicious, I might say, an enchanted, country, and in nothing inferior to the country of Damascus, which is so renowned among the Orientals. *Beka* produces, among other things, those beautiful and excellent grapes which are sent to various parts, under the name of grapes of Damascus." Translated from DE LA ROQUE, *Voy. de Syrie*, p. 116.

The foregoing extract shews how necessary it is to be acquainted with the geographical and natural circumstances of a country; it has, I believe, *always* been thought that when the Psalmist mentions the Valley of *Bekaa*, or *Baca*, Psalm lxxiv. 6. he alludes to it, as a dreary, thirsty, undesirable place, the very reverse of what DE LA ROQUE describes it: whose remarks confirm the statement in No. CLXX. It seems to be the very same place meant by the Psalmist, and to have retained, (or, recovered, as many places have, under the present Arab government) its ancient appellation. It is among the mountains of Lebanon, North of Judea.

No. CCCV. BLACKNESS OF THE FACE.

WE have an expression, Joel ii. 6. "Before their approach [of the locusts] the people shall be much pained; *all Faces shall gather Blackness*:" which is also adopted by the prophet Nahum, ii. 10. "the heart melteth, the knees smite together, much pain is in all loins, and the *Faces of them all gather Blackness*." This phrase, which sounds uncouth to an English ear, is elucidated by the following history, from OCKLEY'S *Hist. of the Saracens*, vol. ii. p. 319. which I the rather introduce, as Mr. HARMER has referred this *Blackness* to the effect of hunger and thirst; and CALMET in the *Dictionary* under the article OBSCURE, has referred it to a bedaubing of the face with soot, &c. a proceeding not very consistent with the hurry of flight, or the terror of distress.

"Kumeil, the son of Ziyad, was a man of fine wit. One day *Hejage* made him come before him, and reproached him, because in such a garden, and before such and such persons, whom he named to him, he had made a great many imprecations against him, saying, *the Lord blacken his Face*, that is, *fill him with shame and confusion*; and wished that his neck was cut off, and his blood shed."

The reader will observe how perfectly this explanation agrees with the sense of the passages quoted above; to gather Blackness, then, is equivalent to suffering extreme confusion, and being overwhelmed with shame; or with terror and dismay.

In justice to *Kumeil*, I ought not to omit the ready turn of wit, which saved his life. "It is true," said he, "I did say such words in such a garden; but then, I was under a vine-arbour, and was looking on a bunch of grapes, that was not yet ripe: and I wished it might be turned Black soon; that they might be cut off, and be made wine of." We see, in this instance, as says the sagacious moralist, that "with the well-advised is wisdom:" and "the tongue of the wise is health:" i. e. preservation and safety.

No. CCCVI. NATURE, AND REMEDY, OF HEZEKIAH'S DISORDER.

THOUGH it pleased God to favour Hezekiah with a miraculous sign of his approaching recovery, yet, I think, we are not led to conclude that the means employed for his recovery were miraculous also. What his Disorder really was, we can only conjecture; but, by combining circumstances, that conjecture may assume considerable probability.

We have seen reason to conclude, in FRAGMENTS, No. II. that a few hours was the proximate period of his life: that when the shadow on the dial of Ahaz had reached

noon, he would have expired. This seems to hint at the plague, as the Disorder which afflicted him; because, in that Disorder it is customary to foresee to an hour when the patient will depart: and it is equally customary, after the Disorder is turned, that the patient recovers rapidly, though not so rapidly as Hezekiah did. Moreover, the mention of the *boil* is precisely an indication of the plague.

It seems, therefore, that Isaiah's prescription of "*a lump of figs laid for a plaister upon the Boil*," was the due and proper use of means; not independently of, but under an expectation of, the Divine blessing. In fact, it was a softening plaister, designed to ripen the Boil, to prepare and to fit it for receiving other assistance, that it might discharge itself with the greater readiness and certainty.

We have an instance of a similar proceeding with the same design, and to the same purpose, related by PIRTS, of himself, p. 162.

"The plague reigned among us . . . soon after we got ashore at Algiers, I was seized with it, but through the divine goodness escaped death. It rose under my arm, and the Boil which usually accompanies the plague, rose on my leg. After it was much swollen, I was desirous to have it lanced; but my Patroon told me it was not soft enough. There was a neighbour, a Spaniard slave, who advised me to *roast an onion, and apply a piece of it*, dipt in oil, to the swelling, to mollify it; which accordingly I did. The next day it became soft; and then my Patroon had it lanced, and through the blessing of my good God, I recovered. Such a signal mercy I hope I shall never forget."

In this extract, the softening *onion* holds the place of Isaiah's lump of *figs*: I suppose, too, the figs were roasted, as was the onion (in which state they are often used among ourselves, for the purpose of maturing sluggish swellings) and, in short, that all rational and prudent medical means were used for Hezekiah's recovery, notwithstanding the assurances he had received of that recovery were accompanied by miracle: a principle which we find inculcated in numerous instances in Scripture.

No. CCCVII. SNARES OF ROBBERY.

IT would be rash to affirm, that the following insidious mode of Robbery, is precisely that which Solomon had in view, when he wrote the passage, Eccles. vii. 27. yet, it gives a very lively comment on it, and is at least coincident with the spirit of the sagacious monitor's precept. No doubt, he might have known practices of a similar kind, and for similar purposes; and their consequences had strongly impressed his memory; as I wish this may do, that of all my readers. "*I find more bitter than death, the woman who herself is SNARES*;" the word (מַרְיָדִים, *MERYADIM*) signifies—a liar in wait,—a hunter who steals sideways on game,—a watcher, who keenly looks out for advantage; and the wise man puts it in the plural form, she is herself—Snares; "*and her heart nets; and her hands bands, chains, shackles: The good—acceptable—before the face of God shall escape—avoid—evade from her; but the sinner shall be taken in her*," as in Snares.

THEVENOT tells us, Part iii. p. 41. "The cunningest Robbers in the world, are in this country. They use a certain ship with a running noose, which they cast with so much sleight about a man's neck, when they are within reach of him, that they never fail, so that they strangle him in a trice. They have another curious trick also, to catch travellers in. They send out a handsome woman, upon the road, who, with her hair dishevelled, seems to be all in tears; sighing and complaining, of some misfortune, which she pretends has befallen her. Now, as she takes the same way as the traveller goes, he easily falls into conversation with her, and finding her beautiful, offers her his

assistance, which she accepts: but he hath no sooner taken her up on horseback, behind him, but she throws the Snare about his neck, and strangles him; or at least stuns him: until the Robbers, who lie hid, come running in to her assistance, and complete what she hath begun."

Surely such a woman may well, herself, be called—*Snares*, and her heart, *nets*;—and her hands, *bands*:—beside which, she may serve as an object of comparison to others, who may throw Snares equally fatal, though of a different kind, over the heads, and over the hearts too, of their deluded followers.

No. CCCVIII.

NAME JEHOVAH, NOT KNOWN TO THE PATRIARCHS.

THERE has been no little consequence attached to the passage, Exod. vi. 3. which stands thus in our translation, "by my name JEHOVAH, was I NOT KNOWN to Abraham, Isaac, and Jacob." This has been taken as a direct contradiction to several instances, wherein this name appears to have been *known* long before Moses, and applied to the supreme object of worship. The first woman, Eve, when she had "got" her son Cain, appears to have designed the sovereign Deity, by the name JEHOVAH: and, in the time of Enos, men are said to have "called on the name of JEHOVAH," as an act of [public?] worship. In what sense then, could God assert to Moses, that his ancestors had not *known* him, by his name JEHOVAH?

The passage has heretofore undergone no little criticism: WARBURTON tried his strength on it; and since his time, critics, as well in *Magazines* as out of them, have frequently struck against it. We have lately seen this subject revived in more than one periodical publication, and have therefore thought it might be advisable to offer a representation of it, which possibly may possess the advantage of superseding such discussions.

Of the word used, Exod. vi. 3. [יְהוָה נִדְוֹתִי] the root is, יָדָע, *to know*; but *knowledge* has various degrees; from the general, loose, mere conception, of any thing, to perfect understanding of it; nay more, to the absolute, the intimate experience of it. It would be useless, at present, to introduce any of the lower proportions of knowledge: nevertheless, a few examples may prove that very different degrees of strength, are attached to the various senses of the word:

No. 1. Cant. vi. 12. "I went down into the garden, to see the fruits of the valley:—before ever I was *aware* my heart made me, *i. e.* my rapid pace, like chariots—swift chariots:"—before I had a *full perception* of what I was doing.

No. 2. Gen. xxxi. 32. "Jacob *knew* not, that Rachel had stole the images:" *If* he were in some degree suspicious—which is merely a gratuitous assumption, he had no *knowledge* of the fact.

In these instances very low degrees of knowledge, are understood, and expressed by this word—to *know*: the following instances imply a high degree of knowledge, and of *appropriate* knowledge:

No. 3. 1 Sam. xxiv. 6. "When Saul heard, that David was fully—unquestionably—discovered:" that his residence was absolutely *known* to his (Saul's) informers.

No. 4. Isaiah xxix. 11. "As the words of a book that is sealed, which being delivered to a man of knowledge, *i. e.* of complete, *appropriate*, full information on the subject of which the book treats:—he says, I cannot read it, for the book is sealed:" as an ignorant person cannot read it, because of his ignorance.

No. 5. Job xxxiii. 10. "I will shew my sentiments, my personal *appropriate* opinion;" that proper to my own mind: my own view of things. What can be more strictly a man's *peculium* than his opinion?—What can a man *know* more intimately?

Observe

Observe, how this stronger sense, this *intensity* of the word, invigorates several passages of Holy Scripture; among others, the following:

No. 6. Psalm lv. 13. "It was not a stranger, but it was thou, a man, mine equal, my guide, my peculiar, *appropriate*, close, intimate acquaintance, who hast injured me:"—Surely, this consideration greatly enhances the commission of the evil.

No. 7. Job xix. 14. "My kinsfolk have failed, and my familiar, *appropriate*, peculiar, friends, have forgotten me;" my *bosom* friends, as we say: as in the Number before. Reflection on former *intimacy*, embitters present ingratitude, and injustice.

No. 8. Prov. xxiv. 13. "My son eat thou honey . . because it is sweet; like to that shall the *appropriation* [knowledge] of wisdom be to thy soul:" *i. e.* not cold, distant, acquaintance, but as intimate appropriation of wisdom, as of food. What can be more intimate appropriation, than that, which being digested, *blends* with a man's person, and becomes a part of himself?

No. 9. Gen. iv. 1. "And Adam *knew*—*appropriated* intimately, Eve his wife:" what can be closer *appropriation* than that of conjugal knowledge?

No. 10. Ezek. xix. 7. "And he, Jehoiakim, (the figurative lion) *appropriated* [*knew*, in our translation] their desolate palaces; and laid waste their cities;" *i. e.* he seized and converted them to his own use: made them his own property.

No. 11. 1 Chron. xxviii. 9. "And thou Solomon my son *appropriate* [know] thou the God of thy father; and serve him with a perfect heart and with a willing mind:" Take him restrictively, for thy personal, thy peculiar, object of worship; and be as closely intimate with him, as the nature of the case, and circumstances, admit.

No. 12. Psalm i. 6. "The Lord [knoweth] *appropriateth*, *i. e.* acknowledgeth to belong to himself, the way of the righteous; but the way of the ungodly shall perish."

No. 13. Amos iii. 2. "You only have I *known*—(*appropriated*, as a nation) of all the families of the earth: therefore you will I punish." In this passage the idea of *appropriation* is very evident; and it refers strongly to the instance, Exod. vi. 3.

The same intensity of idea may be observed in very many other places.

The noun [יָדוֹן IDON] signifies a cunning man, a wizard, a diviner; *i. e.* one who affects the possession of great knowledge, who boasts of it, who *appropriates* to himself the monopoly of it. Is not this the very character of this class of gentry?

Let us now consider the passage which has given occasion to these remarks: "I was seen by Abraham, &c. as God, *Shadai*,—but by my name *JEHOVAH*, was I not *APPROPRIATE* to them:" no; they were but individuals, at most a family, not a nation; other people also knew me by that name (Lot, Melchizedek, Job, Hagar, Abimelech, Laban, Balaam, &c.)—but now, Israel being about to become a nation, by my name *JEHOVAH* I will be the *appropriate* Deity of that people: and under that name, I on one part, and they on the other, will enter into covenant, &c.

To this sense agrees the answer of Pharaoh, Exod. v. 2. "Who is Jehovah that I should obey him? no such mighty Deity, I trow! He is no God of mine: I do not *APPROPRIATE* Jehovah, as my God—though you do: I will not let Israel go," at any command given to me in his name. The same is the import of this word, Exod. i. 8. "There arose a king over Egypt, who *APPROPRIATED* not Joseph:" in fact, he was a king by conquest, and of another race and country; therefore, the services done to *former* Pharaohs, were no services to him.

If this sense of the word be admitted, and it seems to be justly entitled to admission, then all difficulty vanishes from the passage. Moreover, another passage is elucidated by it, Gen. ii. 9, 17. "The tree of *APPROPRIATION* of good or evil:" a tree placed for the purpose of discovering whether man would *appropriate* to himself, good or evil. The history of the effects, &c. of this tree, demonstrates this to be the

import of its title. "Of the tree which decides *appropriation* of good, or evil, thou mayest not eat—for it is deadly." But, alas, man *appropriated* evil; "good lost, and evil got:" he appropriated evil to his soul, as completely, as intimately, as he appropriated food to his body: directly contrary to the advice of the wise man, in No. 8.

In proof that this strong sense of the word "to know" continued in New Testament times, and is adopted in New Testament expressions, it may be proper to consider a few passages:

John i. 38. John the Baptist said of Jesus, "I had not *known* him, *i. e.* ascertained him—*appropriated* him as the Messiah; had not he who sent me to baptize with water, said to me," &c. This is very distinct from the question of John's personal knowledge of Jesus; yet consistent with his entire ignorance of him. See No. CCXCIX.

Matth. vii. 23. "Many will say to me, Lord, Lord—but I will profess unto them I NEVER APPROPRIATED [knew] you: depart from me, ye who have wrought iniquity."

Rom. vii. 15. "That which I do—work—*adoperate*—I allow [margin, *know*] not:" *i. e.* I do not choose, do not *appropriate* as my own, that which I do; it is not mine, but sin's: I hate it, I reject it. In this instance our translators have been forced to vary their rendering of the word: as it would have read very oddly, "what I do, I *know* not."

Rev. ii. 17. "I will give to him who overcometh a new name which no man [knoweth] *appropriateth*, save him who receiveth it." To give a name which nobody shall know, is not merely nugatory, it is a contradiction of ideas; but, to say that such a name—or cognizance—shall be peculiar, and restricted to the party who bears it, (or known only to those to whom it is *appropriate*) is to clear the passage from ambiguity, and consequently from difficulty.

Here closes this subject: what has been submitted to the reader will answer every purpose of a longer dissertation; though other examples, and perhaps more conclusive, may occur to his reflective consideration.

No. CCCIX. LONG FASTING IN THE EAST: NUMBER OF DAYS.

WE read, 1 Sam. xxx. 12. of an Egyptian found in the field, the open campaign, who had eat no bread, nor drunk water, for *three Days, and three Nights*: this was a long time; and he needed refreshment, for "his spirit to come again to him;" but THEVENOT says, Part i. p. 164, "at about five o'clock in the morning, when passing by the side of a bush, we heard a voice that called to us, and being come to the place, we found a poor languishing Arab, who told us, that he had not eaten a bit for *five Days*: we gave him some victuals and drink, with a provision of bread for two Days more." This was on the journey from Suez to Tor.

One should scarcely suppose under such a burning climate, that nature could sustain itself so long without support; we see, however, that in the history of David, the circumstances are by no means exaggerated; and indeed, the whole history is every way in perfect *costume* with the place of the scene.

It is proper here to remark the confirming expression "*and three Nights*," as well as three Days: but, when we read that Esther fasted *three Days*, I suppose we are not to add three Nights also; but may reckon in the usual Hebrew manner, the latter end of one Day, the whole of the next, and the beginning of a third; as a strict fast of three entire Days, and three entire Nights, would certainly have injured the personal beauty, &c. of that queen, at a moment when circumstances demonstrate her dependance for success on that very quality.

The reader will apply this to other subjects, in which this Hebrew mode of calculating time is used. *Vide* Gen. xl. 12. Exod. x. 22. Matth. xv. 32. Luke iii. 6.

No. CCCX. THUNDER AND HAIL, IN EGYPT.

AMONG the plagues which visited Egypt, by the ministry of Moses, we read, Exod. ix. 22. of one comprising "Hail, and Thunder, and the fire ran along upon the ground, it was very grievous; and there had been none like it in Egypt, since it became a nation: it smote also both man and beast," and vegetation in general.

Some persons have unadvisedly reported that Rain and Hail were unknown in Egypt; but the miracle is clear enough, without that addition to augment its singularity.

"Not that it never rains there, as many dreamers would have us believe in Christendom; squeezing their brains, to give a reason for that which is not in nature; for it rains much at Alexandria, and Rosetta also, but at Cairo, which stands higher, it rains less [and in Upper Egypt less still, and very rarely] and yet I have seen it rain very hard, every year, for two days together, in the month of December; and at the same time, it thundered so much, that the eleventh or twelfth night of the said month, *a man in the castle was killed by Thunder* [rather by *lightning*, for Thunder, the noise, kills nobody; though the electric fire from the clouds may be fatal.] It had never been heard before that, that Thunder [lightning] had killed any body at Cairo." THEVENOT'S *Travels*, Part i. page 247.

We see then that the miracle wrought by the ministry of Moses, did not consist in the mere production of Thunder and lightning; but, in the direction of those meteors; in their obedience, at the time predicted; and in the extent of their effects; notwithstanding, lightning, from natural causes only, may even now be fatal in Egypt.

I add farther from VOLNEY, English edit. Vol. i. p. 352.

"Thunder is known in the Delta, as well as in Syria; but with this difference, that in the Delta and the plain of Palestine, it is extremely rare in summer, and more frequent in winter [December, says THEVENOT, above] while in the mountains [of Palestine] it is more common in summer, and very seldom heard in winter. In both these countries it happens oftenest in the rainy season, or about the time of the equinox; especially the autumnal one: it is further remarkable, that it never comes on the land side, but always from the sea."

The storms which fall on the Delta, and Syria, constantly come from the Mediterranean.

I do not know what occurs in this respect in Upper Egypt; as for the Delta, we learn that it sometimes receives clouds and Thunder, from the Red Sea. "On the day that I left Cairo (Sept. 26, 1783,) as night was coming on, a storm appeared in the south-east, which soon produced several claps of Thunder; and ended by a violent fall of Hail, as large as the largest sort of pea. It continued ten or twelve minutes; and my companions and I, had time enough to collect a quantity of Hail-Stones, sufficient to fill two large glasses, and could say that we had drank iced water in Egypt. It is proper to add, that it was at the time when the southerly monsoon begins to blow on the Red Sea."

He says also, "these storms in general happen either in the evening or morning; and rarely in the middle of the day: they are accompanied with violent showers, and sometimes with Hail, which in an hour's time render the country full of little lakes."

The importance of this information cannot escape the attentive reader: We see, then, that Hail, also, does sometimes fall in Egypt: and that storms come from the neighbourhood of the Red Sea:—i. e. from about Mount Sinai, &c.

NORDEN says, "in Upper Egypt the air is always clear and serene: I have, however, experienced at *Meschie*, which is opposite Ackmim in Upper Egypt, many miles

south of Cairo, a very violent rain, accompanied with Thunder, for the space of a whole hour." Vol. i. p. 140. So he says, vol. ii. p. 20. "at *Komgeride*, we had little wind and a great deal of rain." *Komgeride* is many miles above Cairo.

No. CCCXI. SUDDEN STORMS AND FLOODS.

THE information contained in the foregoing Number, would be imperfect, unless it were applied to certain instances in Scripture, which it is adapted to illustrate.

1. Storms, in Palestine, come from the Mediterranean Sea: the prophet Elijah, therefore, was perfectly correct in choosing Mount Carmel, on the edge of that sea, for the scene of his contest with the priests of Baal before Ahab. 1 Kings xviii. Also, in his going up the mount and sending Gehazi to look toward the sea; by this, shewing his expectation, that the Rain which he had predicted, verse 41. but of which there was no appearance as yet, should come from that quarter which was according to its ordinary and natural course.

It should seem possible too, that this Rain was accompanied by thunder; for Elijah hints prophetically at "the sound of abundance of Rain:"—this, however, is not determinate. Rain is to be expected "in the evening;" it was toward evening when Elijah foretold Rain, to Ahab: and it was quite evening when the Rain fell.

2. "Thunder is extremely rare in summer," in the plain of Palestine: yet Samuel, by his prayers, obtained it from the Lord, in the time of wheat harvest, 1 Sam. xii. 18.

3. It is open to suspicion, that something of the nature of thunder is alluded to, 2 Sam. v. 24. "When thou hearest the voice of proceeding—advancing—in the heads of the *Becaim*"—what are these *becaim*? certainly, I think, not "mulberry trees;"—but, possibly, if they be shrubs, shrubs growing on some distant hill. But, *query*, whether *becaim* might not be the name of certain valleys? which, winding about, admitted David to attack his adversaries by surprise: this is much in the Eastern mode of making war; and this sense would determine some relation between these valleys of *becaim* and the valley of *beca*, Psal. lxxxvi. 7. for which *vide* Nos. CLXIX, CCCIV. "When thou hearest *thunder*, *distant*, i. e. in the head of the moist, watery, valleys—then advance," &c.

Mr. HARMER thinks *becaim* were *weeping willows*, from *becek*, to weep: but may not *misty valleys* be a description equally just? The word signifies to ooze: to distil in small quantities: to weep. "The valleys of rills," or rivulets, or moisture.

4. It rains on the mountains in Syria when it does not rain on the plains: in like manner, when Elisha foretold a supply of water to the army of Jehoshaphat, perishing by thirst, 2 Kings iii. though they saw neither wind nor Rain, yet both wind and Rain might have occurred, at a distance, "by the way of Eden:" which Rain, running from the mountains, was providentially directed to fill the drains, and ditches, made by the Israelites. Now, as no signs of Rain had been observed by the Moabites, they concluded, when the sun-beams were reflected by the water, that it was blood: and their hasty conclusion ruined them.

5. The suddenness of Rains among the mountains, with their effects, is what perhaps we, at least in some parts of England, can hardly conceive of. We learn, as above, that they fall evening and morning: Mr. MAUNDRELL also tells us, p. 8. "at *Shofatia* we were obliged to pass a river—a river we might call it now, it being swollen so high by the late Rains that it was impassable: though at other times it might be but a small brook, and in summer perfectly dry."

"These mountain-rivers are ordinarily very inconsiderable; but they are apt to swell upon sudden rains, to the destruction of many a passenger, who will be so hardy as to venture unadvisedly over them."

This may discover the true bearing of the history of the destruction of Sisera's army; —Barak, by Divine assistance, having routed that army, the fugitives endeavoured to escape, by passing the torrent Kishon, which they supposed to be fordable: but, in the night, a heavy rain had swelled it to a great overflow; so that many were drowned in attempting to pass it: Sisera, perceiving this, would not attempt the passage in his chariot; but fled away on his feet, taking another direction; which brought him to Jael. Thus, it being by night, "the stars in their courses," might be said to "fight against Sisera:" moreover, if the rain fell on the tops of the mountains, adjacent, or distant, the glimmer of star-light just visible, might deceive Sisera's flying army, to attempt passing the supposed brook; and to this rapidity of the Kishon the poetess adverts, "the river Kishon swept them away;"—as such "mountain brooks are apt to swell on sudden rains, to the destruction of many passengers." Away with judicial astrology, &c. &c. from this poetical, yet matter of fact, expression of the prophetic historian Deborah! Judges, chap. iv.

No. CCCXII. DESTRUCTION OF CHILDREN. *Vide* PLATE OF CHILDBIRTH.

THERE have been great difficulties started, on the nature of the instrument rendered *stools* in our translation, Exod. i. 16. "And the king of Egypt said to the Hebrew midwives, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; but if it be a daughter then she shall live." According to this rendering, the women in labour were to be seated on stools, for their more easy delivery. Now, 1. This is contrary to the attitude adopted in the East for women in labour, which is, standing. 2. The Hebrew word (אבנים ABENIM) expressly signifies instruments made of stone; which surely were very unfit for women to be seated on, at such times. 3. It plainly signifies "a stone vessel for holding water," in Exod. vii. 19.

By referring the pronoun to the Children, we should keep clear of the foregoing improprieties; and the sense of the passage would be this: "When you see the newborn Children, for the purpose of being washed, in the troughs, or vessels of stone for holding water, ye shall destroy the boys." We remark 1. That this custom in relation to Children, is justified by Eastern usages. 2. That this destruction of boys [or Children] at their nativity, is actually practised in the courts of Eastern monarchs.

THEVENOT, Part ii. page 98, hints at these maxims and practices: "the kings of Persia are so afraid of being deprived of that power which they abuse, and are so apprehensive of being dethroned, that they destroy the Children of their female relations; *when they are brought to-bed of boys, by putting them into an earthen trough, where they suffer them to starve:*" i. e. I suppose, under pretence of preparing to wash them, they let them pine away, or contrive to destroy them in the water.

This expression of THEVENOT carries the matter farther than most authors which I have perused. That Eastern Sultans have occasionally deprived, and still do occasionally deprive, Children born in their seraglios of life, directly after their birth, even though themselves be the fathers, is well authenticated; I find also, that the internal management of a seraglio is greatly influenced, or directed, by the head Sultana-mother; who usually sways the black eunuchs, and who often, so soon as a child is born, appoints its destruction, that it may not interfere with others, whom she favours in their prospects of the succession. But, that this should extend to Children of the sultan's female relations, is no doubt, to be referred to extraordinary circumstances, such as political suspicions, rather than to the regular course of things.

"They pointed us to some handkerchiefs, like cravats, round the necks of certain

figures, in number 120, being representations of that emperor's Children, which were all strangled in one day, by order of his successor." This was done in the seraglio at Constantinople, as we learn from *TOURNEFORT*. The fact is confirmed by others; and, indeed, it comes much to the same, if it be not rather less compassionate to suffer a number of young persons to arrive at a certain degree of maturity, and then to destroy them, through political jealousy, than to put them out of their misery, directly as they enter upon it: and, to close at once, that life which is destined to know little good; perhaps to know much evil; and, very probably, to a melancholy dissolution, at a time when it is intimately susceptible both of hopes and of fears. *Vide Judges ix. 5. 2 Kings x. 7.*

These remarks are introductory to the inferences, 1. That children who are born from branches of blood royal, or in such stations as by an ungracious forecast may be regarded as capable of aspiring to the crown, or the government, are the objects of suspicion; not those of the commonalty in general. Children of grandees, or chiefs, *i.e.* of leading men, are exposed to this danger, not those of peasants and slaves.

Apply this to the situation of Israel in Egypt: it was not every Child, every son, born throughout all Israel, as well those in the country of Goshen, as those in the city of Mizraim, that was included in the directions of Pharaoh; but, those of the chiefs, the principals, for, had Pharaoh thus treated all Israel, he had undoubtedly revolted that people, and raised a rebellion; he had diminished his stock of slaves, which was his property; whereas the depriving that people of chiefs, answered his purpose equally well. He acted pretty much according to the custom of his own court, and seraglio, and did not very greatly extend it, except by including a distinct race, and a sojourning people.

It was impossible that *two* Hebrew midwives could officially attend all the women of Israel in Goshen, &c. but they might be sufficient for those in the city of Mizraim, at least for the wives of chiefs, and such, I apprehend, resided here only during their turn to share in the labours assigned to their people. These considerations coincide with the idea suggested, *AARON III.* in *Dictionary*, that Moses and Aaron were of note, and rank, among the Israelites, by birth and by natural condition: and they agree perfectly with the account of Josephus who relates, that the birth of Moses was predicted, as of a child who should wear the crown of Pharaoh, taking it from him: *i. e.* Pharaoh feared some illustrious youth would rise up to destroy him, and to deliver Israel; which fear became his torment.

Pharaoh, being deluded by the midwives, "directed all his people," his officers, his superintendants, his guards, &c. to watch the Israelites, men, as well as women, and to scrutinize strictly what rites of circumcision, &c. were going forward, as these indicated the birth of boys; and on discovering such male infants, they should drown them in the Nile; meaning, infants in and around the city of Mizraim; for, in the open country of Goshen, this watching had been impossible, the execution of the order had been attended with hazard to the officers, opportunities of concealment were infinitely more numerous, and the mention of the *river*, seems to imply nearness to that river; which might not be the fact in some parts of Goshen; and could not be fact in any part of it, if the situation usually assigned to that country be adopted, *i.e.* between Egypt and the Red Sea.

I would *query* farther, whether it were customary to use ~~stone~~ troughs for washing new born infants, except to those born of parents of some consideration: most probably a smaller vessel, and a lesser quantity of water, answered the purpose among persons of inferior rank. That these ~~abims~~ were of considerable capacity, should appear from their being mentioned, *Exod. vii. 19.* among those vessels which held water enough to be turned into blood. Now, possibly, every *bottle*, or *pint* of water, which

had been some days drawn from the Nile, might not be involved in that calamity; while the *cisterns* of wood, or of stone, more capacious receptacles, i. e. their contents, suffered the transformation. This also coincides with the idea, that Children of chiefs among the Israelites, were particularly pointed at by Pharaoh's orders to the midwives, if they were understood to use these *abenim* to such infants, only.

The reader cannot avoid reflecting, how much these extracts illustrate the conduct of Herod; first toward his own sons, *vide* HEROD, in *Dictionary*; secondly, toward the infants at Bethlehem: for, if the kings of Persia destroy the infants of their own relations; and if the king of Egypt, fearing the birth of Moses, was peculiarly jealous and vigilant, (See also ABRAHAM, in *Dictionary*), where is the wonder, that Herod destroyed the infants of Bethlehem, under the idea, that among them was concealed a pretender to his crown? He did no more than was approved, and practised, in the East, in such cases; nay perhaps, he might applaud his own clemency, in that he did not destroy the parents also, with their elder offspring, but only infants entering on their second year.

No. CCCXIII. WASHING OF NEW-BORN INFANTS.

Vide PLATE OF CHILDBIRTH.

IN the former Number we had occasion to shew, that the *Children*, not the *mothers*, were washed in stone vessels containing water. In confirmation of that proposition, this Plate shews a midwife in the act of placing a new-born Infant in a vessel, apparently of the same nature, and for the same purpose, as the Hebrew *abenim*: her intention is, evidently, to wash the child.

This subject is part of an ornamental *basso relievo*, on a sepulchral urn, and, no doubt, was sculptured in commemoration of a lady of some rank. It represents the mother sitting in an enfeebled attitude, looking on her Child, which a midwife is preparing to wash; an attendant holds a capacious *swather*, to receive the Child after washing: the notice of the time, &c. of the Child's birth, and perhaps its horoscope, occupies a female, who stands behind, and who inscribes it with a *stylus* on a globe.

This representation proves that Children were committed to the midwife for the purpose of being washed; Pharaoh might therefore say to the Hebrew midwives, [or to those Egyptian women who were midwives to the Hebrew women, as was the opinion of Josephus,] "When you are engaged in washing the Israelite Infants, if they be boys, contrive to drown them in the water." This order not succeeding to his mind, he directed his people, his officers, &c. to seize, and to drown by force, whatever young Israelites (boys) they could lay their hands on.

The ancients bestowed considerable attention on the Washing of a new-born Infant; and indeed, it was in some degree ceremonious. "The Lacedemonians," says Plutarch, in his *Life of Lycurgus*, "washed the new-born Infant *in wine* (principally, no doubt, persons of property) meaning thereby to strengthen the Infant:"—but, generally they washed the Child in water; warmed, perhaps, in Greece; cold, perhaps, in Egypt: [or, *q.* according to the seasons?] Plautus in his *Amphytrion*, speaks of such a Washing:

*Postquam peperit pueros, lavare jussit, nos occupimus:
Sed puer ille quem ego lavi, ut magnus est, & multum valet!*

We see then, that Washing of a Child newly-born was an article of some consideration: how easily, therefore, did the hearers, and readers, of Christ, and his apostles, comprehend the phrases "*the washing of regeneration*;" or "*the new birth*:" the being born "*a second time, of water*:" the initiatory, and as it were, the *revivificatory*, ordinance of baptism, &c. &c.

No. CCCXIV. SWADDLING CLOTHES. *Vide* PLATE OF CHILDBIRTH.

OUR Plate suggests another subject of enquiry, respecting the Swaddling Clothes, appropriate to infants; and because this article is but imperfectly known by us, the reader will, it is hoped, be pleased with an attempt to illustrate it.

Our translation has, as it may be thought, somewhat unhappily, used the term *Swaddling* BANDS; which implies a number of small pieces—narrow rolls—strips—bands: but the true import of the word, is, more probably, that of a large cloth, or wrapper; such as the female figure in our Plate holds up, extended, ready to receive the child; an envelope of considerable capacity and amplitude.

With this idea agree what accounts have reached us of this part of attention to children among the ancients:—"the child being washed, it was wrapped in a Cloth, woven for this purpose, by the mother, in the time of her virginity: as may be conjectured by that which *Creusa* made for *Ion*." [This, I conceive, was *lined* throughout for greater warmth; I suppose too, the lining was soft, and comfortable, while the outside was richly ornamented.] "On this side" *i. e.* the outside of it, "the *Erecthidae* had worked the representation of Medusa's head, and the snakes of her hair; besides two dragons, drawn in gold, with other ornaments." This description evidently implies that considerable labour, and care, had been bestowed on this article; so that, a handsome Cloth of the kind, could be procurable only by a parent in easy circumstances. But, however that might be, the inference is clear, that this Cloth was large; that it was not properly *bands*; but of some extent: otherwise, it could not have contained all these decorations, nor would it, we may suppose, have been esteemed worthy of receiving them.

Let us combine the supposition of size, or amplitude of dimension, with a Swaddling Cloth; while we examine places where the word occurs, in Scripture.

Job xxxviii. 8, 9. "Who closed the opening made by the sea, in its bursting forth as from the womb: when I placed my cloud as its vestment, and thick darkness as its Swaddling Cloth?"—when I enveloped it in thick clouds, for its immediate clothing, and surrounded it by extensive darkness, as a wrapper—involving it wholly. Surely, the idea of a broad, ample covering, better suits this passage than that of narrow belts, or bands. Not to *insist*, that the clouds are compared to clothing next the body; and that this second envelope was wrapped over all: which, nevertheless, the form of expression in the passage, as well as natural philosophy, evidently implies.

Having hinted that not every woman could procure this ample covering, it remains to connect the idea of a mother in easy circumstances, with the following passages. Lam. ii. 20. "Behold, O Lord, and consider to whom thou hast done this: shall the women eat their fruit, their little ones whom they have *swaddled*" in costly robes; and to whom they have paid every attention that delicacy could suggest to persons of consequence: persons fit to be associated with the "priest and the prophet," honourable by condition of life. Surely, this raises the sentiment, and is perfectly coincident with a similar afflictive prophecy, Deut. xxviii. 56, 57. Jer. xix. 9. and with the well-known melancholy history in Josephus.

So, in the same chapter, verse 22, "those whom I had *swaddled*, with great care and solicitude, and had reared them to a hopeful time of life, my enemy hath consumed." Though Nature knows no difference between the loss of a child to a poor person, and the same loss to a rich person; yet poetry heightens its figures, by contrasting former delicacy with present distress: and such seems to be the mode adopted by the prophet in this passage, to encrease the pathos of his representation.

Ezek.

Ezek. xvi. 4. "And as for thy nativity" it was the very reverse of respectable; "for in the day thou wast born, thy navel was not cut, neither wast thou washed in water, to supple thee: in salting thou wast not salted; in involving—*enwrapping*—thou wast not involved—*enwrapped*"—SWADDLED—in a large capacious Swaddling Cloth—as a rich person's child would have been." This is certainly the sense of the prophet. [LXX. *καὶ ἐν σπαργάνοις οὐκ ἱσπαργανώθης.*]

The idea may be applied to an occurrence in the New Testament; of the propriety of which application the reader will judge with candour, as it is offered with modesty.

In No. LXIV. we hinted at the medium state in life of the parents of our Lord:—May this article confirm those hints?—"The virgin mother brought forth her son; the first born; and she enveloped him in an ample Swaddling Robe, such as befitted, at least in some degree, the heir of David's house, and she took that kind of care of him, which persons in competent circumstances take of their new-born infants." If this be fact, observe, how it became a sign to the shepherds: "You shall find the babe wrapped in a handsome Swaddling Cloth,—though lying in a manger" [if a manger be correct.] For aught we know, they might have found in Bethlehem, then crowded to excess, a dozen or a score of infants, lying in mangers: but none with those contradictory marks of dignity and indignity; of noble descent, and of personal inconvenience; of respectable station, and of refuge-taking poverty; in short, the comfortable, lined Swaddling Cloth, which no doubt the mother brought with her, and the rocky, inconvenient, out-cast-looking residence in which the time being had secluded the object of their patriotic hopes, and of their pious researches.

This carries us a little farther: if it were customary for "mothers in their virgin state" to work, and ornament, this article of future expectancy, and, if the Virgin Mary had actually worked such an one, then she was not without leisure, means, and skill, equal to the performance: consequently, she could not have been excessively poor, nor under the controul of others, *i. e.* in servitude; but must have enjoyed advantages, not below those of the medium rank of women in her time, and nation.

ADDITIONAL REMARKS ON THE FOREGOING NUMBERS.

No. I. The very great celebrity of the late Abbé WINKELMANN in matters of antiquity, engages me to enlarge a little on the foregoing articles, because, I am not ignorant, that in his "*Monumenti Inediti*" he has published very different sentiments from what the reader has now perused; and has appealed to the subject of our Plate in support of them. His words are, speaking of the mystical Van of Bacchus (the corn-van, or, that in which corn was winnowed) "this van is also seen on a basso relievo, which represents the birth of an infant, and which no longer remains at Rome:" meaning that which is offered in our print. Now,

My reasons for concluding that the object in our print cannot be the corn-van, are, 1. its shape; which is sufficiently different from that of the corn-van, (as may easily be determined by inspection of a *terra cotta*, representing a young Bacchus, &c. recently placed in the British Museum.) 2. It has no basket-work wrought on its sides, but is perfectly smooth; and this character a draughtsman could not have omitted. 3. No fire-place, hearth, or altar, appears in our print. 4. This child is naked, clearly for the purpose of ablution, and apparently has never been clothed. 5. Our print evidently represents the recent birth of the infant, its immediate birth; as appears from the *enregistering* of it, by the woman who is writing on a globe, with a style, in order to record the moment of the infant's nativity: respecting which the ancients frequently consulted diviners, who foretold the fate of the child: this was called *fata advocare*, and *fata scribere*. The hour, and even the moment, of birth, was carefully observed,

Edit. 4.

D Div. 2.

and recorded, by those who inclined to procure such predictions: whereas, the ceremony of carrying the child in a corn-van several times round the fire, hearth, or altar, did not take place till the infant was five days old, at least; and in this ceremony those who carried the child were *naked*, says Hesychius, meaning no doubt *undressed*, at least, of which no trace occurs in our subject. These circumstances prove sufficiently, that the act of the midwife, is that of washing the infant; not that of preparing to carry it in the mystic van, around the hearth, as a mode of consecration to the family gods.

No. II. The same author has the following remarks, speaking of a basso rilievo which represents the birth of Telephus, *Monum. Ined.* p. 96. "We should observe on this occasion (compare Euripides, *Ion*, v. 32.) that the word (*σπαργανον*) *sparganon*, signified the Swaddling-bands of infants, and likewise the bandages which are used to bind up wounds, &c. The word is clearly used in the first of these senses by Aristophanes (*Acharn.* v. 430.) as a distinction, where he introduces the person of Telephus on the stage: and ought to be taken in the second sense when referred to wounds, as in No. 122. [which represents a chirurgical operation: but, which nevertheless affords no instance of this use of the word.] He [*i. e.* Aristophanes] farther, in order to distinguish the subject of which he is treating [to whom he refers] gives to the Swaddling-bands the colour of PURPLE; in this following Pindar, in whom the infant Jason has Swaddling-bands of this colour, *Pyth.* iv. v. 204. Capitolinus notes the same, when speaking of the Swaddling-bands of Clodius Albinus; when that emperor was yet in his cradle, *Clod. Alb.* p. 81. B. but Homer gives to the infant Apollo *white* Swaddling-bands. *Hymn. Apollo.* v. 121." [*Esparganosen* ("pannis involvit" Pagninus) is the word. Luke ii. 7.]

But, more than possibly, this word *Sparganon*, *Spargamenos*, includes a more extensive signification; if, 1. it refers to chirurgical bandages; 2. to the Swaddling-bands of infants, which references are admitted: yet, 3. I think it *must* refer to an external wrapper, used as a general envelope, for, beside the ornaments described as embroidered upon it in Euripides, we find that this article was dyed a *purple* colour,—imperial purple! As this colour was very expensive, and was restricted to the use of the great, if not absolutely to the imperial family, it seems to be contrary to common sense and usage, that such decoration should be bestowed on an *internal*—unseen—wrapper; placed immediately next the body: but rather on an *external* wrapper, where its import, as marking rank or quality, might be apparent.

By comparing the passages where this term is used in the *Ion*, the larger import of it may appear with greater force and clearness. Creusa says, complaining to Apollo, "My son and thine, has perished unknown—*undistinguished*—torn by birds of prey; and the *Spargana* suitably prepared by his mother, [by which he might have been known] are lost:" *Σπάργανα* *ματέρος* *ἐξαλλάξας*. v. 916. What these *Spargana* were we learn from the scene in which they are discovered. Among them is described a large robe, mantle or envelope, filled with embroidery,—the gorgon in the center; and serpents round the margin. Again, Creusa says, when evincing her previous knowledge of these tokens, *Παρθένια* *δέμας* *ματέρος* *Σπάργανον* *ἀμφιβολὰ* *σοι* *τάδε* *Ἐνῆφα*, v. 1489. "In my virgin state I prepared those *Spargana*, the embellished work of my shuttle, which when I became a mother, I cast around thee, and wrapped thee up in." The terms used to express these actions, do not allow us to restrict them to the binding of bandages close to the infant's body. So says Minerva, relating the circumstances; *Ἐπεὶ* *δέτικτες* *τόνδε* *παῖδα*, *κάπεθον* *ἐν* *σπαργάνοισιν*, v. 1597. "But, after thou hadst brought forth this son, and hadst laid him upon these *Spargana*." Of these, the Pythian priestess, who had preserved them, says, *Ἐνθάδε* *κέκρυφαι* *σπαργάνοισιν*. v. 1851. "Thou wast hidden—enveloped—entirely concealed—in these *Spargana*:" conse-

quently, they could not be mere bands, or narrow strips of cloth; but of a more capacious kind, and proper for forming ample folds around the infant they sheltered and enclosed. And this sense of entire concealment, seems to be strongly implied in the use of the term by Creusa, when relating her resort by night to the cave where she lost her child: Ἡμεῖς ἐν ὄρφνῃ σπαργανώσαντες πέπλοις, v. 954. "We in the darkness wrapping us up in a veil, or mantle;"—or, if this be taken as a comparison, "We were surrounded—enwrapped—by midnight darkness, as by a veil;"—as, she says immediately, "I had no accomplice but *secrecy* and evil fortune;" still it shews, that the word includes an extensive meaning; and imports an envelope, or, to envelope, generally; and, bands, or, bandages, only occasionally.

MONTFAUCON'S *Explanation of the Subject on our Plate*. "On the marble,—the married woman sitting on a chair, hath still in her face marks of childbed pains. This must be her first labour. She rests her head upon her left hand. The infant just born is in the midwife's hands, just going to be laid in the cradle. The sculptor hath taken great liberties here, and represented the child big, and well grown, and stretching out its hand, and turning towards his mother."

"Another woman holds a large piece of cloth to wrap up the child in the cradle. The cradle is shaped like a little boat, and therefore the Greeks called their cradles σκαφαι and σκαφιστήρια, little boats, or gondolo's. The family of the Cæsars had this custom peculiar to themselves, of laying their young princes, as soon as born, in cradles made of tortoise-shell (*in testudineis alveis*) to be washed. Just as Albinus was born, a fisherman presented his father with a large tortoise, which he, as being a man of letters, taking for a good omen, ordered the tortoise to be gutted, and the shell cleaned, and the infant to be washed with warm water in this shell." This account Capitolinus gives us in the Life of Albinus; and we learn from hence, that these *alvei* were used for washing infants, and that in this Plate is proper enough for the purpose."

"Two other women perform some rite which I never observed any where else. They stand before a square pillar, upon which there is a globe; one with a style, or writing pen, marks something on the globe, the other woman seems very attentive. She who is writing on the globe, marks the day and hour of the birth; for the Romans were very exact in observing this, as we find from several sepulchral inscriptions, in which we see not only the years, months, and days of life mentioned, but also hours, half hours, and sometimes minutes marked." *Antiq. Expl. Supp.* vol. iii. chap. 3.

No. CCCXV. RESERVOIRS OF WATER IN EGYPT.

"WHAT the janissaries told me, on the subject of ruins found in this place (near Cassar in Egypt) seemed to me deserving of consideration. There must have been formerly, in this place, a handsome city; which is at present sunk under the earth; and it is difficult to guess by what prodigious overthrow that could have happened. Whenever they dig, to form Wells, or to lay foundations, they find ruins of houses, temples, or other monuments. They led me to see one of these Wells, newly sunk, near to which I found a heap of large stones, which they had been obliged to remove, in order to come at Water. As it was not very deep, I threw into it a lighted paper, by which I ascertained some of the circumstances which they had related to me, respecting it. As I was embarrassed to conceive how these Wells, *which are higher than the Nile*, could yield any Water, they told me, that they filled themselves when the river rose, and that the Water preserved itself in them a long while, as in a kind of cistern." PAUL LUCAS, *Voy. Egypte*, p. 102.

This passage may give a pretty good idea of the nature of those Reservoirs in Egypt, the water of which, in common with that of the Nile, was turned into blood,

Exod. vii. 20. The particularity employed in enumerating the various kinds of places for containing water, verse 19, deserves notice: the streams, or divisions of the river, the river itself, the ponds, the pools of water, and whatever water was already drawn from them, and set apart for drinking, whether kept in vessels of wood, or vessels of stone. Nevertheless, it is said, verse 24, "All the Egyptians *digged round about the river*, for water to drink: for they could not drink of the river water." If they were put to the trouble and expense which this extract from Paul Lucas describes, surely this was a severe affliction upon them: the delay, the labour, the cost, could not but be great; and greatly vexatious. We find that these kinds of Reservoirs were used in times of deep antiquity, and no doubt as early as the days of the Pharaohs. Understand, therefore the passage in Exodus, "*Even the cisterns which were higher than the Nile, and had (at the time) no communication with it, became blood.*"

No. CCCXVI. RIVER APPEARING LIKE BLOOD.

MR. MAUNDRELL relates a fact, which he uses to explain a custom of antiquity. "Leaving Gibyle we came in one hour to a fair large River,—which the Turks call *Ibraim Bassa*; but it is doubtless, the ancient river *Adonis*, so famous for the idolatrous rites performed here in lamentation of *Adonis*. [*Vide ADONIS and TAMMUZ in the Dictionary.*] Upon the banks of this stream, we took up our quarters for the following night. We had a very tempestuous night, both of wind and rain, almost without cessation, and with so great violence, that our servants were hardly able to keep up our tents over us. But, however, this accident which gave us so much trouble in the night, made us amends with a curiosity which it yielded us an opportunity of beholding the next morning [Wednesday, March 17.] For, by this means, we had the fortune to see, what may be supposed to be the occasion of that opinion which Lucian relates, concerning this river; *viz.* that this stream, at certain seasons of the year, especially about the feast of *Adonis*, is of a *bloody* colour; which the heathen looked on as proceeding from a kind of sympathy in the river for the death of *Adonis*, who was killed by a wild boar, in the mountains out of which this stream rises. Something like this we actually saw come to pass: for the water was stained to a surprising Redness; and, as we observed in travelling, had discoloured the sea a great way, into a reddish hue, occasioned doubtless by a sort of minium, or red earth, washed into the River by the violence of the rain; and not by any stain from *Adonis's* blood." *Travels to Jerusalem*, pages 34, 35.

These extracts afford matter for several remarks: 1. *Adonis* or *Tammuz*, was a deity well known in Egypt; and the story of his yearly death was there commemorated:—when it is said, Exod. vii. 22. the magicians with their enchantments turned water into Blood, did they repeat some of those practices, to which they had been accustomed, at the solemnity of the bleeding *Adonis*? 2. At what time of the year was this miracle? If at the feast of *Adonis*, might these magicians persuade Pharaoh, that so far from this being a miracle by Jehovah, it was a miracle in favour of *Adonis*: an extraordinary instance of "the river's sympathy" with him? 3. We learn from Pococke, vol. i. p. 199. that when the Nile is rising, its waters turn red, and sometimes green (in June.) MAILLET mentions the same fact:—adding, that in some years the waters of this river corrupt; during which time the inhabitants use the water of their cisterns, or Reservoirs. Now in order to distinguish this miracle from any such natural occurrence, whatever natural cause might be employed in it, not merely the waters of the river, and its canals, but also, those more distant and those already drawn, partook of the general mutation, and became undrinkable. [Even those *higher than the level of the Nile*, as observed above.] Moreover, the river, &c. suffered this change to such a

degree, as to kill the fish in it, in the lakes, &c. an event which certainly does not take place *annually*. . . . How long did this miracle last? Seven days? or, any longer time?

This however is not the only water that is periodically tinged with a reddish colour, giving it the appearance of blood. VOLNEY says, vol. ii. p. 203. At Tyre, "a hundred paces from the gate, we came to a ruined tower, in which is a well, where the women go to fetch water. This well is fifteen or sixteen feet deep; but the depth of the water is not more than two or three feet. Better water, is not to be found upon the coast. From some unknown cause, it becomes troubled in September, and continues some days full of reddish clay. This season is observed as a kind of festival by the inhabitants, who then come in crowds to the well, and pour into it a bucket of sea water, which, according to them, has the virtue of restoring the clearness of the spring."

No. CCCXVII. WORSHIP OF ADONIS, OR TAMMUZ.

THE foregoing notices naturally introduce the enquiry,—In what consisted the ceremonious Worship of Adonis? and to what—or, to whom—did it originally refer?

It was, as already hinted, celebrated very solemnly at Byblos, in Syria: LUCIAN in his book of the "Syrian Goddess," gives the following account of it. "The Syrians affirm, that what the boar is reported to have done against *Adonis*, was transacted in their country: and in memory of this accident, they, every year, beat themselves, and lament, and celebrate frantic rites, and great wailings are appointed throughout the country. After they have beaten themselves, and lamented, they first perform funeral obsequies to *Adonis*, as to one dead; and afterwards, on a following day, they feign that he is alive, and ascended into the air [or heaven] and shave their heads, as the Egyptians do at the death of Apis: and whatever women will not consent to be shaved, are obliged, by way of punishment, to prostitute themselves once to strangers, and the money they thus earn is consecrated to Venus." [*Vide* SUCCOTH BENOTH in the *Dictionary*.] We may now discern the flagrant iniquity committing, and that which was farther to be expected, among the Jewish women who sat weeping for *Tammuz*, *i. e.* *Adonis*, Ezekiel viii. 14. on which impurities silence is prudence.

To what did this Worship of Adonis refer? Various have been the opinions on this subject: most have thought the death of Adonis referred to the loss, or diminution, of the sun's effulgence, during the winter half year; and the resurrection of *Adonis* symbolized the sun's return in spring. I cannot, however, wholly rest in this: 1. Because, the time of the year, the fifth day of the sixth month, August, or September, is not remarkable for any diminution of solar light; and certainly not for total loss of solar heat. 2. Because, the worship of the sun was, in my opinion, *accidental*, not *primary*. 3. Other ceremonies may give light on this, and may lead to a different opinion.

According to *Julius Firmicus*, on a certain night, while the solemnity in honour of Adonis lasted, an image was laid in a bed—or rather, on a bier; *i. e.* as if it were a dead body: and great lamentation was made over it: but, after a proper time spent in this sorrow—light, *i. e.* a lamp, or candle, was brought in, and the priest, anointing the mouths of the assistants, whispered to them with a soft voice, as Godwin says, "Trust ye in God; for out of pain [distress] we have received salvation," [deliverance.]

Now these rites seem to be precisely the same with those described in the *Orphic Argonautica*, where we learn that these awful meetings began, first of all, by an oath of secrecy, administered to all who were to be initiated. Then the ceremonies commenced, by a description of the chaos, or abyss, and the confusion attendant upon it: then the poet describes a person, as a man of justice; and mentions the orgies, or funeral lamentations, on account of this just person; and those of *Arkite-Athene* [*i. e.* Divine Providence] these were celebrated by night. In these mysteries, after

the attendants had for a long time bewailed the death of this just person,—he was at length understood to be restored to life, to have experienced a resurrection; signified by the re-admission of light. On this, the priest addressed the company, saying, “Comfort yourselves; all ye who have been partakers of the mysteries of the deity, thus preserved: for we shall now enjoy some respite from our labours.” To which were added these words, “I have escaped a sad calamity, and my lot is greatly mended.” The people answered by the invocation *Ιω Μακάριε! Λαμπροφύρορ!* “Hail to the Dove! the restorer of light!”

Now, if we can find in Scripture, a person described as eminently just, righteous, or pious, [and such we know is the character of NOAH, Gen. vi. 9.] if he be also characterised as one “who shall comfort us concerning our work, and the toil of our hands,” Gen. v. 29. if he was, as it were, entombed for a time, *i. e.* in the ark; if he was restored from a bad to a better condition; to life and light, from his floating grave; if a dove appears in his history to be a restorer of hope, and expectation of returning prosperity; then we may, I think, venture to suppose, that this might be the person alluded to (even had he not been expressly mentioned) in the Orphic poem: and the ceremonies described in the poem seem to be precisely those which were practised in relation to *Adonis*, or *Tammuz*. Under this idea I cannot help thinking, that the pouring of *sea* water into the well at Tyre, as M. VOLNEY mentions, in order to restore the clearness of its water, is an expressive action, a relic of a superstition much more ancient, than those who practise it now can trace to its origin.

As we cannot have too much light thrown on ancient memorials of the deluge, that very prominent fact in the Mosaic history, and as the foregoing conjecture is strongly supported by the subsequent extract; the reader will not be displeased to peruse an ancient Greek narration of the great *Cataclysm*, the ruin of the old world, given at length, in connection with some of the ceremonies instituted in commemoration of it; on which we reserve our remarks to another opportunity.

No. CCCXVIII. LUCIAN'S ACCOUNT OF THE DELUGE.

LUCIAN, who resided among the Greeks of Alexandria, who wrote in Greek, but, was a native of Syria, relates, (*De Dea Syria*) that “in the age of the *Scythian* Deucalion,” by which epithet he plainly means to distinguish him from the *Greek* Deucalion of a later period, (as the Flood in question must doubtless be understood of a different Deluge from that partial one which overwhelmed Thessaly) “all mankind perished in a general inundation of the globe.” Speaking of the temple of Hierapolis in Syria, he observes,—“many persons assert that this temple was erected by Deucalion the Scythian; that Deucalion in whose days the grand inundation of waters took place. I have heard in Greece what the Grecians say concerning this Deucalion. The story they relate is as follows:—The present race of men is not the first, for they totally perished; but is of a second generation, which, being descended from Deucalion, has increased to a great multitude. Now, of the former race of men they relate this story:—They were insolent, and addicted to unjust actions; for they neither kept their oaths, nor were hospitable to strangers, nor gave ear to suppliants; for which reason this great calamity befel them: On a sudden the earth poured forth a vast quantity of Water, great showers fell, the rivers overflowed, and the sea rose to a prodigious height; so that *all things became water*, and all men were destroyed: only Deucalion was left to a second generation. On account of his prudence and piety, he was saved in this manner: he went into a large ark or chest which he had fabricated, together with his sons and their wives; and when he was in, there entered swine, and horses, and lions, and serpents, and all other creatures which live on

earth, by pairs. He received them all, and they did him no hurt; for the gods created a great friendship among them; so that they sailed all in one chest while the Waters prevailed. These things the Greeks relate of Deucalion. But as to what happened after this, there is an ancient tradition among those of Hierapolis, which deserves admiration; viz. that in their country a great chasm opened, and received all the Water; whereupon Deucalion *erected altars*, and built the temple of Juno over the chasm. This chasm I have seen, and it is a very small one, under the temple: whether it was formerly greater, and since lessened, I cannot tell; but that which I have seen is not large. In commemoration of this history, they practised this ceremonial rite: twice in every year water is brought from the sea to the temple, and not by the priests only, but by the inhabitants of all Syria and Arabia; many come from beyond Euphrates to the sea, and all carry water, which they first pour out in the temple, and afterwards it sinks into the chasm: which, though it be small, receives abundance of water. And when they do this, they say Deucalion instituted the ceremony in that temple, as a memorial of the calamity, and of his deliverance from it." [*Vide* Commentators on pouring out the Water brought from *Siloam*. John vii. 37. &c.]

No. CCCXIX. CLOATHING OF CAMELS' HAIR.

JOHN the Baptist, we are told, was habited in Raiment of Camels' Hair; and CHARDIN assures us (HARMER, vol. ii. p. 487,) that "the modern Dervises wear such Garments; as they do, also, great leather girdles."—Camels' Hair is also made into those most beautiful stuffs called shawls: but certainly the coarser manufacture of this material was adopted by John: and we may receive a good notion of its nature and appearance from what BRAITHWAITE tells us, *Journey to Morocco*, p. 138. "The tent was very low, to stand more out of the wind; it was made of Camels' Hair; something like our coarse Hair-Cloths; to lay over goods," by way of protecting covering.

Here we find a pretty correct assimilation of Camels' Hair stuff, to an article known among ourselves; with an application of it to services which required a material of a durable nature, and to which the coarsest texture was sufficient. This inferior kind, then, was what John wore; whereby he was not merely *distinguished*, but *contrasted*, from those residents in royal palaces, who wore *soft* Raiment; such as shawls, or other superior manufactures, whether of the same material, or not.

We may, I think, conclude, that Elijah the Tishbite wore a habit made of the same stuff, and of the same coarseness, 2 Kings i. 8. "A man dressed in Hair (Hair-Cloth, no doubt) and girt with a girdle of leather:" Our translation reads "a hairy man"—which might, by an unwary reader, be referred to his person, as in the case of Esau: but it should undoubtedly be referred to his dress: his external habit.

Observe too, that in Zechariah xiii. 4. a rough Garment, i. e. a Garment of a Hairy manufacture, is characteristic of a prophet: "neither shall they wear a rough Garment, (e. gr. a coarse cloak of Camels' Hair) to deceive: but shall say, I am no prophet."

No. CCCXX HAIR-CLOTHING. SACK-CLOTH.

THE former number leads to the question—what might be the nature of the Sack-Cloth, mentioned in Scripture? and I the rather attempt to answer this, because, Mr. HARMER, vol. i. p. 430, tells us, "it was a coarse kind of woollen cloth, such as they make sacks of, and neither *Hair-Cloth*, nor made of coarse hemp"—nor was there that humiliation in the wearing of it which we suppose." This is unhappy, because, Scripture expressly mentions, (Rev. vi. 12.) "the sun became BLACK as *Sack-Cloth of Hair*"—and Isaiah l. 8. "I clothe the heavens with *blackness*, I make *Sack-Cloth* their covering." 1. Sack-Cloth, then, was made of Hair. 2. It was

black. The Arab tents are black, being made of goats' Hair; forming a kind of stuff closely resembling the nature of Sack-Cloth; but, we see by the foregoing number, that tents are made of camels' Hair also; suppose this to be *black*, and camels' Hair may be *Sack-Cloth*; which precisely accords with the dress of the ancient prophets. That Isaiah was thus habited, is clear, because God directs him (chap. xx. 3.) "*loose the Sack-Cloth from off thy loins*;"—and Joel says, (i. 13.) "*be constantly [all night, in our translation] clothed in Sack-Cloth, ye ministers of my God*;" meaning, night and day—incessantly. This, I apprehend, gives light on the expression, Rev. xi. 3. "*My two witnesses shall prophecy, clothed in Sack-Cloth*;"—which has been understood as denoting the very deepest distress, whereas, if such Clothing were customary among the ancient prophets, it merely implies a revival, and resumption, of the ancient prophetic habiliment, according to the instances of Elijah, Isaiah, and others.

But, Sack-Cloth was *mourning*, as appears from numerous passages of Scripture; and it is very credible, also, that it was used for *encwrapping* the dead, when about to be buried; so that its being worn by survivors, was a kind of *assimilation* to the shroud, or dress, of the departed; as its being worn by penitents, was an implied confession of what their guilt exposed them to, *i. e.* death. This I gather, from an expression of CHARDIN, who in his *Description of Ispahan*, says,—*Kel Anayet*, the Shah's buffoon, made a shop in the seraglio—*qu'il remplit de pieces de cette grosse toile dont on fait les Suaires des Morts*: "*which he filled with pieces of that coarse kind of stuff of which winding-sheets for the dead are made.*" And again—"the sufferers die by hundreds; *la toile à ensevelir*—*mortuary wrapping-Cloth*—is doubled in price." So that, however in later ages, some Eastern nations might bury in linen, yet others still retained the use of a coarser material, *i. e.* Sack-Cloth.

No. CCCXXI. BLOOD ON GIRDLE AND SHOES.

THE reader, very probably, has never seen, in the expression of David respecting Joab, 1 Kings iii. 5. any thing beyond a simple idea of shedding Blood unlawfully; and *that* may be a sufficient acceptation of the passage; yet, I think, it may acquire a spirit, at least, if not an illustration, by comparison with the following history. The dying king says to Solomon, his successor, "*Thou knowest what Joab the son of Zeruiah did to me, and to the two chiefs of Israel, Abner and Amasa, that he slew them, and shed the Blood of war (Blood which only might be shed in fair and open warfare) in peace, under friendly professions (vide Nos. xciii. ccxviii.) and gave (sprinkled) Bloods of war into his Girdle, which was on his loins, i. e. on the very front of his Girdle; and into the Shoes which were on his feet, i. e. into the front of his Shoes.*"

It is evident that David means to describe the violence of Joab, whose effects seem to have been coincident with the sentiment of the valiant *Abdollah*, who, "*went out and defended himself, to the terror and astonishment of his enemies, killing a great many with his own hands, so that they kept at a distance, and threw bricks at him, and made him stagger; and when he felt the Blood run down his face and beard, he repeated this verse:*"

"The Blood of our wounds doth not fall down on our heels, but on our feet,"

meaning, that he did not turn his back on his enemies;" but that his Blood fell in front, not behind. OCKLEY'S *Hist. Saracens*, vol. ii. 291. In like manner, the Blood shed by Joab, fell on his feet, "*on his Shoes,*" says David; it was not inadvertently but purposely shed: shed in a hardened unfeeling manner; with malice aforethought; with ferocity, rather than valour. This explanation is very different from Mr. HARMER'S, vol. iii. p. 312.

No. CCCXXII. ILLUSTRATIONS OF ISAIAH, CH. XVIII. (WITH A PLATE)

IT may be seen that so early as No. LXV. a *pictorial* Illustration of part of the eighteenth chapter of Isaiah was hinted at: some of the materials for that purpose were prepared, but were not then combined; neither perhaps would they have been combined in the present article, had not public attention been lately drawn to this passage of Scripture, by the recently published "Critical Disquisitions" of the Bishop of ROCHESTER, [Dr. HORSLEY.] Much as his Lordship's learning is entitled to respect, it should seem, for once, to have failed him; not for want of powerful perception; but rather through a perception too powerful; or misled by a spirit of too recondite disquisition.

"This xviiith chapter of Isaiah, it is remarked, is one of the most obscure passages of the ancient prophets. It has been considered as such, by the whole succession of interpreters from St. Jerom to Bishop Lowth. [1.] The object of it, says Bishop Lowth, [2.] the end and design of it, [3.] the people to whom it is addressed, [4.] the history to which it belongs, [5.] the person who sends the messengers, and [6.] the nation to whom they are sent, are all obscure and doubtful. Much of this obscurity lies in the diction (*propter inusitata verba*, says Munster, *propter figuratas sententias*) in the highly figured cast of the language; and in the ambiguity of some of the principal words; arising from the great variety of senses often comprehended under the primary meaning of a single root." Such are the embarrassments of the learned!

Let us in the first place propose a free translation of this difficult chapter:

"*Ho! land of shadows of wings! which liest about—adjacent to—at—ALONG—the rivers of Cush: sending—which art in the habit of sending—confidential agents—servants—even in [with] floats composed of vases and reeds, upon the face of the waters; and following the course of the waters, i. e. down the stream. Change now the direction of thy floats; send some of them up the stream—send away [from us, as the word signifies: it is used to express the motion of the ark's first floating on the waters: so Ahaziah says to Jehoshaphat, "let my people go—i. e. sail away from us—with thy people," 1 Kings xxii. 49.] messengers, light,—ready—swift, to a people at no very great distance from thee; to a people contracted and deprived: to a people terrific from within, among themselves: and also to their circumjacent neighbours: [or, "from their very beginning—ab origine, to later times:"] a people extending themselves; stretching greatly, continually extending themselves; even a treading; a people whose lands the rivers have long despoiled. Thy mission with my message shall excite general attention: all the inhabitants of the world, and of the islands of the earth, like unto the lifting up of a banner on the mountains, shall see—i. e. observe it: and like unto the sounding of a trumpet, shall hear, i. e. attend to it.*

Nevertheless, at that time (so says Jehovah to me) I shall rest, continue stationary—without stirring: and I shall abide—acquiesce, i. e. wait and watch the result, in the place prepared for me.

In the same motionless, quiet, manner as the settled heat attends on clear light: in the same tranquil manner as the misty cloud of dew is generated in the heat of harvest.

In like manner, in the face of harvest, 'ere the bud of the ear of corn be completing; and 'ere the flower of the green sour grape be ripening: even then the pruning-hook shall remove the rampant branches; and the very shoots shall the cutting-bill lop away.

Then, the places where harvest and vintage should ripen, they shall be left alike to the birds of prey of the mountains; and to the beasts of the earth: and the birds of prey of the mountains shall summer upon them; and all the beasts of the earth shall winter upon them.

Edit. 4.

E Div. 2.

In that time be the gift-offering to Jehovah of hosts from [or consisting of the nation itself] a People contracted, and deprived; even a people terrific within itself; and round about, also; a People extending, vehemently extending itself; even a treading, i. e. of the nations conquered by it, a People whose lands the rivers have ordinarily spoiled. Be the gift-offering, I say, to the place of the name of Jehovah of Hosts—Mount Zion.

OF THE PEOPLE SENT WITH THIS MESSAGE.

To ascertain what People is entrusted with this commission by the prophet, observe, they are a People, 1. of shadowing wings—i. e. who described their own country as shadowing wings; or, who adopted this emblem as the *insignia* of their country. 2. They were adjacent to the rivers of Cush. 3. They were accustomed to send floats, or rafts, by the waters, with confidential servants in them. These three particulars unite to describe them.

As to the first particular, (*vide* PLATE: *fig.* 1.) the winged *cnephim*, which is the very word the prophet uses, (כנפים *CNEPHIM*) is sculptured over the entrance-gates of the temples in Upper Egypt. It is so general, that almost every temple in NORDEN, from whom this is taken, is embellished with it: and it is, no doubt, a religious symbol, importing the power (*CNEPH*) to which the temple is dedicated. Indeed, I think it evident, that southern Egypt adopted universally this symbol of the winged serpent; and that its inhabitants committed themselves to the special protection of that deity to whom, under this symbol, they consecrated their temples, and their country.

It is very credible therefore, that the prophet's "land of shadowing wings," should be the very country, where, as was well known, in the time of the prophet, this symbol was peculiar and popular: and we rest perfectly assured that long before the period when Isaiah wrote, this was the *customary* symbol of southern Egypt. Every thing conspires to demonstrate, that not only this writer (who is remarkable for his knowledge of Ethiopia, says Mr. BRUCE, *vide* No. LVI.) but also his countrymen at large, were well acquainted with this fact, and would readily understand this reference.

Now this idea agrees perfectly with the *second* particular: the "land of shadowing wings," is *adjacent to the rivers of Cush*. As I perceive that the Bishop, in common with others, has taken the word (עבר *OVER*) for *beyond*, *extensively* speaking, and that on the force of this word he [and Mr. Bicheno, transcribing him] concludes that some power in western Europe, i. e. *beyond* the Nile, is addressed, whose ships are to succour the Jewish people, I shall offer a remark or two on its scriptural use.

1 Kings iv. 24. Solomon "ruled over all the region *on THIS SIDE the river* (עבר *BECA* *OVER*) says our translation—over all the kings *ON THIS SIDE* (עבר *OVER*) the river"—certainly, it could not be said with any shadow of truth, that Solomon reigned over ALL the kings *BEYOND* the river; that was utterly false: at most, he ruled over those *alongside* the river; and this sense of the word is confirmed, by the last clause of the verse, "he had peace (עבריו *OVERIU*) *all ALONGSIDE of his borders*," the limits of his territories; for it is evidently impossible, *peace* could be *to him* (*Heb.*) *BEYOND* the boundaries of his dominions. In this verse, then, the word *over* occurs three times, and in all three is taken, rather *interiorly* than *exteriorly* of a determinate limit; but, at most, for *running alongside* of that limit, or boundary.

Joshua, xiii. 27. The tribe of Gad had "Beth-aram . . . Jordan and his border, to the edge of the sea of Cinnereth, on the other side (עבר *OVER*) Jordan, eastward. Now, consult the Map; the sea of Cinnereth is not *beyond* Jordan, since Jordan runs through it; and it may be said to form a part, or continuation, of Jordan; it is properly an enlargement of Jordan. The idea then of *along with*, or *along* the Jordan, *accompanying* the Jordan, geographically, is the utmost it will bear: for the water cannot be *beyond* the stream it forms.

Deut. iv. 49. *All the plain ON THIS SIDE Jordan (עַל הַיַּרְדֵּן ober) eastward unto the sea of the plain*—read—“the plain *along the east side* of the Jordan.” Not to multiply instances;—on the whole, it is evident, that our translators render this word (*ober*) more frequently, *on this side*, than *beyond*. By adopting the phrase *along-side of*, I suppose we preserve the full import of the word, together with that slight ambiguity which attends it.

The radical import of *ober* is admitted to be *the passes—passings—passages—crossings-over*; and I apprehend, our English word *over*, is not only its *derivative*, but its fair and just *representative*; and this too, when the root has, as in this instance, the prefix (עַל) *from*, attached to it. If we should describe a country “*over—across—beyond—the British Channel*,” the expression would lead whoever heard us, to suppose we designed that country immediately adjacent to the Channel—the coast of which lay along the Channel, though *beyond* it from us: but, who by this mode of speech could imagine we meant Syria, or Palestine? Should we (as a case precisely in point) say, “the country *beyond—over—the river Seine, or the river Loire*,” who would go out of France to seek the country we should be understood to denote? Who could think, for instance, of Asia Minor? [that might be described as *beyond—over—the Hellespont, or the nearest water to it*] still less of Persia, and still less of China: and yet, if it be insisted that both China and Persia are *beyond—over—the Seine, and beyond—over—the British Channel*, too, while we cannot deny the fact, we should surely startle at the language used to convey that information, or to announce that fact. Who could justify either the geographical, or the verbal, descriptive propriety of the phraseology thus employed? Accept therefore, the idea of *passing along the line of demarkation*, as the proper import of *ober*, and of *meober*, which is the word used by the prophet. [I mean, this is the farthest *geographically exterior* sense of the word which I suppose it admits; but this does not deny its *geographically interior* acceptation.]

As to the *CUSH* of this passage, it is clear, that the Hebrews called Nubia and Ethiopia *Cush* (and they might so call southern Egypt, also; for here dwell the *Cushites*; the *BENI Kous*; to this day, *vide* No. xxxviii.) So Jeremiah says, xiii. 23. “Can the *Cushean—the Ethiopian—change his skin?*” *i. e.* the Negro, from black to fair: and Ezekiel, xxix. 10. threatens to punish Egypt “from the tower of Syene (Assouan?) to the border of *Cush*”—Ethiopia. These geographical marks are demonstrative of a *Cush* above the cataracts of the Nile; *i. e.* in Nubia, or &c. precisely according to our principles. [For other countries called *Cush*, *vide* *CUSH* in *Dictionary*.]

Thirdly, if we refer this country which sent rush-floats, to Upper Egypt, then we must prove that Upper Egypt was accustomed to send rafts, or floats, which rafts or floats were composed of reeds, or rushes. *Herodotus, Diodorus, and Pliny*, mention boats and ships, constructed of this material only; and Mr. Bruce mentions the same, in Abyssinia: but, at present the Papyrus is scarce in Egypt: and in the instance under consideration, palm-leaves, or straw, supply its place, at least in the construction of some kinds of floats. However, these answer the purpose, and are near enough to the same nature to justify the idea. It is much more difficult to determine the true meaning of *cali* (כַּלִּי.) It is generally rendered “vessels;” and the two words together “vessels of bulrushes,” or Papyrus. *MONTANUS*, however, renders “*in vasis junci*.” I could wish to distinguish the ideas: (1) *with* vases, *i. e.* pottery-vessels, for one part of the float; and bulrushes for the other part of the float: or, at least, bulrush-rafts, carrying pottery-vases, or vessels: which, however, is not accurately the fact, for the vases or vessels carry the layer of bulrushes: for such is their construction in modern times. But, anciently, when Papyrus was in plenty, it might be put

to many more uses than at present. I shall insert a description of some of these rafts: the reader must determine on the propriety of their application. [What other *Cush* could send rush-floats?]
The following is from BARON DU TOTT, vol. ii. p. iv. p. 73.

“This navigation is principally remarkable for the agility of the watermen, and the manner in which they convey the pottery-ware *made in the Higher Egypt*. It will be necessary, before this is explained, to observe, that the earthen pans made to preserve water, ought to be the bigger, the further those for whose use they are intended dwell from the river: and as the inhabitants of the Lower Egypt reside at the greater distance, the potters *who dwell in the Higher Egypt*, contrive accordingly the raft by which they convey their wares. The largest jars, fastened by their handles, form the first row of the raft; the middle size are placed next, and the least uppermost. The proprietor contrives for himself a convenient station, and furnished with a long pole, commits himself to the course of the waters: without fearing to run aground, on a soft clay, which can do no damage. Thus he arrives at the Delta; and soon gets rid of his pile of pottery; by the successive sale of all the materials of which it is composed; and he returns up the river for a fresh raft of the same nature.”

“After sailing about two miles, we saw three men fishing, in a very extraordinary manner, and situation. They were on a raft of palm branches, supported on a float of clay jars, made fast together. The form was like an *isosceles* triangle, or the face of a pyramid; two men, each provided with a casting net, stood at the two corners, and threw their net into the stream together; the third stood at the apex of the triangle, or third corner, which was foremost, and threw his net the moment the other two drew theirs out of the water. And this they repeated, in perfect time, and with surprising regularity.”

“They said their fishing was merely accidental, and in course of their trade, which was selling these potter earthen jars, which they got near *Ashmouneen*; and after having carried the raft with them to Cairo, they untie, sell them at the market, and carry the produce home in money, or in necessaries, on their back. A very poor economical trade, but sufficient, as they said, to afford occupation to two thousand men. But the reader will not understand that I warrant this fact from any authority but what I have given him.” BRUCE’S *Travels*, vol. i. p. 70, 71.

“In order to pass along the Nile,” says NORDEN, vol. i. p. 81. “the inhabitants have recourse to the contrivance of a float, made of large earthen pitchers, tied closely together; and covered with leaves of palm trees. The man that conducts it, has commonly in his mouth a cord, with which he fishes, as he passes on.”

He observes also, vol. ii. p. 61. “We also saw that day a float of straw supported by gourds, and governed by two men.” This was in Upper Egypt. He says again, p. 53. “Near *Deheschne* [in Upper Egypt] we saw several floats, formed of earthen pots, tied together by twisted oziers. *It is the ordinary manner of conveyance, and there needs but two men to govern such a float.*” N. B. If the prophet meant this kind of float, it would have been attended with little expense, trouble, or inconvenience; as it was so trifling and light an embarkation; which agrees with his directions, and with his “sitting still.” Moreover, as this mode of conveyance excites the attention of modern travellers, so it might of ancient travellers: and consequently might be well known in Judea.—To proceed.

The world—“like to the sound of a trumpet shall hear: like to the lifting up of a banner shall see”—says the prophet. This comparison refers to a *military* action, to a preparation for war; understand therefore, the prophet, to say—“as a declaration of war makes a great noise among nations, my message shall be equally noticeable—equally interesting.” Does not this *military* reference agree with our subsequent idea of a state of warfare between the countries?

That the word "world" cannot be taken literally for the whole globe, appears from this consideration, that no trumpet can be heard by ALL the world; nor can a banner be lifted up so high that ALL the world can see it. The moon itself is seen only by one half of the world at one time.

We know that the Romans called their empire *Universis Orbis—Orbis Terrarum*, "All the World;" the Chinese say the same, of their own empire, at this day; that the ancient Egyptians did so too, I think is very credible; for they certainly said, that "the Ocean surrounded *all the world*;" and as certainly (as *Diodorus Siculus* tells us, *lib. i. sect. 1.*): "the Ocean, among the Egyptians, was no other than the river Nile;" and the Nile visited all Egypt, as we know; by consequence, Egypt was their *Orbis Terrarum*.

I suspect that the passage before us, presents another allusion to this custom among the Egyptians of calling their country, "all the world," and, if so, then the verse will bear this sense, "all the inhabitants of the world," *i. e.* Egypt, and of all the islands of the region, or country, *i. e.* the islands of Meroe, &c. high up the Nile, formed by its various branches, and by the meetings of the several streams, but not excluding more distant countries connected with Egypt, &c. from Babylon to Greece and Italy. See the same phraseology, Luke ii. 1. Augustus decreed that *all the world*, *i. e.* Syria, Palestine, &c. *should be taxed*: Acts xi. 28. dearth over *all the world*, *i. e.* Syria, &c. [The phrase is still used in the East: *Nadir Shah* is described on his coins as "Conqueror of *the world*," *i. e.* Persia. See this resumed in No. CCCCLXIX.]

OF THE PEOPLE TO WHOM THIS MESSAGE IS SENT.

This People is also described by three particulars, 1. They are contracted and deprived, *i. e.* in their persons,—but 2. They are terrible, they stretch themselves, *i. e.* their political power; and they trample on their neighbours. 3. Their lands are despoiled by rivers.

This People is **POLITICALLY** described as terrific, warlike, turbulent, ferocious among themselves, in their own country; and equally dreadful to their neighbours around them: this had been their ancient character, and it still continued. Whoever has read Mr. BRUCE, cannot fail of seeing at a glance, the precision of this description, with its application to the nations around the upper branches of the Nile: they are savage, ever engaged in war, internally, and externally; and the court of Abyssinia itself, which is a professedly Christian court, is described by that traveller as "bloody" in the highest degree." *Vide Nos. XLVII. LIII.*

It appears also, that this People was at this time extending itself, *i. e.* by its conquests, but was negligent of Jehovah: the prophet therefore, admonishes them, not to forget Jehovah, but to send him an offering. [Had they then, a previous knowledge of Jehovah, and an instituted worship of him?]

Observe then, the poetical contrast of the sacred writer's expressions: the People were *contracted* in person, but stretching—*extending*, greatly *extending*, in power, and territory: and this is perfectly coincident with their being terrific among themselves, and to their neighbours; verse 2. [It is admitted that the sense of the word (KU, or KAV, 7P) is *to extend*, or, *draw out at length*, to **STRETCH**.]

But, their country is **GEOGRAPHICALLY** denoted, by the information, that its land is *spoiled*, *i. e.* taken away—carried off, *by the rivers*. It should seem that the word rendered "spoiled," does not express a single violent inundation, that overflows a district; but a circumstance which continually recurs: and this is correctly descriptive of the country between Abyssinia and Egypt, *i. e.* NUBIA, because, the rains, falling on the hills, &c. of that country, must needs, as in fact they do, wash particles of

earth into the stream; these, being mixed with the water, are carried away by the current: and many of them, if not all, are absolutely lost. In this manner the rivers *spoil the lands*. N. B. The river Nile, in Egypt, *brings* soil from the southward, which it deposits on the lands of Egypt, at the time of the annual inundation: in this respect acting directly contrary from what it does in the upper country: which induces the prophet to particularize the circumstance. [Nevertheless, so low down as Upper Egypt, NORDEN tell us, p. 40. vol. ii. "at *Maraga* they reap the best wheat of all Egypt; but the lands about it *suffer a great deal from the inundations of the Nile*: which every year *carries away something*." Vide the following Fragments.]

The country then, is that above where the Nile becomes a single river: it is where several rivers converge; each of which washes away the earth along its banks: say lat. 17° to 20°. Not so far south as the sources of the Nile, or the parts of Abyssinia then peopled by a Jewish colony, (sent by Solomon, as the Abyssinians relate,) but somewhat lower down the stream, which, then, as now, might be a separate People; and might have little, or no intercourse with the Jews: as Isaiah does not direct the Jews to convey his Message, but the southern Egyptians, who had a natural connection with Nubia.

The prophet, in the name of God, tells this People, that all the world shall notice his commission; and watch the effect of his Message on their conduct: not, says he, that I shall put myself to any trouble on this occasion; I shall sit still, and consider events as they rise. I shall be still as heat and light; and motionless as a mist of dew.

Now both these comparisons must have been well known in the countries addressed by the prophet. As to the first comparison of heat—after the rains are over, the stillness of the intense heat they suffer is utterly beyond what we in this climate, can even conjecture. Nothing could be a more striking comparison; as nothing is more distressing to the inhabitants than this effect of a vertical sun. To the silent appearing, and disappearing, of a mist of dew, a native of Britain is no stranger: and in the hills around the southern parts of the Nile, this phenomenon is constant. The clouds which furnish the rain, in the rainy season, rise every morning from off the earth, in prodigious masses of vapours, as the ground feels the heat of the sun. This is the second comparison.

The prophet proceeds to say, they shall see their harvests and vintages perish, even at the height of their hopes; and the lands which should yield them shall be desolate.

I incline, however, to refer the comparison of the heat and dew, to the effect which follows; "with the same silence and the same tranquillity as heat and dew occur, shall your harvests perish; and your vines decay; and this, at the very time, when you would be dressing them, to improve the flavour of their products."

The difficulties which remain are, those of the words (*מִמֶּשֶׁק מִמֶּשֶׁק*) rendered "drawn out," and (*מִדֶּם מִדֶּם*) rendered "made bald." I have observed the best authorities render *meshek* "drawn out:" but as the word is of a very general nature, and "renders," says the Bishop, "justly, the Latin *trahere*: and every one of its compounds, *attrahere*, *contrahere*, *extrahere*, *protrahere*, *distrahere*, *vi abripere*"—I am desirous of taking into consideration a totally different idea: "go to a people (*contra-here*) drawn together, contracted, of short stature: [and a glimpse of this we have in the LXX. *ἔθνος μετρώπων*, *q.* "a wonder-occasioning people:" should we read *μετρώπων*? (to keep as near to the letters as possible)—it might mean originally, I presume, "people of measure" *i. e.* according to the Hebrew idiom, people easily measured; not—"la nation de grand atirail"—"di lunga statura;" but directly the contrary, "men of measure;" in the same sense as "men of number"—*i. e.* few, Deut. xxxiii. 6. and "days of number" *i. e.* few: Job xvi. 22. Ezek. xii. 16. Isaiah x. 19.]—shall we say DWARFS?

[This is precisely their description by this prophet, chapter xlv. 14. "the Cushites, and Sabeans (*Asabeans*, of BRUCE) *men of measure*, i. e. DWARFS.]

Let us take the word *muruth*, rendered "bald," in the sense of *diminished*, i. e. in stature;—or *deprived*, i. e. dwindled, STUNTED, shrunk, in some of their limbs, or "pluck't," i. e. parts taken from them.

If these senses *may* be admitted, and I own, I see no solid objection to their admission, then we shall find, that the prophet Isaiah describes the People of Nubia, exactly according to other writers of antiquity; and, as it was on occasion of a Pygmy in the Plate of Behemoth, No. LXV. that we first ventured the allusion, we shall push this enquiry a little farther, after observing that the Pygmy, in that Plate, by being in company with a *Hippopotamus*, certainly refers to *southern* parts of the Nile: as that animal does not come down so low as Egypt, properly speaking; but is found in abundance in the rivers of Abyssinia. See Mr. SALTE's *Journey to Abyssinia*.

OF THE SIZE OF THE PYGMIES.

Homer mentions the Pygmies, *Iliad*, iii. 4. &c. Aristotle thus describes them, *Hist. Anim.* viii. 12. *They are a sort of diminutive generation . . . as well themselves as their horses: they live in the manner of Troglodytes: that is to say, in caves.* Pliny says, more precisely, vii. 2. *Spithamei Pigmæi ternas spithamas longitudine; hoc est ternos dodrantes non excedentes*—"but," says he, "these not-three-feet-high-men, have a healthy sky; always vernal; opposed to the mountains of the south: their houses are of clay, feathers and egg-shells." Strabo says, *lib.* xvii. "here the animals also are small; the goats, the bullocks, and the dogs: the inhabitants are the same; *but ardent and warlike*; and perhaps on occasion of their diminutiveness they were called by the ancients Pygmies." Nonnus also, (*Fosius*, p. 7.) "*here are met with, some who have the figure and form of men; but are extremely small, black, and hairy all over the body: they are accompanied by their wives no higher than themselves, and their children still smaller.*" In fact, the name "Pygmy" has been derived from the word *πυγμα*, or *πυγων*, the *cubit* (*Eustathius*, *lib.* 1.) their measure being two feet and a quarter: [*Gamadim*: Cubit-high men, *Ezek.* xxvii. 11. short enough,] though Juvenal, *Sat.* xiii. 172. diminishes them, poetically, no doubt, still farther:

Ubi tota cohors pede non est altior uno.

Where the whole regiment stands but one foot high.

OF THE WARLIKE DISPOSITION OF THE PYGMIES.

We have seen that Strabo describes the Pygmies as "ardent and warlike:" Jerom, on *Ezek.* xxvii. derives the word Pygmy from *πυγμα*, *pugna*, fighter; and translates it *bellatorem*, warlike. Juvenal also affirms their warlike disposition,

Pygmæus parvis currit bellator in armis:

he relates also their war with the cranes [understand a neighbouring nation.] It must be owned, they have been described as mounting rather uncouth cavalry, for Pliny says, vii. 3. *insidentes arietum, caprarum, quæ dorsis armatos sagittis, ad mare descendere:* "they rode, armed with bows, upon rams and goats." He forgets, that their rams and goats were understood to be diminutive, in proportion to themselves: however, this imports their pugnacious disposition. Ctesias says, they were *σφοδρα τοξοται*, extremely expert at the bow. [*Vide* the *Gamadim* of the "Metaphorical Ship of Tyre," No. ccxvii. *Gamad* in Talmudical Hebrew signifies *contracted*; as when a hand or foot, or arm or leg, is *shrunk*, or deficient in size and vigour.] They hunt, says he, hares and foxes, not with dogs but with birds, crows and eagles [rather, hawks.]

Thus we have seen that ancient writers describe the Nubians as being of diminutive stature, of contracted proportions, but warlike; and even terrible to neighbouring nations.

OF THE FIGURE OF THE PYGMIES.

Aristotle says, *Prob. Sect. x.* they are "crooked," ill formed, "like the figures drawn in drinking-houses" [caricatures, no doubt.] Such are alluded to by Cicero, and others. Ctesias says, (*lib. l.*) of the Pygmies, "they have their members thick," and large in the joints, and have no junctures to their feet: "they have long beards, which cover their whole body; and serve them for clothing: except the priests, who are shaved." The mention of "hair all over the body" by Nonnus, above, and of these very long beards, ill agrees with the rendering *depilatum*, if this be the People meant: unless such depilation be restricted to the head.

OF THE COUNTRY OF THE PYGMIES.

Hesychius says, Νῶβαι πύγμαιοι: the Nubians are the Pygmies. Nubia is near Abyssinia, but, if I am right, not so far south. Bochart says, Nubia extended to the Red Sea: where Aristotle, Mela, Ptolemy, and Pliny place the Pygmies: but I rather think, it extended inland, to the union of the rivers which form the Nile, and which afford marshes enough for inundations to *spoil their lands*.

OF THE NUBIAN CONQUESTS IN EGYPT.

Remark farther, that, in order to obtain a just idea of the *bearings* of this prophecy, we must enquire the state of the nations to whom it might be sent, at the time when Isaiah wrote, *i. e.* under Hezekiah; to illustrate which, I quote the following from Dr. PRIDEAUX: *Connect. Book i. Anno ante A. D. 726.*

"About the BEGINNING of the reign of Hezekiah, [his fourth year, I think] *Sabacón* the Ethiopian having invaded Egypt, and taken *Bocchoris* the king of that country prisoner, caused him with great cruelty to be burnt alive; [I find this is not confirmed by other authors] and then seizing his kingdom, reigned there in his stead. This is the same who in Scripture is called So, 2 Kings xvii. 4. He, having thus settled himself in Egypt, and grown very potent there, *Hoshea*, king of Samaria, entered into confederacy with him; hoping by his assistance to shake off the yoke of Assyria, and in confidence of this he withdrew his subjection from *Salmanesser*, the king of Assyria; which ended in the captivity of Israel."

Suppose, then, we date this prophecy a little before the irruption of *Sabacón* into Egypt, *i. e.* while he was overpowering the nations around him, and bringing them under his dominion, previous to his intended attack on Egypt: for, unless he had accomplished this, he could not have hoped to muster power enough to overcome that country. While he was subduing one after another, he might be justly described as *extending*, greatly *extending* himself; and certainly not less in his ambitious mind, than in his acquisition of territory, by which he became a *treading* to the nations near him, *i. e.* he trampled upon them. That *Sabacón* had not yet arrived in Egypt, seems likely, from the sending of messengers to him, which implies that he was at some distance; and from the total omission of the name of Egypt in this prophecy. Both the date thus assigned to this subject, and the approach of this king toward Egypt, are strongly implied, by the situation of this prophecy among those of Isaiah; and its almost continuation in the following "burden of Egypt," which describes the miseries of that country, and occupies the next chapter, (xix.) In chapter xx. we have a date of about ten years later "when Tartan came to Ashdod." Allow then, for this subsequent interval of ten years; and any fair allowance will approach the date near enough.

To what does the simile of the withering grapes, and decaying corn allude? it certainly implies, that great expectations were forming by the people, of gathering the harvest, *i. e.* of enjoying the spoils of the country they had conquered, or were about to conquer;

conquer: but, 1. at the very time when they were strongest, they should *silently* fade away, without noise, without war, without noticeable cause of expulsion; by tranquil, but fervent means, by covert, but overcoming power, they should yield to the state of things, and leave their *expectations*, disappointed as they were, *q. d.* "Leave the plunder of Egypt to the Assyrians," the wild beasts, and birds of this prophecy; who are described at length in the following chapter.

To understand and apply this, let us turn to Herodotus, who relates the termination of this expedition of Sabacus. *Euterpe*, 137. 139.

"Anysis, king of Egypt, was blind. In his reign Sabacus, king of Ethiopia, over-ran Egypt with a numerous army; Anysis fled to the morasses, [consequently, this refers to *Lower* Egypt; for Upper Egypt has no *morasses*,] and saved his life: but Sabacus continued master of Egypt for the space of *fifty* years. The deliverance of Egypt from the Ethiopian was, they told me, effected by a vision, which induced him to leave the country:—a person appeared to him in a dream, *advising him to assemble all the priests of Egypt, and afterwards cut them to pieces*. This vision to him seemed to demonstrate, that in consequence of some act of impiety, which he was then tempted to perpetrate, his ruin was at hand, from heaven or from man. Determined not to do this deed, *he conceived it more prudent to withdraw himself*; particularly, as the time of his reigning over Egypt was, according to the declarations of the oracles, now to terminate. During his former residence in Ethiopia, the oracles of his country had told him, that he should reign *fifty* years over Egypt: this period being accomplished, he was so terrified by the vision, that he voluntarily withdrew himself. Immediately on his departure the blind prince quitted his place of refuge, and resumed the government."—Herodotus then proceeds to relate some things, which are either fabulous, or the passage is damaged in the numbers related:—he says, the kings of Egypt had been *seven hundred* years, seeking the island on which this blind king resided, but could not find it:—though it must be situated on the Nile, and is ten *stadia* in length.

L'ARCHER thinks the above numbers are damaged; in fact, I think, the numbers in both places are damaged; for it seems incredible that both princes, Sabacus and Anysis, should live *fifty* years together; that Anysis should be so long concealed, if Sabacus really held the power of government, over *all* Egypt; and that, considering the common course of human life, Sabacus should be able to return to his native country, and Anysis should not be too old to resume his throne, to be acknowledged king, &c. by a generation which must have been totally new to him. Moreover, that the oracles of Ethiopia should limit the reign of Sabacus in Egypt (for the construction of the passage expresses a limitation) to *fifty* years, is surely unusual: the length of time does not agree with such restriction; neither do following circumstances.

Suppose we read *five* years instead of *fifty*: then, if Sabacus, who had over-run many people before he was able to attack Egypt, had spent ten or twelve years in such exploits, (and much less the facts of the history will not allow him) say he came to the crown at 20, or 25, years of age [which is conjecture merely, for the sake of dates] he must be thirty, or thirty-five years of age, when he attacked Egypt. Admit that he conquered that country in a single campaign. Add fifty years to this, it makes him eighty, or ninety years of age, when he quitted Egypt; which is surely too much: but *five* years admits of no such objection. The same reasoning applies to Anysis; he also must have been about eighty years of age, and being blind, a refugee, and a prisoner, his life was prolonged in this case by nothing short of a miracle: neither could he, at this period of life be sufficiently vigorous for government. Moreover, Africanus, *apud Synocellum*, p. 74. tells us, Sabacon, or So, died after he had reigned *eight* years,

which is far more credible than *fifty* years; is very consistent with the period of human life, and contributes to correct the numbers in Herodotus. Accordingly, we find that *Sevechus* succeeded *So* [*Sabacus*] in the kingdom of Egypt, [understand *Upper Egypt*] after eight years. [The probability is, that the Egyptian character for 5, was misread, by, (or to,) Herodotus, for 50. The English reader will understand this, by supposing v. to be misread L.]

Accepting however, that *Sabacus* reigned over some parts, *i. e.* of *Upper Egypt*, *eight* years, but over the greater part of it, *i. e.* including *Lower Egypt*, *five* years, yet during this period, as the lawful king was alive, and out of the power of the conqueror, we must suppose that the people submitted with reluctance to his yoke; and that to establish himself thoroughly, he found he must destroy ALL the priests of Egypt. [N. B. Which implies that the whole religious power of the country was against him.] —Startled at such a crime, [reserved for modern days!] feeling that his government was not easy, and probably, having been advised before he left home, that however he might conquer Egypt, he could not expect to hold it long; he voluntarily withdrew himself; went off quietly; and without fighting, or being expelled by force, he returned into his own country. Such then is the correspondence of the history, with the simile used by the prophet: [and the historian by his repetitions, seems to lay great stress on the VOLUNTARY retreat of this conqueror.] “When after much pains and labour bestowed in cultivation, the corn and the grapes are expected to ripen but they fail, so shall you after your conquest, expect, but in vain; you shall hope, but to no purpose: the produce shall be withered, not by storms and tempests, by resistance or fighting, but by clear heat; by a power, all whose operations are quiet as the rising or falling of dew. Nay more, says Isaiah, I shall live to see this; I expect to behold it: I shall not indeed go to Egypt for this purpose, I shall stay in Judea; yet I shall watch for it. The prophet concludes by advising, that when *Sabacus*, or his people should perceive their disappointment, they should acknowledge and honour Jehovah, by a gift.

N. B. 1. Has the hint in Herodotus, of ORACLES, which seems to imply several, any reference to this of Isaiah (among others) as sent to *Sabacus*, and communicated to him, before he entered Egypt; while yet in his progress toward that country.

N. B. 2. Were not the Ethiopians *contracted* and *deprived* in their expectations, &c. when they quitted Egypt? Is this elegantly applied to them, in a different sense, in the conclusion, verse, 7? Such a turn of words is esteemed graceful in the East, and is frequent in this prophet.

N. B. 3. As we proposed to read 5 years instead of 50, so if we read 7 years instead of 700, it would agree near enough with the 8 years of *Africanus*.

N. B. 4. I *insist*, that as the prophecies before this chapter refer to foreign nations (as Moab and Damascus) and the prophecies following, refer to foreign nations (as Egypt and Ethiopia) that it is doing *violence* to the prophet, to dislocate this chapter from those around it, and to refer its fulfilment to a period so very distant as the present age; or to a country so very remote as western Europe.

N. B. 5. When any other country beside what we have named, *i. e.* southern Egypt, shall be 1. of shadowing wings, 2. adjacent to the rivers of Ethiopia, 3. accustomed to send messengers on rafts of palm leaves, &c. When any other country beside Ethiopia shall be 1. despoiled by rivers, 2. its inhabitants terrible, and trampling on their neighbours, yet 3. dwarfs in stature, and contracted in their persons; when there shall be a well-ascertained history that such a nation, at the time of this prophecy, was extending its conquests, which yet deluded its expectations, then will be time enough to vacate the solution of this prophecy here offered. To unite all these particulars

in a convincing manner, will be an instance of good fortune, which may well reward whatever ingenuity, industry, and perseverance shall engage in the enquiry.

These considerations have been submitted, in this form, for brevity's sake; to pursue them would exceed our present convenience: but having thus gone over the chapter, let us consider it under a combination of these ideas.

ISAIAH, CHAPTER XVIII.

Ho! wing-shadowed—*protected*—land! along—the *lesser* rivers of Cush—*Ethiopia*.
 Sending agents, *envoys*—by the stream—or *great river*; the Nile.
 Even in bulrush floats of vases, on the surface of the waters:
 Send off *some of your* light messengers
 To a people contracted, and deprived;
 To a people terrific among themselves, and round about them;
 A people extending, *continually* extending themselves, a treading on their neighbours:
 Whose land the rivers have *long* despoiled.
 All the inhabitants of the world—*region*,—and the islands of the country,
 Like unto the lifting up of a banner on the mountains, shall see it,
 Like unto the sounding of a trumpet, shall hear it.
 (Whereas,—so says JEHOVAH to me—
 I shall rest: and I shall acquiesce—or, *watch*—in the place prepared for me.)
 Tell them, that
 Like as the heat accompanies clear light,
 Like as the mist of dew *appears* in the heat of harvest:
 In like manner, in the face of the harvest,
 When the germ—*kernel*—shall be completing—*filling*;
 And the flower of the sour grape shall be ripening;
 When the pruning-knife should be removing the suckers,
 And the bill should be cutting away the shoots,
 They shall alike be left to the birds of prey of the mountains,
 And to the *ferocious* beasts of the earth:
 And the birds of prey of the mountains shall summer upon it—the *corn*;
 And all the beasts of the earth shall winter upon it—the *vine*;
 In that time be the gift to Jehovah of Hosts!——
 O people contracted and deprived;
 A people terrific among themselves, and around them;
 A people extending, *greatly* extending themselves, and a treading on their neighbours,
 Whose lands the rivers have *long* despoiled:——
 I say—To the place of the name of JEHOVAH of Hosts! Mount Zion.

We are now prepared, in some degree, to answer the difficulties of Bishop LOWTH, quoted in page 25, which we numbered, for their more ready perception by the reader.

1. *The object of this prophecy*, is, to excite the Nubians and Ethiopians, to send gifts to Mount Zion, in honour of Jehovah; which they might as easily do, as confederate with Hoshea, king of Israel. [N. B. The rivalship of the two powers of Jerusalem and Samaria—"You send to Samaria, send rather to Zion."] This also answers No. 2. *the end and design* of this prophecy. 3. *The people to whom it is addressed*, are the Nubians, and Ethiopians, in their own country; though at this time their king was advancing toward the possession of Egypt. 4. *The history to which it belongs*, is, that of the extension of the Ethiopian power over Egypt; and the SILENT termination of it. 5. *The person who sends the messengers*; 1. The prophet himself sends to the southern Egyptians; 2. The southern Egyptians send to Nubia, which Nubia, is the nation to which the message is ultimately addressed.

If this representation be just, Mr. KING is mistaken in supposing this prophecy remains to be accomplished; and consequently, in expecting the accomplishment of it, by his whimsical geographical-mapped-figure of a bird-with-extended-wings, in the republic of France: And if this representation be just, the restoration of the Jews to their own land, by any western power, is not the application of it; and it will not be

fulfilled in the manner expected by the Bishop of Rochester, Mr. DAVID LEVI, Mr. BICHENO, and others, who adopt that supposition.

EXPLANATION OF THE PLATE ANNEXED.

- No. 1. The *Cneph*, or *Cnephim*; the wings protecting the globe; *i. e.* the world: or Egypt. This device, as already noticed, is general on the temples in Upper Egypt. [May it denote deceased paternal power, protecting, preserving, &c?]
- No. 2. A float, composed partly of jars, or vessels for holding water, &c. partly of a floor laid over them, made of reeds, bulrushes, palm-leaves, straw, or &c. This Number shews the floor of this vessel, or float; made of palm-leaves, reeds, straw, or other dry materials, tied very tightly together.
- No. 3. This Number shews the under part of the float; with the manner of tying the vessels, or water-jars, by cords, or ozier-twigs, &c.
- No. 4. A side view of the float: with a man on it, rowing it down the stream.
- No. 5. A back view of such a float: the person who rows and guides it fishing during the navigation.
- No. 6. A float of the same nature, with three persons on it; of which, one seems to be the director, or master; one rows, and the other steers. From this instance it is evident, that rafts of this nature might carry several persons. Whether the above be that very kind of papyrus-embarkation which the prophet had in view, we do not determine: because, as there are several kinds, he might allude, for aught we know, to one somewhat more like that of No. 11.
- Nos. 7, 8, 9, 10. Copy of an ancient picture found at *Herculaneum*, representing Nubians, or southern Ethiopians; with great heads and bodies, but diminutive limbs, arms, and legs; and scarcely any feet, or joints of the leg, or foot. They are represented in various attitudes. No. 7. is at worship before a temple, which corresponds perfectly with Mr. BRUCE's description of the materials, and form, of the churches in Abyssinia; which are built in a conical shape, [the *egg-shell* shape, of Pliny,] in order to throw off the rains. The animals around this figure are in proportion to the worshipper himself—diminutive.
- No. 11. Copy from an ancient picture found at *Herculaneum*, vol. v. page 246. representing a pottery-boat of Upper Egypt; floating down the stream with two men on it; one rowing, the other fishing. This boat is of a different construction from the foregoing raft; but whether made of papyrus, I cannot determine. It proves, however, that their pottery and their fishing were known and noticed anciently, and even furnished subjects of picture in *foreign* parts.

We ought to remark, that in the Plate of BEHEMOTH, No. LXV. we saw an inhabitant of Upper Egypt, sitting on a crocodile: in the forms and proportions of his person, he was pretty much like these boatmen; which hold a middle rank, between men of ordinary European figure, and those of Nos. 7, 8, 9. on this Plate. It is certain, the ancients supposed, that on proceeding southward, to climates under the equator, the human figure became shrunk, contracted, and “cheated of its fair proportions:” for this they had some reason, as the Egyptians were a less personable people than the Greeks, and the Negroes than the Egyptians: but the excess to which they extended the notion was unjustifiable; unfounded. They might suppose that the same effect attends heat as attends cold, the human figure being much dwindled, as we approach Lapland and Greenland. N. B. The Ethiopians are of the

same form, in the ancient pedestal of the famous statue of the Nile, at Rome; and in various other instances.

No. 12. Shews a party of these pygmy gentry, enjoying themselves under a shady bower: notwithstanding their diminutive size, they seem very sociable, and happy: the adjacent buildings too, are well constructed. *Antiq. Hercul.*

Such were the ideas of the ancients respecting the Pygmies: a race diminutive in stature, deprived of the full proportions of their limbs, &c. yet not the less enjoying life, not the less warlike, or turbulent among themselves, and terrific to their neighbours: exactly answering the prophet's description of those to whom he directs his Message.

If this Article has answered our endeavours, there is hardly a word in the chapter, which has not been adequately accounted for, and clearly applied. Nevertheless, as those *local* particulars which have hitherto been embarrassing are capable of farther illustration, we shall enlarge on some of them. The subject of the Egyptian *Cneph* is too copious for present consideration. It occurs in Persia eastward, and in Rome westward.

No. CCCXXIII. LAND WASTED BY RIVERS.

IN that prophecy of Isaiah, which we have been considering in the foregoing Article, the words "whose Lands the Rivers have spoiled," have been by many persons directed to a metaphorical sense, in allusion to armies over-running a country; and more readily, as this prophet certainly uses such a metaphor in some places: But, it rather appears, as has been suggested, that the prophet inserts this particular, for the purpose of affording a decisive *geographical* mark of the country he means to denote: that, having given other notices, at that time probably well-known descriptions of the people and country along the Rivers of Cush, he adds this also, that these Rivers, in their courses, *despoiled the Lands* where they flowed. Not having met with any traveller who has reached so far south as Nubia, and has seen the streams of the Nile during their inundation, whereby to authenticate this fact,—a fact, that can be only *local*, and to which eye-witness only is competent, I shall offer an instance of what *spoil* the Nile (the River of Cush) in its course northward is accustomed to commit:—Something like this, and perhaps, much more destructive, we can easily imagine, the River may effect, in earlier parts of the streams which compose it.

"At Kaffr Essaiad [in Upper Egypt] we saw descending a flotilla of rafts formed of earthen ware, which they were conveying to Cairo."

"Below this island, the Nile forms a large sinuosity; the current *undermines the western shore*, which is steep in this broad angle, and *detaches from it enormous masses of marshy earth*. The frequent fall of such masses as these renders the passage of this place very dangerous for boats, which run the risk of being sunk by them. We had got clear of it without any accident, although every instant, both before and behind us, several large pieces fell, separated from the shore; I congratulated myself on having escaped a danger, against which we had not to struggle; but we found ourselves exposed anew, and in a very disagreeable manner, owing to the improvidence of the boat's crew."

"The *Reis* and the sailors were asleep upon the beach; I had passed half of the night watching, and I composed myself to sleep, after giving the watch to two of my companions, but they too had sunk into slumber. The *kanja*, badly fastened against the shore, broke loose, and the current carried it away with the utmost rapidity. We were all asleep; not one of us, not even the boatmen, stretched upon the sand, perceived our manner of sailing down at the mercy of the current. After having floated with the stream for the space of a good league, the boat, hurried along with violence,

struck with a terrible crash against the shore, precisely a little below the place from whence the greatest part of the loosened earth fell down.

“Awakened by this furious shock, we were not slow in perceiving the critical situation into which we were thrown. The *kanja*, repelled by the Land, which was cut perpendicularly, and driven towards it again by the violence of the current, turned round in every direction, and dashed against the shore in such a manner as excited an apprehension that it would be broke to pieces. The darkness of the night, the frightful noise which the masses separated from the shore spread far and wide as they fell into a deep water; the bubbling which they excited, the agitation of which communicated itself to the boat, rendered our awakening a very melancholy one.

“There was no time to be lost; I made my companions take the oars, which the darkness prevented us from finding so soon as we could have wished; I sprung to the helm, and, encouraging my new and very inexperienced sailors, we succeeded in making our escape from a repetition of shocks, by which we must all, at length, have inevitably perished; for scarcely had we gained, after several efforts, the middle of the River, than *a piece of hardened mud, of an enormous size, tumbled down at the very spot we had just quitted*, and which must, had we been but a few minutes later, have carried us to the bottom.” SONNINI'S *Travels in Egypt*, vol. iii. p. 148—150.

That accidents of a similar kind happen on other Rivers, occasioned by the violence of their streams, is notorious; and is in America an abundant source of litigation, as it often happens that a flood transfers a field, or &c. from one side of a River to the other, by forcing a passage over it. An instance of such a change on the Wolga may confirm our suggestions.

“Some nine years before, the great Duke had given order for building the citie of Tzornogar, which lies 200 *worstes* from *Zariza*, some *half a league lower than it is now*; but the great Floods having washed away the earth along the shore, in such great quantities, that the course of the River seemed to be thereby diverted, and that it would be ill coming ashore there, they translated the citie to the place where it is now.” AMBASSADOR'S *Travels*, p. 167. [The Ganges produces similar effects in India.]

No. CCCXXIV.

ETHIOPIAN, OR CUSHITE, LANDS SPOILED BY INUNDATION.

IF it be objected to the former Fragment, that it refers to a *constant* and *continual* occurrence, whereas the prophet Isaiah seems rather to refer to some one extraordinary, and unusual, Deluge, then I beg leave to offer, by way of answer, the following extracts from Mr. BRUCE.

“The Chronicle of *Axum*, the most ancient repository of the antiquities of that country, a book esteemed, I shall not say how properly, as the first in authority after the Holy Scriptures, says, that between the creation of the world and the birth of our Saviour, there were 5500 years; [eight years less than the Greeks, and other followers of the Septuagint] that Abyssinia had never been inhabited till 1808 years before Christ, and 200 years after that, which was in the 1600, *it was laid waste by a Flood, the face of the country much changed and deformed*, so that it was called at that time *Ourè Midre, or the Country laid Waste*, or, as it is called in Scripture itself, *a Land which the Waters, or Floods, had spoiled*, Isaiah xviii. 2. that about the 1400 year before Christ, it was taken possession of by a variety of people speaking different languages, who, as they were in friendship with the Agaazi, or shepherds, possessing the high country of Tigré, came and sat down beside them in a peaceable manner, each occupying the Lands that were before him. This settlement is what the Chronicle of *Axum* calls Angaba, the entry and establishment of these nations, which finished the peopling of Abyssinia.”

“ Tradition further says, that they came from Palestine. All this seems to me to wear the face of truth. Some time after the year 1500 *we know there happened a Flood which occasioned great devastation.* Pausanias says, that this Flood happened in Ethiopia in the reign of Cecrops; and, about the 1490 before Christ, the Israelites entered the land of promise under Caleb and Joshua.”

As to the present state of the country, accept the following information, from the same authority.

“ In the Kolla, or low valley of Abyssinia, are large spreading shady trees, near the clearest and deepest rivers, or the largest stagnant pools of the purest water.” BRUCE, v. 82.

“ *This country is liable to a Deluge of SEVERAL MONTHS*, p. 86. No country but that of the *Shangalla*, deluged with SIX MONTHS rains, full of large and deep basons, or watered by large and deep rivers—can maintain the Rhinoceros, who lives in wet and marshy places,” p. 99.

Moreover, that the Message sent by this prophet was not so singular as it may seem at first sight, will appear from a similar procedure in the prophet Ezekiel, xxx. 10. “ In that day, shall *messengers go forth from me in ships to make the careless Ethiopians afraid*, and great pain shall come upon them.”—If the reader will peruse the whole of that chapter, he will see its application to the several nations of this country. We only observe here, that these “*messengers were to go forth IN SHIPS*,” surely up the Nile, as we have supposed:—they were to reach the *Ethiopians*—the *Cushites*:—the careless, rather the bold, the undaunted, Cushites, shall be afraid, and suffer pain, &c. The ideas are very similar to those we have been attempting to illustrate in the *inusi-tata verba*, the uncommon language, and figurative expressions, of the prophet Isaiah.

.....

Mr. BRUCE says, vol. v. p. 6. that the boats of Abyssinia are made of *Papyrus*, “ a piece of the Acacia-tree being put in the bottom to serve as a keel, to which the plants were joined, being first sewed together, then gathered up at stem and stern, and the ends of the plants tied fast there. This is the only boat they still have in Abyssinia, which they call *Tancoa*, and from the use of these it is that Isaiah describes the nations, probably the Egyptians, upon whom the vengeance of God was speedily to fall.” [Mr. BRUCE certainly refers to Isaiah, chap. xviii. but has mistaken the persons who deliver the Message, for those who receive it: nevertheless, his opinion and reference merit attention.]

No. CCCXXV. ABYSSINIANS: MINGLED PEOPLE.

MR. BRUCE has a remark, on the Name given to the Abyssinians in Scripture, which may properly be offered while a subject connected in some degree, with this People is under consideration. I say in some degree, because it has been already hinted, that Abyssinia, properly taken as the country around the head of the Nile, is probably too far south, to be the People intended by the prophet Isaiah: it is far distant from Upper Egypt; and I believe, it is hardly, if at all, possible, to visit it by navigation; certainly, therefore, not at a little expense and trouble, which circumstances are, undoubtedly, implied in the commission given by the prophet. For the present it is merely suggested, that if Mr. BRUCE be correct, the word “associated”—or, consociated, might be advantageously substituted for the present expression “mingled,” which, certainly, indicates no small degree of intimacy, and *one-ness*. The extract is from BRUCE’s *Travels*, vol. ii. p. 404.

“ These *Convenæ*, [in Latin] as we have observed, were called *Habesh*—a number

of distinct nations meeting in one place. Scripture has given them a name, which though it has been ill translated, is precisely *Convenæ*, both in the Ethiopic and the Hebrew. Our English translation calls them the *Mingled People*, Jerem. xiii. 13. 24. Ezek. xxx. 5. whereas it should be the *separate nations*, who, though met and settled together, did not mingle, which is strictly *Convenæ*. The inhabitants, then, who possessed Abyssinia, from its southern boundary to the tropic of Cancer, or frontiers of Egypt, were the Cushites, or polished people living in towns, first Troglodytes, having their habitations in caves. The next were the shepherds; after these were the nations who, as we apprehend, came from Palestine—Amhara, Agow of Damot, Agow of Tehera, and Gafat.”

“Jeremiah, xxv. 24. speaks of the chiefs of the Mingled People that dwell in the deserts. And Ezekiel, xxx. 5. also mentions them independent of all the others, whether shepherds, or Cushites, or Libyans, their neighbours, by the Mingled People. Isaiah, xviii. 2. calls them “a nation scattered and peeled: a People terrible from the beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled:” which is a sufficient description of them, as having been expelled their own country, and settled in one that had suffered greatly by a deluge a short time before.”

No. CCCXXVI. OF ROYALTY, IN THE EAST.

THE respect paid to Kings in the East, with the manner of shewing that respect, differs much from the same among ourselves: it may therefore be of use to transcribe what information travellers have communicated on the subject.

“No Prince ever lost his life in battle till the coming of the Europeans into Abyssinia, when both the excommunicating and murdering their sovereigns, seem to have been introduced at the same time. The reader will see in the course of this history, two instances of this respect being still kept up: the one at the battle of Limjour, where Fasil pretending that he was immediately to attack Ras Michael, desired that the King might be dressed in his insignia, lest not being known he might be slain by the stranger Galla. The next was after the battle of Serbraxos, where the King was thrice in one day engaged with the Begemder troops for a considerable space of time. These insignia or marks of Royalty, are a white horse, with small silver bells at his head, a shield of silver, and a white fillet of fine silk or muslin, but generally the latter, some inches broad, which is tied round the upper part of the hair, with a large double or bow knot behind, the ends hanging down to the small of his back, or flying in the air.” BRUCE, vol. iii. 267. [Comp. No. CCCLXXXII. on SOLOMON’S SONG, with the PLATE.]

This extract will remind the reader of the story of Ahab and Jehoshaphat, 1 Kings xxii. 30. Ahab laid aside his robes, or Royal Insignia, and thereby “disguised himself;” wearing only the dress of a common soldier, or perhaps of an inferior officer, and thus disguised he was slain; but Jehoshaphat, according to Ahab’s advice, retained the marks of his dignity; he was indeed attacked by the enemy, but, when they discovered it was not the King of Israel, but of Judah, they desisted from pursuing him. We see by Mr. BRUCE, what are the Abyssinian *Insignia* of Royalty; but probably the Jewish Kings added to these an ample robe, or a robe of a peculiar colour, such as purple. [Did not Goliath take state upon him, by having “a shield borne before him?”]

Query. Was Ahab previously informed of the orders given by the King of Syria to his captains, to fight with the King of Israel only? Did he hope to avoid the effects of this order, by disguising himself?—yet he met his death, notwithstanding his disguise: while

while Jehoshaphat, whom he intended should be treated as his substitute (as indeed he was, for a time) escaped the snare which the crafty Arab had laid for him?

“ The King goes to church regularly, his guards taking possession of every avenue and door through which he is to pass, and no body is allowed to enter with him, because he is then on foot, excepting two officers of his bedchamber who support him. He kisses the threshold and side-posts of the church-door, the steps before the altar, and then returns home: sometimes there is service in the church, sometimes there is not; but he takes no notice of the difference. He rides up stairs into the presence-chamber on a mule, and alights immediately on the carpet before his throne; and I have sometimes seen great indecencies committed by the said mule in the presence-chamber, upon a Persian carpet.”

“ An officer called *Serach Massery*, with a long whip, begins cracking and making a noise, worse than twenty French postillions, at the door of the palace before the dawn of day. This chases away the hyænas, and other wild beasts; this too, is the signal for the King's rising, who sits in judgment every morning fasting, and after that, about eight o'clock, he goes to breakfast.” [*Vide* 2 Kings v. 18. Zeph. ii. 15. Isaiah xxxiv. 14. Jer. l. 39.]

According to this representation of the Abyssinian King, we find David had his mule, as a mark of Royalty; for so he directs, 1 Kings i. 33. “ Cause Solomon, my son, to ride on my own mule; and bring him down to Gihon”—“ and they caused Solomon to ride upon King David's mule,” verse 38. and great stress seems to be laid on this, by the reporter to Adonijah, who mentions this incident first of all, verse 44. “ and they have caused him to ride on the King's mule.”

Persia was a land of horses, not of mules, nevertheless, as the horse which the King rode acquired a kind of sacredness from that circumstance, we see what high honour Haman proposed to himself, Esther vi. 8. which he afterwards was obliged to confer on Mordecai. By referring also to the foregoing description of the Royal *Insignia*, we see what that Royal Apparel was which Haman intended to wear—*i. e.* he meant to be a personification of the King his master.

Much more is attributed to the appendages of Royalty, or of command, in the East, than we can easily imagine; I shall add an instance of great respect paid to a horse, even when distant from his master, as it may lead to a reflection, or two: and we need not doubt, that if the horse of a general were so greatly respected, as we find this was, that the horse of a King was proportionately, in a still greater degree, an object of veneration.

“ Take this horse, says Fasil, as a present from me; it is not so good as your own; but, depend on it, it is not of the kind that rascal gave you this morning, it is the horse I rode on yesterday, when I came here to encamp: do not mount it yourself, but drive it before you saddled and bridled as it is; no man of Maitsha will touch you when he sees that horse; it is the people of Maitsha, whose houses Michael has burnt, that you have to fear, and not your friends the Galla.

“ I then took the most humble and respectful leave of him possible, and also of my new acquired brethren the Galla, praying inwardly I might never see them again. I recommended myself familiarly and affectionately to the remembrance of Welleta Michael the Ras's nephew, as well as Guebra Ehud; and turning to Fasil, according to the custom of the country to superiors, asked him leave to mount on horseback before him, and was speedily out of sight. Shalaka Woldo (the name of my guide) did not set out with me, being employed about some affairs of his own, but he presently after followed, driving Fasil's horse before him.

“ Although the Lamb and the other Galla his soldiers, paid very little attention, as
Edit. 4. *G Div. 2.*

I have said, to us, it was remarkable to see the respect they shewed to Fasil's horse; the greatest part of them, one by one, gave him handfuls of barley, and the Lamb himself had a long and serious conversation with him; Woldo told me it was all spent in regretting the horse's ill fortune, and Fasil's cruelty in having bestowed him upon a white man, who would not feed him, or ever let him return to Bizamo. Bizamo is a country of Galla south of the Nile, after it makes its southernmost turn, and has surrounded the kingdom of Gojam. I was better pleased with this genuine mark of kindness to the horse, than with all the proofs of humanity Woldo had attributed to this chieftain, for not frequently putting to death pregnant women. When I remarked this, "bad men! bad men! all of them," says he, "but your Ras Michael will be among them one of these days, and pull all their eyes out again; and so much the better."

"At Dingleber I overtook my servants, who were disposed to stop there for the night. They had been very much oppressed by troops of wild Galla, who never having seen white men, could not refrain indulging a troublesome curiosity, without indeed doing any harm, or shewing any signs of insolence; this however, did not hinder my servants from being terrified, as neither I nor any protector was near them. I resolved to avoid the like inconvenience, by proceeding farther, as I knew the next day the main body of these savages would be up with us at Dingleber; and I rather wished to be at the point where our two roads separated, than pass a whole day in such company. It is true I was under no manner of apprehension, for I perceived Fasil's horse driven before us commanded all necessary respect, and Zor Woldo had no occasion to exert himself at all." BRUCE, vol. iii. page 536.

Now, I would submit to the reader, whether somewhat similar ideas were not connected with that obscure subject the CHERUBIM? We have found reason to conclude that they were considered as attached to, and in some sense as drawing, the moveable throne of the Deity: whence they were supposed to indicate the dignity of the Deity, whether he were actually (*i. e.* visibly—in a displaying manner) present with them, or whether they were alone, as Fasil's horse was, so that the appearance of these creatures, wherever it might be, was regarded as a token, a reference to the Almighty. In this sense, the notion of their being angels, has nothing wonderful in it: and, as we have stated, Israel by professing to possess the throne of the protecting Deity, of which these were a principal part, gave unpardonable (political) offence to Judah. *Vide* No. CLII. vi.

That moving thrones are an appendage of grandeur in the East, we learn, among other places from FRASER'S History of Nadir Shah, p. 162. "The Emperor sitting in a Royal litter [the word in the original is *takht revan*, or A MOVING THRONE] with a canopy, and umbrella, &c. marched out of the camp—he was met by Nusr Alla Mirza, Nadir Shah's son, "who came in a Royal litter"—of the same nature as the former, as appears from the history. This is the regular appellation for the vehicle; and is in general use; as is the vehicle itself for high personages.

"The next remarkable ceremony in which these two nations [of Persia and Abyssinia] agreed, is that of adoration, inviolably observed in Abyssinia to this day, as often as you enter the Sovereign's presence. This is not only kneeling, but an absolute prostration: you first fall upon your knees, then upon the palms of your hands, then incline your head and body till your forehead touch the ground; and, in case you have an answer to expect, you lie in that posture till the King, or somebody from him, desires you to rise. This too was the custom of Persia; Arrian says this was first instituted by Cyrus: and this was precisely the posture in which they adored God; mentioned in the Book of Exodus." BRUCE, vol. iii. page 270.

We have, in the history of the Kings of Israel and Judah, many instances of similar prostration: we shall not stay to particularize them—but we find this mode of doing great reverence continued in the times of the New Testament. The reader will observe the names of the persons, and the sentiments they deliver, &c. in these extracts.

“When the King sits to consult on civil matters of consequence, he is shut up in a kind of box opposite to the head of the council table. The persons that deliberate sit at the table, and, according to their rank, give their voices; the youngest or lowest officers always speaking first. The first that give their votes are the Shalaka, or colonels of the household troops; the second are the great butlers, men that have the charge of the King's drink; the third is the Badjerund, or keeper of that apartment in the palace called the Lion's House, and after these the keeper of the banqueting-house. The next is called Lika Mugwas, an officer that always goes before the king to hinder the pressure of the crowd. In war, when the king is marching, he rides constantly round him at a certain distance, and carries his shield, and his lance; at least he carries a silver shield and a lance pointed with the same metal, before such Kings as do not choose to expose their person. That, however, was not the case in my time, as the king carried the shield himself, black and unadorned, of good buffalo's hide, and his spear sharp pointed with iron. His silver ornaments were only used when the campaign was over, when these were carried by this officer. Great was the respect shewed formerly to this king in war, and even when engaged in battle with rebels, his own subjects.” BRUCE, vol. iii. p. 266. [*Vide* Gen. xli. 1. Esther i. 14. &c. 1 Sam. xvii. 7. 2 Sam. i. 21. Cant. iv. 8. Psalm xlvii. 9.]

No. CCCXXVII. SPOILS OF CONQUERED COUNTRIES.

WAR, in the East, is extremely different from war as at present conducted in Europe; and the consequences of war are different also. Though it may be true, that before a town in Europe is besieged, many of its inhabitants quit it, yet we have no instance of a whole city carried into captivity, and its entire population transplanted elsewhere, after its surrender. Such a fate, however, Jerusalem, the holy city, experienced repeatedly. In particular, we read 2 Kings xxiv. 13. &c. of the Spoil and devastation committed by Nebuchadnezzar, whose transportation of the smiths and craftsmen, strikes us as sufficiently strange; but perhaps these persons were of greater value to him in embellishing, &c. his yet unfinished city of Babylon, than we can be aware of.

We are told that “Nebuchadnezzar took Jehoiakim the king, his mother, his wives, his servants, his princes, his officers: all the treasures of the house of the Lord, and those of the King's house: he cut in pieces all the vessels of gold, which Solomon had made; he carried off all the men of might, 7000; craftsmen and smiths, 1000: none remained, save the poorest sort of the people of the land.” I think the following estimate of the Damages done to the emperor of India by Nadir Shah, may assist our conception of the calamities suffered by Judea: for, no doubt, slaughters in various places must have destroyed many thousands of Jews which are not recorded; and much Spoil must have been taken by the soldiery, and their officers, from the citizens of Jerusalem, and of other places, which was never brought into the king of Babylon's registered account.

That Nadir should melt down gold and silver plate, and coin money, in a city where he did not mean to reside, appears to us singular; but, possibly, Nebuchadnezzar also cut in pieces only certain, not precisely, *all*, vessels of gold, &c. taken at Jerusalem, for this purpose: thereby, paying his army with tokens of his triumph.

This seems to be justified by the reflection, that Belshazzar afterwards used many of them at his impious feast; so that some were certainly preserved. Probably those which Nebuchadnezzar cut up, were such as belonged to the king; and those he reserved, were such as had been consecrated to God: with which he enriched the treasury of his idols. Or, did he cut up the golden candlestick, ark, &c? Of their return to Jerusalem, we read nothing.

Since the battle of *Karnal*, until *Nadir Shah's* departure from *Shahjehanabad*, the loss sustained by the emperor and his people within and without the city, in jewels, treasure, goods, effects, and destroying of fields, setting aside the loss of the buildings, mounted to very near one *arrib* of *rupees*, (£125,000,000.) out of which *Nadir Shah* carried away to the value of 70 *crores*, (£87,500,000.) in jewels and other effects; and his officers and soldiers 10 *crores*, (£12,500,000.) The charges of his army, while he continued there, the arrears, pay and gratuity advanced them, with what goods were destroyed by fire, and fields laid waste, made near 20 *crores* (£25,000,000.) more.

The particulars of what *Nadir Shah* carried away with him: Crores.

Jewels from the emperor and <i>omras</i> , valued at.....	25
Utensils and handles of weapons set with jewels, with the <i>Peacock</i> -throne, and nine others set with precious stone	9
Money coined, in gold and silver <i>rupees</i>	25
Gold and silver plate, which he melted down and coined [to reward his army]	5
Fine cloths and rich stuffs of all kinds.....	2
Household furniture, and other valuable commodities	3
Warlike weapons, cannon, &c.....	1
	<hr/> 70

Elephants 1000,—Horses 7000,—Camels 10,000,—Eunuchs 100,—Writers 130,—Smiths 200,—Masons or Builders 300,—Stone-cutters 100,—Carpenters 200.

Nadir Shah had the draught of the castle and city of *Shahjehanabad* taken: he gave to the above-mentioned artificers, horses, and what other carriages were necessary for their journey, allowing them a sufficient pay. The terms he entered into with them were, to follow their several occupations for three years in *Kandahar*; at the expiration of which, they were to have liberty, either to return home, or continue there. But in their way to *Lahor*, several of them made their escape, and returned hither.

Since *Nadir Shah's* entering this country, until his getting to *Lahor* in his march back, 200,000 of the inhabitants of this empire were destroyed, as follows:

From <i>Lahor</i> to <i>Karnal</i> were killed on the roads and in the villages.....	8000
Killed in the battle of <i>Karnal</i>	17,000
Those killed during the space of three days after the battle, in the highways and round about the camp, were.....	14,000
Those killed on their march to the city, in <i>Sonput</i> , <i>Paniput</i> , and other villages that were plundered.....	7,000
Those killed in the general massacre, by the exactest computation	110,000
After the general massacre, were killed in <i>Rouh Alla Khan's Serai</i> , and the villages and fields round about where they went marrauding, which is about thirty coss each way	25,000
On their march back, in <i>Taniseer</i> and other villages	12,000
Those who had laid violent hands on themselves, the women who drowned and burnt themselves; as also those who died of famine and other hardships, amounted to about.....	7,000

FRAZER's *History of Nadir Shah*, pages 219, 222.

200,000

No. CCCXXVIII. A SURVEY OF THE SEVEN CHURCHES OF ASIA,
AS THEY NOW LIE IN THEIR RUINS.

“THE curious Surveys every where extant of *Bethlehem*, *Nazareth* and *Jerusalem*, places so famous for the birth, education and sufferings of our *Blessed Saviour*, (which are owing to the industry and learning and curiosity of devout pilgrims, who from the first ages of *Christianity* to this present, not without the design of Providence, as I verily believe, have visited mount *Calvary* and the *Holy Sepulchre*) suffer us not to be unacquainted with their situation and state: every one who has but the least gust for antiquity, or history, or travel, or insight into books, greedily catching at such relations. But a sadder fate seemed to hang over the *Seven Churches of Asia*, founded by the *Apostles*, and to which the *eternal Son of God* vouchsafed to send those Epistles recorded in the Book of the *Revelations of St. John*, which by the unpardonable carelessness of the *Greeks*, (unless that horrid stupidity, into which their slavery has cast them, may plead some excuse herein) have lain so long neglected; they giving us no account of their Ruins; and the *Western Christians* either not caring or nor daring to visit them. The *English Gentlemen* who lived at *Smyrna*, out of a pious zeal and a justly commendable curiosity, some few years since were the first who made a voyage thither, to see the Remains of that magnificence, for which those cities were so renowned in the histories of ancient times.

During my stay at *Smyrna*, where I arrived about the middle of *February* 1670, from *Constantinople*, in order to get a safe passage from *Christendom* in our fleet of merchant ships, then laden at that scale, I was seized with the same curiosity. But an opportunity did not so easily present itself: the waters were not then quite down, and the plains in several places were scarcely passable: besides, I wanted company, which is highly necessary in those countries both for security and convenience; having had sad experience in my travels in other parts of *Turkey*, of the difficulties and hazards of such voyages.

But our ships not departing till *July* following, the love and respect I had to antiquity, and to the memory of those Churches, once so famous, made me not only forget but despise danger: and it happened very luckily, that three worthy *English gentlemen*, had taken up the same resolution, and would risk it too. The spring was now advanced; and we were to set out with all convenient speed, before the heats encreased and grew excessive; and for our better safety, we hired two stout and honest *Janizaries*, well known to our nation; two *Armenian Christians*, a cook, and three grooms to look to our horses; in all twelve of us. Which number was but necessary; for at that time of the year, when there is grass in the fields for their horses, the roads are infested with robbers in strong and numerous parties, well mounted and armed, who take all advantages of assaulting passengers, and kill first, and rob afterwards: sometimes coming twenty or thirty days' journey out of the mountains of *Cilicia*, and from *Georgia*, to the furthestmost provinces of the *Lesser Asia* lying toward the *Archipelago*, for this purpose.

April the third 1671, we set out from *Smyrna*, and went about to the northern-side of the bay, which runs in a good way to the north-east, riding for several hours near the shore under the rocky mountains of *Gordilen*, which with the opposite mountain *Mimas*, there being high hills also to the east, make the haven so secure for ships, which lie as it were land-locked. Our way lay northward, and somewhat to the west. For that we might the better observe the turnings and windings of our journey, and the bearings of places, we took a sea-compass with us. Leaving *Menamen*, which I

suppose is the *Tenno*s of the ancients, on the right hand, a town well situated, and considerable for the trade of dymity and scamity, we rode down to the river *Hermus*, not far distant from it, (having in our way a very pleasant prospect of rich plains and meadows) where we arrived after six hours and a half.

Hermus hath its rise in the greater *Phrygia*, and passing through *Lydia* and *Æolis*, pours its waters into the bay of *Smyrna* over against *Varlaw*, (famous for its hot waters, mentioned by *Strabo* under the name of *θέρμα ὕδατα*, and much frequented by *Turks* and *Greeks* in the summer-time) and not far from *Foggia-vecchia*, the *Phocæa* of the ancients, where the *Athenians* first settled a colony. The channel as wide as the *Thames* at *Windsor*, and deep withal, and not being fordable thereabouts, we were ferried over it, the current being somewhat strong. We rode along the banks of it towards *Chiaus-kay*, situated about a mile from it, where we made our first *conac* or night's lodging, having travelled this day about eight hours.

On the 4th, our day's travel was almost ten hours; our way lying still northward. On the 5th, having rode through a wood for half an hour, we got into the plain of *Pergamus*; a most delightful and fruitful plain; several parts of it plowed up, the rest yielding excellent pasturage: it extends itself to a very considerable length to the south-east; in some places about five miles over. On the north-west of the plain we left the river *Cetius*, which hath but a very small channel; and the *Caicus* to the southward of it, which we past over at a mile distance from the city, on a stone bridge of thirteen arches, the city lying to the north-west of it, where we arrived after four hours.

The *Caicus* runs with a very smooth stream, the channel about half the breadth of *Hermus*, but very apt to overflow its low banks on the descent of rain, and the melting of the snow upon the mountains, which makes those plains to be scarcely passable for some time of the year. It runs into the bay from *Ælæa*, a city of *Æolis*, (from whence it hath its denomination) called by the *Turks* *Ayasman*, on the western-side of it, the scale of *Pergamus*; from which it may be distant about twelve or fourteen miles: this river separating *Mysia* from *Æolis*.

PERGAMUS.

PERGAMUS the chief city of *Mysia Hellespontica* (called by the *Turks* with a very little variation *Bergamo*) is about sixty-four miles from *Smyrna*, N. N. W. It lies under a very high and steep hill, by which it is sufficiently secured from the cold northern blasts. On the top of it is a castle built according to the old way of fortification, which the *Turks* in a manner neglect, it being without any artillery, or other provisions of war: they being altogether secure, and free from the fears of having an enemy in those parts.

From the castle there runs eastward down a good part of the hill, a stone-wall; at the end of which some ruins of a fortification, that seems to have been built for the security of it on that side.

The ancient stone-buildings, now the ordinary dwelling-houses of the *Turks*, still continue in several streets, the city by this means retaining somewhat of its former glory, amidst those many and vast ruins that lie about it, contrary to the fate of other churches; most of whose ancient structures are wholly ruined, and pitiful *Turkish* houses, built of earth baked in the sun, and beggarly cottages, raised upon their foundations.

We went first to see the ruins of a palace, (as it is judged to be) which lie in a street to the east part of the city; where we found five pillars of polished marble, of about

seven yards in length, the chapters curiously wrought; in a line equally distant: and farther on, there being a larger space between, two other pillars; all which serve now only as so many props to support a wall that is built close to them. They are confronted on the other side of the street with other pillars of the same make, but whose chapters are broken, two lying along upon the ground.

More eastward toward the plain lie very famous Ruins of a Church dedicated to *St. John*; built of brick; about fifty-six paces in length, and in breadth thirty-two; the walls of a very great height, two rows of windows on each side. Several pillars fixed within the body of the church, but broken off, and wanting much of their due height: the *Turks* not willing to be at any pains to clear the earth where they are fixt, and the broken pieces serving their purpose as well; which is to place them at the extremities of their graves: abundance of which we found in their burying-places, in our travels wherever we came. Under the east end, a large vault. On each side of the church is a round building, the one exactly agreeing with the other. The doors very high; opposite which is a great *nicchio*, or cavity, in the wall; a vault underneath sustained by a great pillar; the foundation strengthened by several arches and pillars; it is eighteen of my paces in diameter within; the walls very thick.

In the upper part of the city is the rivulet *Selinus*, whose stream is very swift, running toward the south-south-east into the *Caicus*; over which are built several stone-bridges; some with two, some with three arches. By the stream not far from the great church, part of a wall is yet standing of about ninety paces.

On the other side of *Selinus* is a very handsome and large church, formerly called *Sancta Sophia*, into which you ascend by several stone-stairs; now polluted by the *Turks*, and made a *Mosch*. We observed a passage under ground from the castle to the *Selinus*, by which they supplied themselves with water. Along the side of a hill from the south-west are the remains of an aqueduct.

On a hill to the west of the city we met with several vast Ruins, with six great arches over a water, which seems to have been formerly a common sewer; and south of this another range of six arches more, with two large rooms. The former of these Ruins the *Turks* call *Kiz-serai* or the *Women's seraglio*; telling us, that anciently they were kept there: accommodating according to their rude conception of things, who have not the least knowledge of antiquity, the custom of former ages to the practice of their emperor at *Constantinople*, and fancying them to have been the very same.

More southward is another great ruined building with arches, situated pleasantly upon a hill; from whence we had a good prospect of the city and the neighbouring plain; hard by which is a theatre, that opens to the south, the marks of the steps still remaining. In the declivity of which, almost at the bottom, is a marble-stone about seven spans in length and two in breadth, with this inscription, ΗΡΑΚΛΗΣ. On the opposite side a marble statue about two or three foot in the rubbish, which we caused to be removed by a poor *Christian*; this being the only way to preserve it; the *Turks* being such profest enemies to all humane figures, whether painted, or in mosaick, or wrought in brass, or marble, that it would quickly be defaced and broken, if it appeared above ground. As we walked in the streets, we observed several vaults almost every where.

The state of the *Christians* here is very sad and deplorable, there being not above fifteen families of them: their chief employment is gardening, by which they make a shift to get a little money to pay their *kerache*, and satisfy the demands of their cruel and greedy oppressors, and maintain a sad miserable life. They have one church dedicated to *St. Theodore*; the bishop of *Smyrna*, under whose jurisdiction they are, taking care to send a priest to officiate among them.

Having satisfied ourselves with the view of *Pergamus*, on Thursday the 6th, about sunrise we set forward in our journey toward *Thyatira*, our way lying almost due east, repassing the *Cetius* and *Caicus*; which last we forded at about two miles distance from the city.

On the 7th, from *Bak-hair* after four hours we came to a village called *Mader-kuy*, seated on a little hill, under which runs a little river, which loseth its waters in the *Hermus*. In the plain before it we saw several pillars (about forty or fifty) some fixt in the ground, and others lying upon the grass, no other ruins being near. From this village to *Thyatira* in one hour.

THYATIRA.

THYATIRA (called by the Turks *Akhisar*, or, the white castle) a city of *Lydia*, is distant from *Pergamus* about forty-eight miles; almost south-east; situated in a spacious plain about two miles and a half in compass. Very few of the ancient buildings remain here; one we saw, which seems to have been a market-place, having six pillars sunk very low in the ground, about four spans only left above. We could not find any ruins of Churches; and enquiring of the *Turks* about it, they told us there were several great buildings of stone under ground, (which we were very apt to believe, from what we had observed in other places,) where digging somewhat deep, they met with strong foundations, that without all question have formerly supported great buildings; but the descriptions of the ancients and the several inscriptions that we found there put it out of doubt, that this is the true *Thyatira*: though the *Greeks*, who are prodigiously ignorant of their own antiquities, take *Tyreh*, a town twenty-five miles to the south-east of *Ephesus*, to be the place; being deceived by the nearness of the sound the one has with the other; on the same pretence, as they have mistaken hitherto *Laotik*, a town not far from *Ancyra* (*Angury*, the *Turks* call it) in *Galatia*, for *Laodicea*; when we have most authentic proofs that it is placed near to the river *Lycus*, and not far from *Hierapolis*. Several inscriptions are hereabouts which mention the name of the city;—*Thyatira*.

I find by several inscriptions, that the inhabitants of this city, as well as those of *Ephesus*, were, in the times of heathenism, great votaries and worshippers of the goddess *Diana*. In the corner of a street near a fountain upon a broken stone put into a wall, is the following inscription:

APTEMIAI : . . . OPEIT.

To *Diana goddess of the mountains*: and in the burying-place of the *Turks* (who always bury their dead out of town, and near the highway; except their emperors and their relations, or some great men, as *bassas* or others, who by their services have merited well of the empire, who have the privilege to be interred in cities, as *Constantinople*, *Adrianople*, or *Prusia*, near the moschs, or the chanes in their own ground, which they had purchased) to the north-west of the city, where there are a great many stately pillars, which were designed to another use, is a very fair stone erected to the honour of one of her priestesses, *Ulpia Marcella*, by the senate and people.

This city has a very great convenience of water, which streams in every street, flowing from a neighbouring hill to the eastward of it, about a mile off; there being above three thousand five hundred pipes, if the *Turks* may be credited, to convey it to every part of it. It is populous, inhabited most by *Turks*, who have eight moschs here, few *Christians* residing among them; those *Armenians* we found there being strangers, who came thither to sell sashes, handkerchiefs, &c. which they bring out of *Persia*. They are maintained chiefly by the trade of cotton-wool, which they send to *Smyrna*, for which commodity *Thyatira* is very considerable. On the 8th we left *Thyatira*.

In our way we repassed the *Hermus*, over a large stone bridge, that seems to have been built of late years; and after two hours and a half, passing through a village called *Jarosh-kuy*, that lies about two miles on this side, we arrived at *Sardes*, having been eleven hours on horseback: our way all along from *Thyatira* lying almost due south.

SARDES.

SARDES (retaining somewhat of its name still, though nothing of its ancient glory, being called by the Turks, *Sart*) is situated at the foot of the famous mountain *Tmolus*; on the north side of it, having a spacious and delightful plain before it, watered with several streams that flow from the neighbouring hill to the south-east, and with the *Pactolus*, rising from the same, on the east, and encreasing with its waters the stream of *Hermus*, into which it runs; is now a very pitiful and beggarly village, the houses few and mean; but, for the accommodation of travellers, it being the road for the *caravans* that come out of *Persia* to *Smyrna* with silk, there is a large chane built in it, as is usual in most towns that are near such public roads, or have any thing of trade; where we took up our quarters, the *Turks* refusing to admit us into their houses and lodge us, hearing from our *Janizaries*, that we were *Franks*. The inhabitants are for the most part shepherds, who look to those numerous flocks and herds which feed in the plains.

To the southward of the town at the bottom of a little hill, the castle lying eastward of them, are very considerable Ruins still remaining, which quickly put us in mind of what *Sardes* was, before earthquakes and war had caused those horrid desolations here; there being six pillars standing of about seven yards in compass; and about ten in height; besides several vast stones, of which the other pillars that are thrown down were made, one placed upon the other, and so exactly closed in those that stand, as if they were one entire piece, now lying in a confused heap; the first row of pillars supporting huge massy stones that lie upon them.

From hence we went up to the castle which lies eastward; the ascent very steep, in some places almost perpendicular; so that we were forced to take a great compass about to gain the top of the hill, whereon it stands; easy enough to be undermined, having no rock to support it; but might be as well impregnable for its strength, as inaccessible for its height, in former ages.

Within the castle we found this inscription upon the chapter of a pillar:

ΦΙΛΗ ΤΙΜΩΛΙΣ ΕΤΕΙΜΗ
ΣΕΝ ΕΚ ΤΩΝ ΙΔΙΩΝ ΤΙΒΕ
. . . ΟΝ ΚΑΙΣ

By which it appears that it was erected in honour of *Tiberius* the emperor, whom *Sardes* ought to acknowledge as a second founder; he having taken care to repair the breaches caused by an earthquake, and having given it the form of a city again, as *Strabo* has recorded.

Easterly of the castle lie the Ruins of a great Church; and north of them other vast Ruins, the walls still remaining, of a very considerable length, with several divisions and apartments; all which take up a great compass of ground: whether it was the chief seat of the governour, or the public court of justice, or the place where the citizens used to convene, at this distance of time, and in so great a confusion wherein it is involved, is difficult to conjecture: but whatever it was when it stood, it must needs have been very stately and glorious. We met with other Ruins all along this tract, which made us quickly conclude, that the greatest part of the city lay this way.

The *Turks* have a mosch, which was formerly a Christian Church; at the entrance

of which are several curious pillars of polished marble. Some few Christians there are who live among them, working in gardens and doing such like drudgery; but who have no church, nor a priest to assist them and administer the holy sacraments to them: into such a sad and miserable condition is this once glorious city and Church of *Sardes*, the metropolis of *Lydia*, now reduced.

On the 10th we set out from *Sardes*, and arrived at *Philadelphia*.

PHILADELPHIA.

This city, distant from *Sardes* to the south-east about twenty-seven miles, is situated upon the rising of mount *Tmolus*; the streets to a good height lying one above another, which gives it a very advantageous prospect from most parts into the plain both toward the north and east.

It is called by the Turks *Alak shahr* or the *fair city*; which must be understood only in reference to the situation; for there is nothing of building in it to make it deserve that name. A city formerly of as great strength as beauty, having had three strong walls, toward the plain; a great part of the inmost wall yet standing, though decayed and broken down in several places, with several bastions upon it. Defended by them, but more by the valour of the inhabitants, it maintained its liberty, and held out against *Ur-chan* and *Morat* the first, when all the *Lesser Asia* besides had been over-run by the *Ottoman* forces; but at last, in the reign of *Bayazid* the first, whom the *Turks* call *Yilderim* or *lightning*, after a long resistance, the *Philadelphians* having made several sallies, but all in vain, to remove and raise the siege, it was forced to submit to the fate of other cities, and became a prey to the barbarous conqueror, who was not wanting in cruelty to express his revenge and furious rage against the distressed citizens for daring to withstand so long his victorious arms: there being about a mile and a half out of town to the south, a thick wall of men's bones confusedly cemented together with the stones; in all probability raised by his command: (for sure none but such a barbarian would have done it) in compliance perchance with some rash vow that he had made, when he lay fretting and storming before it. The Churches felt the terrible effects of his fury as well as the inhabitants; most of them being demolished and turned into dung-hills (as is that of *St. John*, to the south-east, most probably the Cathedral, for its largeness,) where they throw their rubbish and filth; and the rest made moschs. Southward is the river *Cogamus* flowing from the hill; abundance of vineyards all along, which the poor *Greeks* used to cultivate, but were at that time deterred from making wine, by reason of the severe prohibition of the *Grand Signor*; so that here, as a *Greek Pappus* told us, they had scarce wine enough for the sacrament. The City is very populous, there being above five hundred *Janizaries* in it, who according to their privileges (the government being so much in their favour) can be judged only by their *Serdar* or captain; the *Cady* or civil governour having no power over them in the least. Next to *Smyrna*, *Philadelphia* has the greatest number of Christians above the other metropolitical seats, there being above two hundred houses of them there, and four Churches; whereof the chief is dedicated to *Τῇ Παναγίᾳ*, or the holy Virgin *Mary*, the other three to *St. George*, (a great saint among them) *St. Theodore*, and *St. Taxiarches*.

On the 12th, after three hours riding from *Philadelphia*, we passed over the river *Cogamus*, whose channel was narrow, but stream deep and full; and leaving the plain some hours after, we climbed up the *Tmolus*, which we found in some places very steep and rocky; on each side covered with vast numbers of pine and fir trees: and having gained the top, we entered into a wood, very dangerous to passengers, there being that shelter for thieves in it, and that advantage they have, keeping together

upon the hills, between which the road lies, to pour down their shot upon them: after three hours, past out of it, and getting on the other side of the mountain, we came to a village called *Kosh-yenigeh-kuy*, where we lodged that night, having travelled twelve hours compleat.

On the 13th, about a quarter of a mile hence, we went to see several Ruins, which in all probability, by their distance from *Hierapolis*, must be those of *TRIPOLIS*; of which nothing is left but huge massy stones lying confusely in heaps, and the appearance of a castle and theatre; near to which we forded the *Mæander*, and about four hours after we came to *Hierapolis*.

HIERAPOLIS (now called by the Turks *Pambuck-Kulasi* or the *Cotton Tower*, by reason of the white cliffs lying thereabouts) a city of the greater *Phrygia*, lies under a high hill to the north, having to the southward of it a fair and large plain about five miles over, almost directly opposite to *LAODICEA*, the river *Lycus* running between, but nearer the latter; now utterly forsaken and desolate, but whose Ruins are so glorious and magnificent, that they strike one with horror at the first view of them, and with admiration too; such walls and arches, and pillars of so vast a height, and so curiously wrought, being still to be found there, that one may well judge, that when it stood, it was one of the most glorious cities not only in the East, but of the world. The numerousness of the temples there erected in the times of idolatry with so much art and cost, might sufficiently confirm the title of the *holy city*, which it at first derived from the hot waters flowing from several springs, to which they ascribed a divine healing virtue, and which made the city so famous; and for this cause *Apollo*, whom both *Greeks* and *Romans* adored as the god of *medicine*, had his votaries and altars here, and was very probably their chief deity. In the theatre, which is of a large compass and height from the top, there being above forty stone seats, we found upon a curious piece of wrought marble belonging to a portal these words,

ΑΠΟΛΛΩΝΙ ΑΡΧΗΓ

To Apollo the chief President; a title peculiar to him. Where these springs rise, is a very large bath curiously paved with white marble, about which formerly stood several pillars now thrown into it.

Hence the waters make their way through several channels which they have formed for themselves; oftentimes overflowing them, and, crusting the ground thereabouts, which is a whitish sort of earth, they turn the superficial parts into a tóphus. Several tombs still remain; some of them almost entire, very stately and glorious, as if it had been accounted a kind of sacrilege to injure the dead; and upon that account they had abstained from defacing their monuments; entire stones of a great length and height, some covered with stone shaped into the form of a cube, others ridge-wise.

On the 14th in the morning, we set forward for *Colosse*, where within an hour and a half we arrived.

COLOSSE.

COLOSSE, by the Turks called *Chonos*, is situated very high upon a hill, the plains under it very pleasant; but we were no sooner entered into it, but we thought fit to leave it; the inhabitants being a vile sort of people; so that we doubted of our safety among them. There still remained some poor Christians, notwithstanding those horrid abuses they are forced to endure: but without any church or priest: poor miserable *Greeks*, who amidst the ignorance and oppression they labour under, retain the profession of Christianity still, though they have forgot their own language, and speak only *Turkish*. Hastily quitting the town, not long after we met the *Vaivod* of *Dingilsley*, (a very large and handsome *Turkish* town about four miles to the southward of *Laodicea*,) with about three hundred horse, in pursuit of a famous robber called *Inge*

Morad, who with a party of two and twenty horse had alarmed the whole country. Our way lay almost west to **LAODICEA**, where we arrived after six hours and a half, and passing down the hill, lodged at the bottom of it, to the north of the Ruins, in a poor village called *Congeleh*.

LAODICEA.

LAODICEA (called by the Turks *Eski Hisar*, or the *Old Castle*) a city of *Lydia*, according to the geography of the ancients, is above twenty miles distant from *Cotosse*, situated upon six or seven hills, taking up a vast compass of ground. To the north and north-east of it runs the river *Lycus* at about a mile and a half distance: but more nearly watered by two little rivers, *Asopus* and *Caper*; the other to the south-east; both which pass into the *Lycus*, and that into the *Mæander*. It is now utterly desolate, and without any inhabitant; except wolves, and jackals, and foxes: but the Ruins shew sufficiently what it has been formerly: the three theatres and the *circus* adding much to the stateliness of it, and arguing its greatness. That whose entrance is to the north-east is very large, and might contain between twenty and thirty thousand men, having above fifty steps, which are about a yard broad, and a foot and a quarter in height one from another, the plain at the bottom being about thirty yards over. A second that opens to the west; and a third, a small one, whose entrance is to the south: the *circus* has about two and twenty steps, which remain firm and entire, and is above three hundred and forty paces in length from one end to the other: the entrance to the east. At the opposite extremity is a cave that has a very handsome arch.

To the south-east are the ruins of a fortification; not far an aqueduct, the channel of which is cut through massy stones; formerly there were two rows of pillars from south-east to the north-west, the bases only remaining, continued on a great way, and other rows from north-east to south-west, which probably might bound the walk leading to some palace.

The walls of a very large Church still remain; to the west side of which are adjoining three very curious arches.

More to the southward two rows of arches, five on each side.

On the 16th we left the village an hour after sun-set, the moon favouring us; and after six hours and a half, at the bottom of a small hill, but not far distant from a very high one, we saw a boiling fountain, whose waters were extraordinary hot and scalding; it sent forth a very thick vapour like the smoke of charcoal, which diffused itself over the plain. About half a mile thence we cross again the *Mæander*, over a very rotten and dangerous wooden bridge; a fair and large bridge of stone somewhat above it being so broken in the midst, that there is no passing over it; and so entered upon the pleasant and fruitful plains of *Apamea*, watered by the *Mæander*, whose various windings and turnings we observed with great pleasure and satisfaction: riding along its banks for several hours. After almost seventeen hours riding arrived at *Nozli*.

On the 18th, after we had rode three hours from *Nozli*, we came to a village called *Teke-kuy*, very pleasantly situated, and about a quarter of a mile thence on the right hand went to see several great Ruins that lie on the north, upon a hill; between which and the opposite great hill is a very lovely plain. We made up to the ruins of the castle, and a great aqueduct: other vast ruins lying dispersed up and down for a great way: these Ruins are called by the Turks *Sultan-Hisar* or the *Sultan's Castle*; and can be no other than those of *Tralles*, formerly the seat of a bishop, and a famous city in the beginning of Christianity: situated about three quarters of a mile from the *Mæander*. Having travelled eight hours this day, we came to *Guzel-Hisar*, where we took up our lodging in a chane.

Guzel-Hisar or the *fair castle*, a very great and well built town, walled, and having very handsome gates, with several moschs. We found in it several pillars and ancient buildings, which made us conclude by its distance from *Tralles*, that it is *Magnesia ad Mæandrum*, formerly the seat of a bishop; so called to distinguish it from another city of that name in the same province, upon mount *Sipylus*. It is now maintained by the trade of cotton yarn, which they send to *Smyrna*, caravans going weekly hence.

On the 19th, from *Guzel-hisar* to *Gherme-aule* we made it six hours; our way lying north-west.

On the 20th, our way lay hence west by north, till we came to descend the hill, from the top of which we had seen the island *Samos*, to the north-west; at the bottom is a very large aqueduct with three great arches below, and five above, to convey the water from one side of the hill to the other, and so to *EPHESUS*, where we arrived after six hours.

EPHESUS.

EPHESUS, called by the Turks *Ayasaluk*, formerly the chief metropolis of the *Lydian Asia*, and the seat of the *Roman Proconsul*, (who had the government of these parts) as being the principal city subject to his jurisdiction, was not then so famous in its flourishing and glory, as it is dismal and despicable at present; being reduced to an inconsiderable number of poor cottages, wholly inhabited by *Turks*; is distant from *Smyrna* to the south-east about forty-six miles. It lies to the south of the river *Caystrus*, in a plain (abounding with tamarisk, growing to such a height as to hide a man on horseback) under two hills; the one to the south-east, which runs out but a little way; the other, which is very high, to the south; under which lay the most considerable parts of the city: between which is a plain of about a quarter of a mile in breadth: upon the sides of both are very great ruins, the walls and some arches remaining: upon the latter are the ruins of a wall, which seemed to have bounded the city that way, with several caves on the declivity of it. There lie dispersed upon the ground in several places vast marble pillars; some white, others speckled; these latter hard by the temple of *Diana*, of about seven foot in diameter, and about forty foot in height; their chapiters fallen off, and lying near them proportionable, of about eleven or twelve foot square, and about four or five foot thick, the bases whereon they were fixed being alike thick.

The temple of *Diana* (for so tradition and fancy will have it, though I suppose it might have been a Christian Church built upon the ruins of it) is to the west north-west, where lie stones of a huge weight, heaped one upon another; it lies north north-east, and south south-west, the entrance from the former, as we conjectured by reason of a very fair gate that way still remaining, formerly enclosed with a wall (taking up a good compass of ground, where they might have their gardens and other accommodations) though most of it now broken down: to the west of it. Having lighted our tapers, and made fast our cord, we went into the labyrinth on the right-hand, where after a descent of several foot, we crept through a narrow passage, and so past forward in a direct line. On each side were several rooms, that open into others, built arch-wise; the alleys being so low, that we were forced to creep through them too; and having continued for above a quarter of an hour in these subterranean vaults, built very artificially, and intended only at first as a foundation of the temple, (though not undeservedly called a labyrinth, by reason of its several turnings, and the difficulty of finding a passage out of it without the help of a clew) being somewhat solicitous of the ill effects of the damps and the thick air, which put us into an extraordinary sweat, we hasted to enjoy the fresh air and the comfortable light of the sun.

To the south-west of the temple are the remains of a watch-tower or castle, placed upon a high rocky hill, whence there is a very fair prospect of the south-west sea, and of the promontory *Trogyllum*. Tradition will have this to be the place where *St. Paul* was imprisoned, out of reverence to which it is so called; though the situation, and the narrowness of it, it being not above eleven or twelve paces square, incline me to believe, that it was only intended for a watch-tower to observe what ships passed to and again in those seas; from which it may be distant about five miles. Here we observed to the north-west the various turnings of the *Cayster*, more crooked than those of the *Meander*, watering the plains below.

On the north-east of *Diana's* temple lies upon the ground a very large font of porphyry, the inmost circle being about six foot in diameter, which is called by the name of *St. John's Font*, there being four pillars not far from it, upon which they suppose it was raised. A thing very unlikely, that in those sad times of persecution under *Domitian* and *Trajan*, when the poor Christians were forced to serve God in grottas, and converts were baptized secretly, there should be such care taken to do it in so stately a laver. On the east are the aqueducts.

Upon the side of the eastern hill is the cave of the seven sleepers, near it several small arches; and more forward of them a very large arch, within which are several little caverns.

On the north is *St. John's Church* (turned into a mosch) about seventy paces in length, and five and twenty in breadth. In it are four pillars standing in a row, of excellent porphyry, of about five feet in diameter, and much about the bigness of those that are in *Sultan Suleiman's* mosch in *Constantinople*, and about forty feet in height, which support two cupolas, the glass windows still remaining; before it a very large and fair entrance.

Here are two very spacious theatres, one under the southern hill, the other to the west, near which is a stately gate, where I found these words engraven in two places,

T 2 ACCENSORENSI ET ASIAE.

On the 21st, within a mile of *Ephesus* we passed over the *Cayster*, a very deep river.

From hence we clambered over the *Alyman*, which is extraordinary bad way; part of the famous mountain *Mimas*, (which runs as far as *Cape Cornobbero*, the *Turks* call it *Kara-borun*, or the *Cape with the Black Nose*, at the entrance into *Smyrna* bay) which we passed over in two hours. After ten hours we forded a little river called *Halems*, that runs into the sea at *Colophon*; two hours beyond which is a *Turkish* town called *Giamo-bashee*, situated in a spacious plain, with several handsome moschs in it; where not meeting with any accommodation, we rode half a mile further to a poor village called *Karagick-kay*, where we lodged, and the next morning we arrived safe at *SMYRNA*, being the twentieth day from our departure.

SMYRNA.

This city, called by the *Turks* *Esmir*, lies in the bottom of a bay, which is encompassed with high mountains on all sides except to the west, about ten leagues in length, where is good anchoring ground, and the water deep; so that the ships ride near the merchants' scales, who for their convenience live by the water side. The breadth at the bottom may be, I guess, about two or three miles. To the north is the river *Melas*. This is one of the most flourishing cities of the *Lesser Asia*, both for its great trade and the number of its inhabitants; in which I include *Franks*, *Jews*, and *Armenians*, as well as *Greeks* and *Turks*. Little of its ancient glory is left standing; earthquakes and fire and war having made as great desolations and wastes here, as in

the other parts of *Anatolia*. It is certain from the numerous foundations continually dug up, that the greatest part of the buildings anciently were situated upon the side of the hill, and more to the south: the houses below toward the sea being built since *Smyrna* became of late years a place of trade. On the top of the hill, which overlooks the city and bay, is an old castle without any regular fortifications about it, and in a manner slighted; there being only two or three guns for fashion's sake mounted, with which they salute the new moon of *Bairam*, and the captain *Bassa*, when he comes into the port with his armata of galleys. Near the entrance is a marble head, the nose of which is cut off by the *Turks* out of their great zeal, and hatred of all kinds of figures, especially human. I found nothing in it observable but a cistern, or perchance a granary under ground, propt by pillars, and the bottom curiously plaistered over; the work of the ancient *Greeks*: but much inferior to one I saw in the *long Island* just within the bay on the side of the hill, into which there is a descent of about eight or nine feet; the buildings very regular and stately, having twenty pillars in length, and five in breadth, the distance between each about seven of my paces, that is above one hundred and sixty paces one way, and above thirty-five the other.

At a little distance from which is another, almost of the same bigness, but filled with water; the island being altogether uninhabited, but full of wild hogs and hares.

On the sides of the other gate of the castle are yet to be seen two eagles, the ensigns of the *Romans*, delineated at large, and handsomely enough.

In our descent to the south-east we entered the amphitheatre, where St. *Polycarp* first bishop of this city was martyred; the stone steps being removed for the most part by the *Turks*, for their buildings, and other uses.

In the sides are still to be seen the two caves opposite to each other, where they used to enclose their lions; fighting with beasts being in ancient times the great diversion of the people of this country, to which they usually condemned their slaves, and the poor Christians, especially.

On the side of the hill, but somewhat lower, is the sepulchre of this great saint, which the *Greeks* solemnly visit on the anniversary festival consecrated to his memory: in compliance with an ancient custom in use almost from the times of his martyrdom, as *Eusebius* relates in the 4th book of his *Ecclesiastical History*, chap. 15. It is placed in a little open room, that possibly might be some chapel: in the entrance of which I found this inscription on a marble stone now placed in a chimney:

ΑΥΤΟΚΡΑΤΟΡΙ
ΑΔΡΙΑΝΩΙ
ΟΛΥΜΠΙΩΙ ΣΩΤΗΡΙ
ΚΑΙ ΚΤΙΣΤΗΙ

The poor *Greeks* are very careful in repairing this monument, if it any way suffers, either by the weather, it being exposed to the air, or by the *Turks*, or by the western Christians, who break off pieces of marble and carry them away as reliques; an earthen dish hanging by, to receive the aspers any either out of curiosity or veneration and respect to the memory of the blessed martyr shall bestow for the repair of his tomb.

Nigh hereunto are several arches, stones of huge bigness lying upon the ground, and a great building having three large rooms on a floor; which perchance was a place of judicature: the front having been formerly adorned with four pillars, the bases of which at present only remain. Not many years since, in a lane towards the north-east, digging for a foundation, they met with several rows of square stones placed regularly one above another, and in all probability it might be part of a fane or temple in the times of heathenism. In the walls of the city I observed a great cavity in almost

every square stone, somewhat resembling a *Roman V*, which some fancy might be in honour of the Emperor *Vespasian*, who was a great benefactor to this city. But the figure not being always the same, but admitting great variety, I am apt to believe it was rather made by the masons, that the stones might be the better cemented together. About a mile from the town are the Ruins of a Church, which the *Franks* call by the name of *Janus's* temple: which I believe rather to have been dedicated to *St. John*, the great saint of the East, and that hence the mistake of the name is to be fetched.

The *Turks* have here thirteen moschs; the *Jews* several synagogues; and yet though *Smyrna* still retains the dignity of a metropolitical seat; the *Greeks* have but two Churches, the one dedicated to *St. George*, the other, if I do not mis-remember, to *St. Photinus*. The *Armenians* have only one Church.

By this short and imperfect survey the curious reader may be fully convinced, in what a pitiful and deplorable condition the once famous and glorious Churches of *Asia* are, at this day; Churches, which had the *Apostles* for their founders, which yielded so many martyrs, and abounded with so many myriads of *Christians*, whose patience and valour tired out and wearied, and at last triumphed over, the tyranny, the malice, and the hatred of their *heathen* persecutors; and which afterward, when the empire became *Christian*, and the civil power submitted itself to the law and discipline of Christ, and when the cross, which before was had in such execration, was held the highest ornament of the crown, advanced in splendor and glory above what they had enjoyed in the times of *heathenism*, and which, on a due consideration of circumstances, one might have truly enough judged should have been eternal, and placed almost out of all possibility of danger and ruin, now turned into heaps of Rubbish; scarce one stone left upon another, some of them utterly uninhabited, and the remains of all horribly frightful and amazing. I shall not here lament the sad reverses and vicissitudes of things, and the usual changes and chances of mortal life, nor upbraid the *Greeks* of luxury and stupidity, which have brought these horrid desolations upon their country: these are very useful but very mean and ordinary speculations. That which affected me with the deepest anguish and most sorrowful resentment when I was upon the place, and does still, was and is a reflection on the threat made against *Ephesus* in the second chapter of the *Revelations* of *St. John*, who made his abode in that city, and died there:—*Remember from whence thou art fallen, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.* And upon a further and more serious consideration, as I sorrowfully walked through the Ruins of that city especially, I concluded most agreeably, not only to my function, but to the nature of the thing, (and I am confident no wise or good man who shall cast his eyes on these loose and hasty observations will deny the conclusion to be just and true) that the sad and direful calamities which have involved these *Asian* Churches, ought to proclaim to the present flourishing Churches of *Christendom*, (as much as if an angel were sent express from heaven to denounce the judgment) what they are to expect, and what may be their case one day, if they follow their evil example, that *their candlestick may be removed too, except they repent and do their first works*; and that their security lies not so much in the strength of their frontiers, and the greatness of their armies, (for neither of these could defend the *Eastern Christians* from the invasion and fury of the *Saracens* and *Turks*) as in their mutual agreements, and in the virtues of a Christian life. *Travels by* THO. SMITH, B. D. 1678.

Some of these Churches have been visited, occasionally, by later travellers; but, this account, though drawn up more than a century ago, is the most complete; and is too correctly descriptive of their present condition, political, moral, and religious.

No.

No. CCCXXIX. CONSIDERATIONS
ON THE GENEALOGY OF JESUS CHRIST.

THE natural relations of life, Father, Son, Brother, Sister, &c. with all their "various charities," are so universally objects of attention, being objects of a desire implanted in mankind by Nature itself, for the most important purposes, that when Providence has denied them, or has removed them, we look around for substitutes, and are uneasy, till we have obtained a connection, which may in some degree answer the intention. As the principle of lineal descent, and of affection passing by descent, is the strongest in Nature, we are not surprized to find the custom of Adoption resorted to by those, who not having a primary object of affection, desire to possess the nearest resemblance to it which can be obtained.

Adoption, as it respects parents procuring adventitious children, is what I mean to consider: Now, this is, *first*, when a man, or woman, having no issue of either sex, adopts a child—whether son, or daughter. *Secondly*, when a parent having only a daughter, 1. marries her to a man, whom, in consequence of that marriage, he adopts as his son: 2. when he adopts the children, (or the eldest son) of his daughter, by such marriage. As an instance of the first kind of Adoption—Sarah, having no issue, procured a child, by the intervention of Hagar; and Ishmael was her adopted son. In like manner Rachel, and Leah, obtained additional children, by the intervention of their handmaidens.

But Scripture affords instances of the other kind of Adoption—that of a father having a daughter only, and adopting her children. Thus, 1 Chron. ii. 21. Machir (grandson of Joseph) called "Father of Gilead," (*i. e.* chief of that town) gave his daughter to Hezron, *who took her; and he was a son of sixty years* (sixty years of age) *and she bare him Segub: and Segub begat Jair, who had twenty-three cities* in the land of Gilead; which, no doubt, was the landed estate of Machir, who was so desirous of a male heir. Jair acquired a number of other cities; which made up his possessions to threescore cities: however, as well he, as his posterity, and their cities, instead of being reckoned to the family of *Judah*, as they ought to have been, by their *paternal* descent, from Hezron, are reckoned *as sons of Machir, the father of Gilead*. Nay more, it appears, Numbers xxxii. 41. that this very Jair, who was, in fact, the son of Segub, the son of Hezron, the son of *Judah*, is expressly called "Jair, the son of *Manasseh*," because his *maternal* (rather his *adopting*) great-grandfather was Machir the son of Manasseh; and Jair inheriting his property, was his lineal representative. So that we should never have suspected his being other than a son of Manasseh, *naturally*, had only the passage in Numbers been extant.

In like manner, Sheshan, of the tribe of Judah, gives his daughter to Jarha, an Egyptian slave, (whom he liberated, no doubt, on that occasion): but the posterity of this marriage, Attai, &c. are not reckoned to Jarha, as an Egyptian, but are reckoned to Sheshan, as an Israelite; and succeed to his estate and station in Israel. *Vide* verses 34, &c.

So we read, that Mordecai adopted Esther, his niece, *he took her to himself to be a daughter*, (Heb. "*to daughter*," as we say, *to take to wife*). N. B. This being in the time of Israel's captivity, Mordecai had no landed estate; for if he had had any, he would not have adopted a daughter, but a son. Esther ii. 7.

So, the daughter of Pharaoh adopted Moses: *and he was to her to be a son* (literally, *to son*—as before) Exod. ii. 10.

Edit 4.

I *Div.* 2.

So we read, Ruth iv. 17. that Naomi had a son: *a son is born to Naomi*; when indeed it was the son of Ruth; and only a distant relation, or none at all, to Naomi: who was merely the wife of Elimelech, to whom Boaz was a kinsman, but not the nearest by consanguinity.

So we read of Hiram, the artificer, that he was the son of a widow woman—*herself of the tribe of Naphtali*; 1 Kings vii. 14. but *Hiram* is described, 2 Chron. ii. 14. as the son of a woman, of *the daughters of Dan*.

And beside these instances, we have in Scripture a passage which includes no inconsiderable difficulty in regard to kindred; but which, perhaps, is allied to some of these principles. The reader will perceive it at once, by comparing the columns.

2 KINGS xxiv. 17.

“And the king of Babylon made Mattaniah, his [*Jehoiachin's*] FATHER'S BROTHER, king in his stead; and changed his name to Zedekiah.”

By this it appears, that, Zedekiah was SON to Josiah, the father of Jehoiachin; and consequently, that he was UNCLE to Jehoiachin.

2 CHRON. xxxv. 1.

“Jehoiachin reigned three months and ten days in Jerusalem, and when the year was expired, king Nebuchadnezzar sent and brought him to Babylon, with the goodly vessels of the house of the Lord; and made Zedekiah, HIS BROTHER, king over Judah and Jerusalem.”

JEREMIAH i. 2, 3.

“In the days of Jehoiakim, the son of Josiah, king of Judah; unto the eleventh year of Zedekiah, the SON of Josiah, king of Judah.” Also, chap. xxxvii. 1. “And king Zedekiah the SON of Josiah reigned”——

1 CHRON. iii. 16.

“And the SONS of Jehoiakim were, Jeconiah his son, Zedekiah HIS SON.”

By this it appears that Zedekiah was SON to Jehoiakim.

How is this? Zedekiah is called in Kings, “the son of Josiah:” in Chronicles he is called “the son of Jehoiakim!” . . . By way of answer,

Observe, 1. the word (דודו *Dodo*) rendered “father's brother” *i. e. uncle*, in Kings, bears also the sense of *favorite*, or one preferred, selected from among many; and this may be the import of the passage, “And the king of Babylon made Mattaniah *his favorite*—king.”

Observe, 2. Zedekiah was son, by natural issue, of Jehoiakim; whereby he was grandson to Josiah: but, might not his grandfather *adopt him* as his son? We find Jacob doing this very thing, to Ephraim and Manasseh, the sons of Joseph; “as Reuben and Simeon they shall be mine:” and they, accordingly, are always reckoned among the sons of Jacob. In like manner, if Josiah adopted Zedekiah, his grandson, to be his own son, then would this young prince be reckoned to him, and both places of Scripture are correct: as well that which calls him son of his real father, Jehoiachin; as that which calls him son of his adopted father, Josiah. That this might easily be the fact, appears by the dates: for Josiah was killed *ante* A. D. 606, at which time Zedekiah was eight, or nine years old; he being made king *ante* A. D. 594, when he was twenty-one. By this statement the whole difficulty, which has greatly perplexed the learned, vanishes at once.

N. B. Amutal, the daughter of Jeremiah of Libnah, was *king's mother* (*vide* No. xvi.) not *natural*, but *official*, mother to both Jehoahaz, and Zedekiah.

I believe other examples might be found in Scripture; but these are enough to establish the principle, for the purpose of our present argument: which has principally, in view, the *double parentage* of Joseph the father of Jesus, as stated in the Genealogies of Matthew, and Luke. After considering those Genealogies we shall return to the subject of Adoption.

It should seem then, that in any of the instances above quoted, the party might be described, very justly, yet very contradictorily:—as thus,

1. Jair was son of Manasseh but,
2. Jair was begotten by Judah.
1. Attai was son of Sheshan but,
2. Attai was begotten by Jarha.
1. Esther was daughter of Mordecai but,
2. Esther was begotten by Abihail.
1. Moses was son of Pharaoh's daughter . . but,
2. Moses was begotten by Amram.
1. Obed was son of Naomi but,
2. Obed was the child of Ruth.
1. Hiram was of the tribe of Naphthali . . . but,
2. Hiram was of the tribe of Dan.
1. Zedekiah was son to Josiah but,
2. Zedekiah was son to Jehoiachin.

This kind of double parentage would be very perplexing to us, as we have no custom analogous to it; and possibly it might be somewhat intricate where it was practised: however, it occurs elsewhere, beside in Scripture.—We have a singularly striking instance of it, in a Palmyrene Inscription, copied by Mr. WOOD, &c. who remarks, that it is much more difficult to understand, than to translate: "This," says he, "will appear by rendering it literally, which is easiest done into Latin," thus:

"*Senatus populusque Alialamenem, Pani filium, Mocimi nepotem, Æranis pronepotem, Mathæ abnepotem; & Eranem patrem ejus, viros pios & patriæ amicos, & omni-modi placentes patriæ patriisque diis, honoris gratia: Anno 450, mense Aprili.*"

"Our difficulty is, that *Æranes* is called the FATHER of *Alialamenes* [whereas, *Alialamenes* is himself called] the SON of *Panus*." WOOD's *Account of Palmyra*.

The sense of this inscription may be thus rendered:

"*Erected by the senate and the people to Alialamenes, the son of Panus, grandson of Mocimus, great grandson of Æranes, great great grandson of Matheus: and to Æranes his (i. e. Alialamenes's) father; pious men, and friends of their country,*" &c.

Now this is precisely the case of Joseph, the supposed father of Jesus; of whom Matthew says, "Jacob begat Joseph;"—but Luke calls Joseph "the son of Heli."—This contradiction is so very glaring, that I am persuaded it is no contradiction at all: but must be explained on principles not yet acknowledged by us; for, no man could possibly, under direction of the senate and people, in a PUBLIC monumental inscription, and in the compass of a few short lines, call *Alialamenes* the SON of *Panus*; and call *Æranes* the FATHER of *Alialamenes*: without perceiving the gross error in which he involved as well himself, as his country; the senate and people his employers; and ALL his readers!

This descent struck Dr. HALIFAX so much, who copied the same inscription, *Phil. Trans.* No. CCXVII. p. 83. that he observes upon it, "This custom of theirs, of running up their Genealogies or Pedigrees, to the 4th or 5th generation, shews them to have borrowed some of their fashions from their neighbours the Jews, with whom it is not unlikely they had of old great commerce; and perhaps many of them were descended from that people, Zenobia herself being said to have been a Jewess: or else, this must have been the manner of all the Eastern nations."—The reader will recollect that Palmyra is usually thought to be the Tadmor of Solomon, (1 Kings xix. 19. 2 Chron. viii. 6.) which is its present name.

“The date is that of the Greeks, from the death of Alexander the Great; as the Syrians generally date. The very Christians, at this day, following the same usage. It is 450, or A. D. 126.” So that it is near enough to the age of Joseph and Mary. But, it is generally thought the date is from the æra of the Seleucidæ, some years later, *i. e.* beginning *ante* A. D. 312.

As I think this yields a fair argument, and worthy the consideration of the learned among the Jews, who have objected to the Genealogies in the Evangelists, I shall only ask, What they would have thought of a Hebrew inscription to the following import?—which it is clear might have been erected to any one of the persons quoted from Scripture in the foregoing list:

“Erected by the senate, and people of Israel:—To Jair the son of Segub, the son Hezron, the son of ——— *of the tribe of Judah*: and to his (Jair’s) father, Machir, the son of ——— *of the tribe of Manasseh*: pious men, and friends to their country,” &c.

Those who still think the difficulty in the Evangelists considerable, are farther requested to consider whether its difficulty does not consist merely in its *simplicity*: of which, in all probability, we should be convinced, did we but know the circumstances attending it. “Whoever clears up the Syrian difficulty, will I presume, at the same time, clear up the sacred.”

Query, Is the usage of the phrase determinate, that the adopting Father may be noted as having such a Son, but not as *begetting* such a Son? in which case it would read, “Jair the son of Machir,” or, *e contra*, “Segub begat Jair.”

So much, at present, in reference to the genealogical difficulties occasioned by Adoption!

PRACTICE OF ADOPTION, IN THE EAST.

That Adoption continues to be practised we are assured by PITTS, who himself was little other than an adopted son. *Travels to Mecca*, p. 217.

“I was bought by an old bachelor; I wanted nothing with him; meat, drink, and clothes, and money, I had enough. After I had lived with him about a year, he made his pilgrimage to Mecca, and carried me with him: but before we came to Alexandria, he was taken sick, and thinking verily he should die, having a woven girdle about his middle, under his sash (which they usually wear) in which was much gold, and also my letter of freedom (which he intended to give me, when at Mecca) he took it off, and [N. B.] bid me put it on about me, and took my girdle, and put it on himself.”

“My patron would speak, on occasion, in my behalf, saying, *my son will never run away*. He seldom called me any thing but *Son*: and bought a Dutch boy, to do the work of the house, who attended upon me, and obeyed my orders, as much as his. I often saw several bags of his money, a great part of which he said he would leave me. He would say to me, “*Though I was never married myself, yet you shall be [married] in a little time, and then YOUR CHILDREN SHALL BE MINE.*” p. 225.

We learn also that this custom is frequent in the East: not only among the Turks, but other Asiatics, also. Lady WORTLEY MONTAGUE, says, (Letter XLII.)—

“Now I am speaking of their law, I do not know whether I have ever mentioned to you one custom peculiar to their country, I mean ADOPTION, *very common among the Turks, and yet more among the Greeks and Armenians*. Not having it in their power to give their estate to a friend, or distant relation, to avoid its falling into the grand Seignior’s treasury, when they are not likely to have any children of their own, they choose some pretty ~~child~~ of either sex, amongst the meanest people, AND CARRY THE CHILD AND ITS PARENTS BEFORE THE CADI, and there declare they receive it for their heir. The parents at the same time renounce all future claim to it; a writing is

drawn and witnessed, and a child thus adopted CANNOT BE DISINHERITED. Yet I have seen some common beggars, that have refused to part with their children in this manner, to some of the richest among the Greeks; (so powerful is the instinctive affection that is natural to parents!) though the adopting fathers are generally very tender to those *children of their souls*, as they call them. I own this custom pleases me much better than our absurd one of following our name. Methinks it is much more reasonable to make happy and rich an infant whom I educate after my own manner, *brought up* (in the Turkish phrase) *upon my knees*; and who has learned to look upon me with a filial respect, than to give an estate to a creature without merit or relation to me, other than that of a few letters. Yet this is an absurdity we see frequently practised."

I desire the reader to note in this extract, 1. The publicity of the act and deed: signed, sealed, and delivered, before the *Cadi*. 2. The child cannot be disinherited: but becomes *bond fide*, his new father's property. 3. The phrase *child of the soul*, because not, strictly speaking, "child of the body," i. e. by natural descent.—This idea is applied by the Apostolic writers to converts, &c. "spiritual fathers." 4. The phrase "brought up *upon the parents' knees*." Will this give a determinate sense to the awkward expression (in our version, at least) of Rachel, "My maid Bilhah shall *bear UPON my knees*," what can we understand by this phrase? but, may we take it—"shall bear (children) *FOR my knees*," i. e. to be nursed by me, to be reared by me, as if I were their natural mother: "an infant whom I educate after my own manner," as Lady Montague explains it. This seems a proper rendering of the passage, and the particle (by *ol*) is very frequently taken in this sense; *vide* Gen. xxvi. 7. Lev. iv. 3. Lam. v. 7. Amos i. 3, 6. where, "*for*"—for the sake of—on account of—is its natural import. I think also, the phrase, Gen. l. 23. "the children of Machir, the Son of Manasseh, were *brought up on Joseph's knees*," expresses a greater degree of fondness now, than it has done before;—was not this something like an Adoption? does it not imply Joseph's partiality for Manasseh? which is perfectly consistent with his behaviour to the dying Jacob, Gen. xlviii. 18. when he wished his father to put his right hand on the head of Manasseh, the eldest—to whom and to whose posterity, he still maintains his warmest affection: notwithstanding the prophetic notice of Ephraim's future precedence, given him by the venerable patriarch.

RULES OF ADOPTION.

This Number concludes by extracting some of those Rules, which, in the East, govern Adoption. We shall resume the subject, after a few Numbers.

"He who is desirous to adopt a child, MUST INFORM THE MAGISTRATE THEREOF, and shall perform the *Jugg* (sacrifice) and shall give gold, and rice, to the father of the child, whom he would adopt; then, supposing the child not to have had his ears bored, nor to have received the Braminical thread, nor to have been married in his father's house, and not to be five years old, if the father will give up such a child, or if the mother gives him up, by order of the father, and there are other brothers of that child, that child may be adopted."

"A woman may not adopt a child, without her husband's order: if she has her husband's consent, she may cause the Bramins to perform a *jugg* for her, and may adopt the child."

"He who has no son, or grandson, or grandson's son, or brother's son, shall adopt a son; and while he has one adopted son, he shall not adopt a second." *Gentoo Laws*, p. 263.

This kind of Adoption, is evidently that of a son taken from among strangers; and is made a PUBLIC act. N. B. If this PUBLIC process were necessary whenever Adop-

tion took place, then the Genealogy preserved by the Evangelist Luke, may be a copy of that *publicly* PRODUCED AND RATIFIED ON OCCASION OF THE MARRIAGE OF JOSEPH AND MARY; [I mean of that Adoption of Joseph as son of *Heli*, which took place in consequence of that marriage] which was also confirmed and admitted, on the scrutiny occasioned by the enrolment at Bethlehem: so that, in this sense, Luke's Genealogy, as well as Matthew's, was a PUBLIC, not a *private* record.

No. CCCXXX. ON THE WORD *GENERATION*,
AS DENOTING A PERIOD OF TIME.

I HAVE a remark to propose on the subject of the word *Generation*, in the genealogy of our Lord. It is well known, that the learned have been embarrassed, to make out the even number of *fourteen Generations*, as reckoned by the Evangelist Matthew, chap. i. "So all the Generations from Abraham to David, are *fourteen* Generations; and from David unto the Babylonish captivity, are *fourteen* Generations; and from the Babylonish captivity to Christ, are *fourteen* Generations." Bishop PEARCE says, read "*seventeen* Generations" in the second number; others say, "cut out the whole."

It is notorious, 1. that three princes of short reigns, are *omitted*, between Jehoram and Uzziah, verse 8. 2. Some mss. in order to make up the number of *fourteen* Generations, insert verse 11. "And Jehoiakim begat Jeconiah," which most mss. omit. 3. Other variations of the numbers of these Generations, are well known, to those who have investigated the subject. Now, to preserve the number of *fourteen* Generations, in each class, is impossible, if we adhere to the historical succession of the kings, and refer the word *Generation*, to natural descent. But, let us enquire the consequences, if we take the word *Generation*, as expressing, a portion of time, or mean of calculation, by the general (not individual) course of human life.

"From Abraham to David is fourteen Generations:" that is to say, a Generation, in those early ages, might be taken at 90, 80, or 70 years, in the former part of the period, and 60, 50, or 40 years, at the close of it; take the average, or medium: say 65 years, [for Abraham was born about *ante* A. D. 1996, and David was born *ante* A. D. 1085: say the interval is 911 years; this divided by fourteen, gives full 65 years, to a Generation.] We know, that in the days of Abraham human life was much longer; but in the days of David, most likely it was not reckoned so much. Moses, in Psalm xc. speaks of "threescore years and ten," and even enlarges human life to "fourscore:" but public calculations might then, as now, among ourselves, take a smaller number of years, as the average, or medium.

That about 70 years might denote a Generation, in the days of Abraham, seems probable from the expression, Gen. xv. 16. "In the fourth Generation—from thy posterity's going into Egypt, or servitude,—they shall return to Canaan." From the time of Joseph's being sold to the Ishmaelites, to the settlement of the Hebrew commonwealth, the allotment of lands, &c. is about four periods of 70 years each, *i. e.* 280 years: for Joseph was sold *ante* A. D. 1729, and Israel entered Canaan, under Joshua, about *ante* A. D. 1451: the difference is about 278 years.

If it be thought a *Generation* in the days of Abraham extended to a hundred years, it will not affect the argument; since human life was so greatly diminished towards the time of David. And if any think the period of 400 years, Gen. xv. 16. to be the same with the *four Generations*, verse 16. that will not set aside the general average of the *whole* period; though it determines the specific proportion of the early part of it; and [N. B.] proves the usage of calculating by *Generations*.

It should seem that forty years was not esteemed a complete Generation in the days of Moses, since those sinners who had grieved God forty years in the wilderness, Psalm xcv. 10. are considered as having been cut off at an *untimely period* of life.

From the birth of David, to the Babylonish captivity, the medium of fourteen Generations, approaches very near to that of the regular estimate of Generations among the ancients: which were usually reckoned three to a century, say 33 years: but in this interval they are about 36 years. For David was born *ante* A. D. 1085, and the deportment to Babylon was *ante* A. D. 588. The difference is about 504 years, which divided by fourteen gives 36 years, to a 'Generation. From the Babylonian captivity to Christ the Generations are varied to forty or forty-one years each.

Now the Messiah was restricted by Divine appointment, 1. to the *posterity* of Abraham. 2. To the *family* of David. 3. To the *then existing Temple*.

The foregoing calculations are taken from the *beginning* of the respective periods mentioned: as from the *birth* of Abraham, &c. but, they rather should be taken from periods more immediately connected with the pedigree of the Messiah. As thus;— From the covenant made with Abraham, including “the Blessing of all nations,” &c. or the birth of Isaac, *ante* A. D. 1893, to the revival of this promise, and the fixing of Messiah to the family of David, 2 Sam. vii. 16. about *ante* A. D. 1044:—the interval is 850 years; which, divided by 14, gives somewhat above 60 years, to a Generation.

From the promise fixing the Messiah in the family of David, *ante* A. D. 1044, to that of the Messiah's coming to visit his people, *this temple*, &c. the next great promise, at the commencement of a new order of things, attaching the Messiah to place and time, which dates about *ante* A. D. 520, the interval is 524 years: this divided by 14, gives 37 years to a Generation.

The remaining 520 years from the promise made in honour of the second temple, till Jesus Christ was brought to that temple, evidently gives the same number of 37 years to a Generation: and in No. cii. where we first suggested this hint, we remarked, that the term *Generation* (taken *chronologically*) comprehends a period of full 36 years;—a coincidence near enough for our purpose.

I believe it is usual in our Court of Chancery to reckon Generations from 33 to 35 years, but on some occasions the Court reckons so low as 30 years. However, in estimating the Genealogy given by Matthew, we do not seek precisely *legal* accuracy: it is enough, if we shew that the mode of his computation may be explained, without referring to names of kings, or descendants, admitted, or omitted; or to other circumstances which have perplexed the learned: which is what this Number has in view.

This leads to a few observations, as, 1. Our Lord uses the term *Generation* to express a period of about 36 or 37 years, when he says, “this Generation shall not be passed away, till Jerusalem be destroyed;” say A. D. 70. [or perhaps, more precisely 33 or 34 years, to the commencement of the Jewish war: say A. D. 66.]

2. That fourteen periods of 37 years each, reckoned upwards from Christ, bring us to the consecration of the second temple; being about 520 years.

3. That fourteen periods of 37 years each (524 years) from the consecration of the second temple, reckoned upwards, bring us to that period of David's reign, when he received the promise that the Messiah should spring from his family.

4. That there were more ways than one of calculating the time of the expected coming of the Messiah; and that the *vetus et constans opinio* of Suetonius and Tacitus, that “about this time the king of the Jews was expected,” had *more* (I do not say *better*) foundations, than we know of, or are aware of: and, that it is very likely, when the ancient prophets examined to what period the Spirit that spake by them referred, they might obtain, (and might also communicate) much information, which has not come down to us. On this hint consider Daniel's seventy weeks; which are strongly connected with our last period of fourteen Generations.

N. B. The Babylonish captivity lasting 70 years, was equal to two Generations of 35 years each.

The following are the sentiments of MONTFAUCON on the period of time, intended among the ancients by the word *Generation*; and the use of it in calculation.

“The ancients painted the several parts of time, under human forms: as for example, *aion*, and *genea*, an age and a Generation. The first of these, the *aion*, is taken by the Greeks in various senses. St. *Jerom* in his Commentary, on Ezekiel xxix. says, that the word *aion*, or age, is the space of 70 years; and may be reckoned about the full age of a man. It is likewise often taken for the full term of a man's life; sometimes for an undeterminate time, and at other times for eternity. As the Greeks had their *γενεά*, Generation, so the Latins also had their *seculum*, or Generation: concerning both which words there have been great disputes, that is, as to the space of time signified by them. For some would have the two words (*i. e.* *seculum*, and *generation*) to be equivalent to, and to denote a space of THIRTY YEARS, but at length custom prevailed, and determined the *seculum* to be a hundred years; while the most common opinion was, that the Greek *γενεα*, *genea*, Generation, was no more than THIRTY YEARS.

“I know not certainly whether the Greeks ever represented their *γενεα*, Generation, under a human form, as well as other parts of time; though it is very probable they did, considering that in those days *they expressed almost every thing so*. As to the custom of reckoning their years by Generations, *it is of great antiquity*; seeing we find Herodotus reckoning in that manner, in several places.” *Sup. Antiq. Exp.* vol. i. 8.

No. CCCXXXI. CONNECTION OF MATTHEW, CHAPTER I.

HAVING examined the ground of our principles, in the former Numbers, and submitted them to calculation; let us paraphrase the Evangelist's words, connecting the sense of the first, with that of the seventeenth verse.

“I said, in the beginning of my discourse, that Jesus was “the son of David; the son of Abraham:” and I have given you tables of his descent, whereby I have proved his relation to those ancestors. Now, you might desire that I should say something to justify the expectation of his coming about this period of time. We know it has been debated among our wise men, what number of years, *precisely*, elapsed from Abraham to David? but it is enough for my purpose, to observe, that, however they may differ as to a few years, (for no two of them agree) they all reckon a period of time equal to fourteen generations, as they were then calculated: that is to say, the time previous to the settlement of the kingly office, and to the promise of the descent of the Messiah in the family of David, was *fourteen generations*: and so, from David to the restoration from the Babylonish captivity, after the kingly office was suspended, when our hopes of Messiah revived, is admitted to be *fourteen generations*, as they were then calculated: and you will, with me, think it very remarkable, that from the time of the Babylonish captivity, to the appearance of the Person whose memoirs I am about to write, was *fourteen generations*, also: a coincidence certainly deserving attention, and on which the universal expectation of our nation, that they should again enjoy about this time, a king of their own blood, has been (in some degree) founded.”

This leads us to enquire into the fact,—Was there really such a general expectation of a Jewish king, at the time the Evangelist alludes to? In proof that there was, the reader will accept some considerations furnished by a respectable author.

I shall only desire him previously to recollect the date attached to Daniel's seventy weeks, now near expiring; and to what has been said on the calculation of time above; also, to the natural bias of the human mind to examine and apply *every mode* of acquiring information on a subject so important to the nation, and so interesting to every individual

No. CCCXXXII.

EXPECTATION OF THE MESSIAH BY THE JEWISH PEOPLE
AT THE TIME OF CHRIST'S BIRTH.

WE have said, that the Jewish nation entertained a very general Expectation of the appearance of the Messiah, about the time of our Lord's Birth; and that it is very credible, they had more ways than one of computing the period of the Messiah's advent; so that their Expectation was justly founded: having, previously, explained one of those modes of calculation, it may not be unpleasant to the reader to inspect some of those indications of this national feeling, which Providence has happily preserved. On this subject we shall accept assistance from an able "Defender of Christianity."

"The Expectation of *this great King*, could not be rooted out of the minds of the (Jewish) people to *Vespasian's* days, whose sudden rise to the empire, and conquest of the *Jews*, so turned the heads of many, as to make them imagine, he must be the *king* that had been spoken of. This account we have in two *Gentile* and one *Jewish* writers. For the reader comparing their accounts, I have placed them in three columns, to be seen at one view.

Pluribus persuasio inerat, antiquis sacerdotum libris, contineri, eo ipso tempore fore, ut valesceret Oriens, profectique Judea, rerum potirentur. Quæ ambages Vespasianum & Titum predixerunt. Sed vulgus, [*Judaorum*] more humanæ cupidinis, sibi tantum, *fatorum* magnitudinem interpretati, ne *adversis* quidem, ad *vera* mutabantur.

TACITUS, *Hist. cap.* 13.

"The generality had a strong persuasion, that it was contained in the ancient writings of the priests, that AT THAT VERY TIME, the East should prevail: and that some who should come out of Judea, should obtain the empire of the world. Which ambiguities foretold Vespasian and Titus. But the common people [of the Jews] according to the usual influence of human wishes, appropriated to themselves, by their interpretation, this vast grandeur foretold by the Fates, nor could be brought to change their opinion for the true, by all their adversities."

Percrebuerat oriente toto constans opinio esse in fatis ut eo tempore, Judæi profecti rerum potirentur. Id de imperio Romano, quantum postea eventu patuit, prædictum, Judæi ad se habentes, rebellarunt.

SUETONIUS, *Vespasian, c.* 4.

"There had been for a long time all over the East a constant persuasion, that it was [recorded] in the Fates [books of the fates, decrees, or foretellings] that AT THAT TIME, some who should come out of Judea should obtain universal dominion. It appeared, by the event, that this prediction referred to the Roman Emperor; but the Jews referring it to themselves, rebelled."

That which chiefly excited them (the Jews) to war, was an *ambiguous prophecy*, which was also found in the *sacred books*, that at that time some one within their country should arise, that should obtain the empire of the whole world, (*ὡς κατὰ τὸν καιρὸν ἐκεῖνον; ἀπὸ τῆς χώρας, πῆς αὐτῶν ἀρξεί τὴν οἰκουμένην.*) For this they had received (by tradition, *ὡς οἰκεῖον ἐξέλαβον,*) that it was spoken of one of their nation; and many wise men, (*σοφοί*, or *Chachams*) were deceived with the interpretation. But in truth *Vespasian's* empire was designed in this prophecy; who was created Emperor [of Rome] in *Judea*.

JOSEPHUS, *de Bello, lib. vii. cap.* 31.

From the collation of these passages, thus compared together, it will be observed:

1. That all three historians agree, that there was a *general Expectation of a new kingdom*, to appear about *THAT TIME*, which, from *Judea*, should extend itself over the whole earth. *It was a rooted persuasion in many*, saith one: *It was commonly known throughout the whole East*, saith another: It was the principle *that chiefly stirred up the Jewish nation* to war with the *Romans*; and many of their *wise men*, Rabbins, or learned in their scriptures and traditions, trusting to it, were deceived, saith the third.

2. This persuasion was *ancient and constant*, or uninterrupted, says Suetonius: *derived down by tradition*, as the *sense of the sacred prophecies* of the Jews, and so understood by their *wise men*, says Josephus.

3. This persuasion was contained in the *sacred books of the priests*: saith Tacitus: In the *holy books of the prophets*, saith Josephus: *In the Fates*, saith Suetonius; meaning the *libri fatales*, or prophetic books.

4. The opinion that went abroad, according to Suetonius, of the *Jews possessing this empire*, is explained by Tacitus, *that the East should prevail*; and by Josephus, that a *certain man of their nation should rule the world*.

5. From the argument of the three historians, that *at that time this king should appear*, it may be collected, that there were *times, marked* in the sacred books, for his coming, which (*times*) were then thought to be expired. Nor could Josephus have erred so grossly, in applying the prophecy to Vespasian, but for this. The period fixed was over. He could find no new reckoning, to protract the Expectation. Despairing then of a Messiah in his own nation [the Jews] he pitches upon one in the *Roman*. *That time* appears farther, from the number of impostors, (*Ant. lib. xx. cap. 6, 7. de Bello, lib. vii. cap. 31.*) which were not known in any age before; from the readiness of the people to join them, at any hazard; from the vigour with which they opposed the *Romans* in the siege, without and against all hopes of success, beside that which this Expectation inspired them with. *Jos. de Bello, iii. 27. Gr.*

All the time of the siege they were assured of help in some extraordinary way, *lib. vi. cap. 35.* False prophets in Jerusalem, promised the people, that the *day of salvation* was come, even to the last hour of their ruin. *Ib. lib. vii. cap. 4.*

Even when the *Romans* were masters of the Temple, one of them led up 6,000 men, to certain destruction, in confidence of some surprizing interposition, at their last extremity. From this *persuasion they rebelled*: from *this persuasion* the hearts of the common people were kept up, under all the miseries of the siege; and even their disappointments did not cause them to forsake it. *Ib. lib. vi. cap. 30.*

6. Though Josephus call this prophecy, *an ambiguous (or dark) oracle*, because the event did not answer to his sense of it, yet he owns it was understood in the sense I am speaking of, by their *wise men*; and by those before them, who had *delivered down* this sense of it. Very dark indeed it must be, if describing one of the royal house of *David* to be *their king*, it intended a *Roman* of an obscure family: if describing him, as the converter of the *Gentiles* to the knowledge of the true God; it was to be understood of one that lived and died an idolater: if describing him as the person, that should put an end to the *Roman* empire, in belief whereof the Jews took up arms against them, it meant, a *Roman* should destroy the *Jewish nation* and religion. Josephus, therefore, whatever motives he had for so applying the prophecy, on writing his "*Antiquities*," returned to his first belief; and fairly hints there, as do the rest of his nation, that *Daniel's Messiah* was yet to come, and subdue the *Romans*." So far the learned Dr. CHANDLER.

In addition to the above, I shall quote, as referring to the same facts, the following passage from Josephus; which Dr. LARDNER has been very attentive to translate accurately:

“ There was moreover, says Josephus, a certain sect of Jews, who valued themselves highly for their exact knowledge of the law; and talking much of their interest with God, were greatly in favour with the women. They are called *Pharisees*, men who had it in their power to controul kings; extremely subtle, and ready to attempt any thing against those whom they did not like. When therefore the whole *Jewish* nation took an oath to be faithful to *Cæsar* and the interests of the king, these men, to the number of about six thousand refused to swear. The king [Herod] having laid a fine upon them, *Pheroras's* wife paid the money for them. They, in requital for this her kindness, (for they were supposed by their great intimacy with God, to have attained the gift of foreknowledge) foretold, that God having decreed to put an end to the government of *Herod* and his race, the kingdom would be transferred to her and *Pheroras* and their children. *Salome*, who was ignorant of none of these things, came and told the king of them, and assured him likewise, that many of the court were corrupted by them. The king put to death the most guilty of the *Pharisees*, and *Bagoas* the eunuch, and one *Carus*, the most beautiful young man about the court, and the great instrument of the king's unlawful pleasures. He likewise slew every one of his own family which adhered to those things which were said by the *Pharisees*. But *Bagoas* had been elevated by them [*above all the rest,*] for he was to be called father and benefactor, the king who was to be appointed according to their prediction (for all things would be in his power) being to give him a capacity of marriage, and of having children of his own.” Dr. L. observes in a note,

“ This passage of Josephus has been already quoted very often by learned men, who have treated of this *census*, or of the true time of our Saviour's nativity. But all, whom I have seen, have followed *Gelenius's* version of these last words, which is thus: *Nam Bagoas in eam spem sublatus erat, quasi parens & benefactor appellandus regis, quem destinarent vaticinia; prospere enim cessura novo regi omnia, constabiliendo successionem prolis legitimæ.* They certainly did not look upon the original. If they had, they would have easily perceived his mistake. By this means they have lost one strong argument, that this affair has a reference to our Census, [*taxing*] as will appear by and by. Dr. Hudson has very much corrected *Gelenius's* version, and translates the concluding words thus: *Fuit autem per eos elatus Bagoas, quod dicerent eum patrem beneficumque appellatum iri ejus, qui ex eorum prædictione creandus rex esset: habiturum enim cum regem omnium rerum potestatem, & Bagoæ vires conciliaturum cum muliere congregandi, propriosque liberos gignendi.* But, methinks, the sense of this is not very extraordinary. *Bagoas* is to receive a great benefit from the king, and bestows none upon him, that I see; and yet he is to be called his father and benefactor. I think that Josephus says, that the *Pharisees* gave out, that *Bagoas* was to become, or to be called, a father; and hereby, that is, by his having children, he would also be a benefactor to his country. I have made no alteration in the original words of Josephus. I have only inserted a comma after *ὀνομασθησόμενον*, and changed the colon after *βασιλεως* to a comma. This interpretation is not my own. I had it from a learned and ingenious friend, to whom I am very much indebted for this, and divers other critical observations which I highly value.” So far Dr. L. on which,

Observe, 1. The Expectation that Herod's government would be transferred; 2. It was foretold by the Pharisees, as from God. 3. The execution of sundry Pharisees, and courtiers. 4. The execution of several of Herod's own family. What wonder now, that he slew the infants of Bethlehem, under a similar jealousy and vengeance! *Vide* No. CCCXII.

But I cannot dismiss the character of *Bagoas* without remarking, 1. that although he was a eunuch, yet he expected posterity: this might be grounded on the prophet's

words, Isaiah lvi. 3. "Neither let the eunuch say, I am a dry tree," &c. which chapter looks forward to the times of the Messiah, as appears by its reference to strangers, &c. being brought in, and other "outcasts" beside those of Israel, verse 8. Such might be the application of the Pharisees. But, possibly, there is a sneer in Josephus to this effect: "We have had stories told us lately of old men—[Zechariah, for instance, the father of John the Baptist; *vide* Luke i. 18. and Joseph, the father of Jesus, who called himself the Messiah]—having children; this is nothing to what some folks expected; though it may well be put on a level with the foolish notion of posterity descending from a eunuch."

Whether the above *conjecture* be just, or not, (it is offered but as a *conjecture*) I shall venture to give a different turn to the words which Dr. LARDNER has taken so much pains to translate. The reader will judge of its propriety.

We have seen in No. CCII. that kings were called "Fathers of their country," and "Benefactors," *euergetai*: at least, the first of these titles was the ordinary, not to say the constant, honorary appellation of the Roman emperor—*Pater Patriæ*. We find indeed Tiberius declining this title, Dio, *lib.* liii. lvii. which he ever refused: and Dio notices as a singularity in Caligula, that in one day he accepted all the titles which Augustus had received gradually, except that of "Father of his country," which he postponed to a future day, Dio, *lib.* lxix. The reader will perceive from hence, that there was an importance attached to this title much beyond that of others; and that it was a title-imperial. It was foreign to the Jewish nation; though perhaps among themselves, it might be accommodated to their Expectations from Isaiah ix. 6. "Father of the time to come"—the future age; which is unquestionably to be understood of the Messiah; and was so referred by the Jewish Doctors, &c. With this idea before us, let us now revise the passage:

"But *Bagoas* had been especially raised by them [*in his Expectations of advantage, personal and official*] for he who was to be called "Father [of his country:] *Pater Patriæ*" and "Benefactor" [*euergetes*] i.e. the king who was to be appointed, according to their predictions, AS ALL THINGS WOULD BE IN HIS POWER, being to give him a capacity of intercourse with women, and of having children of his own." Thus understood, how clearly this points at the Messiah! for indeed, what other king was expected to have ALL THINGS IN HIS POWER, so as to retrieve bodily injuries, to perform such *unheard-of* miracles? but it agrees perfectly with the Jewish notions of the omnipotence of the Messiah, who, when he came, was to do every thing, even to the restoring of eyes, and limbs, and life itself: why not, then, of rendering *Bagoas* prolific?

This passage now assumes a decided reference to the new dispensation: it shews that Herod's family was expected speedily to resign its authority to a new branch; it shews the anxious conjectures of the Pharisees on the subject; their reference of great Expectations to that event; all these, and many other particulars, that might be noticed, tie the accomplishment of their Expectations to this very time; which, if it be that of the *enrolment* mentioned Luke ii. 1. as Dr. LARDNER considers it, and as "the oath of the whole Jewish nation to be faithful to Cæsar" seems strongly to suggest, then this passage becomes a powerful argument in favour of our hypothesis: because, it not only shews the opinions, the prejudices, and the Expectations, of the Pharisees, but it confines the operation of these principles, in the instance given, within a very short, and limited, period of time: i.e. not extending beyond the life of Herod, (who was now fast declining in health) and probably not so far: as the words "an end to the government of Herod" seem to imply an end to his government, before an end to his life.

As to the Pharisees' complimenting Pheroras and his wife, that they and their posterity would enjoy the Jewish crown, this appears to be nothing more than courtier-like

art, in some, or, it may be, sheer gratitude in others, who, knowing the expected Messiah's zeal for the law, could not but imagine that he might well spring from persons themselves so extremely zealous for the Mosaic institutions, as this worthy pair had lately shewn themselves to be, by paying the fine which Herod had imposed on the non-jurors. Moreover, these non-jurors themselves, did not swear to Cæsar, because they thought it unlawful to pledge their obedience to any government but that of God, and of a legal prince of their own nation; and I will not affirm that they did not RESERVE *their oaths* for the interests of the prince whom they, in a manner daily expected: so far did their zeal for the law transport them!

The more I reflect on this history, the more I incline to refer it to the time about the birth of Christ: and it requires but little imagination to contemplate the old king (Herod) worn out with trouble and anxiety, after a turbulent reign, agitated by all the torments of jealousy and suspicion, and under the constant pre-sentiment, and even *Expectation* of a person about to appear, who should wrest from him his crown and authority, perhaps his life. Methinks we may hear him exclaim, with a kindred spirit,

Upon my head they plac'd a FRUITLESS CROWN,
And put a BARREN SCEPTRE in my gripe,
Thence to be wrench'd by an *unlineal* hand,
NO SON OF MINE SUCCEEDING.—If it be so,
Then for HIS ISSUE I have defil'd my mind;
Put rancours in the vessel of my peace
Only for THEM:————
Rather than so, come Fate into the lists,
And champion me to the *outrance*. *Macbeth*, Act iii.

No. CCCXXXIII.

SUGGESTIONS ON THE DOUBLE GENEALOGY OF JESUS.

WHAT was the design of Providence in giving us Two Genealogies of Jesus Christ?—

First, to shew that he was not only of the family of David, but, as Luke remarks, (and it seems to be the precise import of his word *πατριας*, chap. ii. 4.) of the *direct* line, the ELDER branch of the family; and, in short, that very person who, if the exercise of royalty had continued in the family of David, would have sat on the throne. I say, Jesus would have been king of the Jews, *legally*, had the sovereignty continued in the family of David. And this is a considerable note of time; for so the various interpreters understood Gen. xlix. 10. "The sceptre shall not depart from Judah, until HE COME WHOSE RIGHT IT IS:" i. e. that person who ought legally to sway the sceptre. Strange indeed! that when he comes whose right it is, it should then depart; but such is the prediction. Might this reference be included in the question of John the Baptist, "Art thou (*Shiloh*) *he that should come*?" q. "Art thou he whom we expect shall deliver Israel?" as afterwards, the Apostles asked "Lord, wilt thou at this time *restore the kingdom* to Israel?" Our Lord avoids a direct answer; *yes*, or *no*: but, "Go, says he, tell John what you have seen; no signs of external greatness; but, the blind receive sight, &c. *and to the poor the gospel is preached*: and then, John will infer, decidedly, that my kingdom is not of this world; but is infinitely more beneficial to the sons of men, than if I assumed the most magnificent monarchy, as sovereign over Israel."

But how did the sceptre depart from Judah when *Shiloh* came? *First*, it actually had departed in the transference of the public government to the Herod family, &c. and the intrusion of the Romans [*vide* No. CXXIII. where we have proved that at the

birth of Jesus, the sceptre signally departed: as this Number is meant to prove that it equally signally departed at his *death*] and this is usually held as an adequate answer to the prophecy. But, I think there is another:—

Our Lord was the **ONLY** branch of David's family entitled to rule, and he dying without issue, the ruling branch of David's family became extinct; so that, after his death, there was no longer any **POSSIBILITY** of the continuance of the kingly office, in the *direct, proper*, line of David. The person who should have held the sceptre was dead: the direct descent of the family expired with him; and, consequently, the sceptre was *bonâ fide* departed: since, 1. it was actually swayed by a stranger, and strangers (Herod and the Romans) and, 2. no one who could possibly claim it, though he might have been of a collateral branch of David's house, could have been the *direct, legal*, claimant by birth-right: for that person was *crucified*! Such is the language Providence put in the mouth of Pilate; "SHALL I CRUCIFY YOUR KING?" "Yes," say the Jews, "we reject the lineal descendant of David; and prefer Cæsar." Rome triumphs, David expires, in the person of his Son; and with him expires all *direct* claim of right to the sceptre: the sceptre is departed from David, and if from David, from Judah—"JESUS OF NAZARETH, THE KING OF THE JEWS!"

This statement appears to be supported by the manner in which the sons of David by Bathsheba are recorded, 2 Sam. v. 14. "These sons were born to David, *after he was king in Jerusalem*, 1. Shammuah, 2. Shobab, 3. Nathan, 4. Solomon:" which, 1 Chron. iii. 5. are thus reckoned, "1. Shimea, 2. Shobab, 3. Nathan, 4. Solomon, four, of Bathshua [*i. e.* Bathsheba] the daughter of Ammiel."

Now we know, 1. that David had promised Bathsheba that one of her sons should succeed him: 2. that Shimea died in his infancy, 2 Sam. xii. 15, &c. 3. nothing is recorded of Shobab, perhaps he also died young; this reduces the sons of Bathsheba to two—Nathan, and Solomon. For what reason Solomon, (the younger?) was preferred before Nathan, (the elder?) we do not know, unless on account of the promise of God, hinted at below; but we ought to consider, 1. that none of the sons of David, born *before he reigned in Jerusalem*, could claim succession to his *whole* kingdom, on the principles adopted in No. XLV. and universally acquiesced in the East. 2. That the first sons born to him in Jerusalem, appear to be by his connection with Bathsheba: so that in one of them, as first born after he was there established king over *all* Israel, the natural right to the crown vested, by usage. But, 3. we find, 2 Sam. vii. 12. the son who should proceed out of the bowels of David, was to be his successor: *query* whether Solomon was born at this time, or, whether this promise respecting a *future* event, Solomon was not begotten *after* this promise, and in fulfilment of it?

However that might be, it is very credible, that the sons of David, by Bathsheba, were reduced to two, Nathan and Solomon;—and that, whatever right Nathan might have to the crown, descending in his line, centered in Heli, the father of Mary; as Solomon, having actually reigned, transmitted the crown in his posterity, in which line it centered in Joseph. Now the union of these two lines (and we know of no third line to oppose them) was completed in the person of Jesus; and when he expired, the claims of both lines of descent expired with him.

This agrees perfectly with the ancient rendering, "he whose right it is," for, 1. the right and title had long lain dormant, and involved in obscurity, till the enrolment at Bethlehem, brought it forth, though, no doubt, very cautiously, to light: 2. though it vested in the ancestors of Joseph, after the return from the captivity, yet another branch also had its claims: so that, 3. Jesus was the *first* person who, by uniting in himself the claim of **BOTH** lines of descent from David, could be *especially* denoted and described, as he whose indisputable, and unequivocal, right it was to occupy the throne of the whole Hebrew nation.

The evangelist Matthew, therefore, gives the ROYAL Genealogy of Jesus, according to the descent of the crown from David through Solomon, &c. down to the Babylonish captivity; and, after the Babylonish captivity, to those who *ought* to have been kings of Judah, according to their birth-right; i. e. taking the eldest son, or, the next heir to the crown, all the way; so that, at last, it would have been "king Jacob, king Joseph, king Jesus:" had Providence thought fit to continue the dominion, *de facto*, together with the hereditary right to rule, *de jure*, in David's family.

The truth of this royal descent was easily ascertainable by the Genealogies of the family; and was ratified by the enrolment at Bethlehem: from which *public* tables the evangelist Matthew, writing for the Hebrew people, it is understood, copied his pedigree. On the other hand—

The evangelist Luke, gives the descent of the Virgin Mary from David; but not from Kings—i. e. not in the royal line: (and, indeed, 1. there was a prior royal branch, 2. she, being a woman, had little or no claim to the crown, whose duties she could not have discharged in her own person)—her branch was a *private* branch; but so it happened, that in the instance of Joseph and Mary, the *royal* branch, intermarried with the *only other* branch; that, which supposing the direct branch to be extinct, was next entitled to the crown: whereby, as in the case of the houses of York and Lancaster, in England, the offspring of this connection, united both houses and their rights in his own person: now the common representative of these two lines dying without issue, their claims to the sceptre died with him.

This I take to be the design of Providence in preserving a *double* Genealogy of Jesus.—The result of the whole is,—1. Heli, the father of the Virgin Mary, having landed property, adopted Joseph, the husband of his daughter, to be his son; so that, Joseph was *begotten* by his natural father Jacob, but was considered as, and *legally* (ἐνομίζετο) was, the son of *Heli*. 2. That the two branches of descent from David, by Nathan and Solomon, united in the persons of Mary and Joseph; and consequently centered in Jesus, their son. 3. That the time when the sceptre was expected to revive in the house of David, was after the same number of Generations as it had lain dormant; i. e. *fourteen* Generations. 4. That after this time the IMPOSSIBILITY of the sceptre being swayed by a *direct* descendant of David, became apparent; because Jesus died without issue. 5. That, however embarrassing these *double* Genealogies have been, or are, to the learned, yet, whenever they shall be *entirely explained*, their utility and application will be so great, as to justify the care of Providence in their preservation: which, perhaps, these hints may evince; whether or not, they be the real and identical improvements to be drawn from the facts: or whether they may contribute to afford a glimpse of their true and intentional purport and tenor.

No. CCCXXXIV. OF SHILOH'S DEPARTURE.

WHETHER the reader has perceived it, or not, I incline to think these latter Numbers have made a considerable progress toward a just understanding of the celebrated prophecy of Jacob, Gen. xlix. 10. almost every word of which has been incidentally investigated:—"the *Shebeth*, or sceptre, (*vide* No. CXXIII.) shall not depart from Judah," &c.

We have inferred, that the sceptre departed from Judah, 1. in the power of the *shebeth* being transferred to Cyrenius; *vide* No. CXXIII. 2. in the expiration of its regal descent in the person of Jesus; 3. we ought to add, at the destruction of the Jewish polity and city, &c. by Titus. There remain, however, two words in the prophecy, which demand investigation: these are, 1. SHILOH: 2. that word (אֵל בָּא) which our translators have rendered "shall come."

The reader must not be surprized, if instead of “shall *come*,” we should render this word (BA) shall *depart*; a rendering justified not only by the usage of the word in Scripture, but by the authority of the Jews themselves, on this very subject, and passage.

1. In Scripture the word נב BA, signifies not only *coming*, but *going away*—going off—sinking—setting, as the sun sets, &c. as in these, and other instances, Gen. xxviii. 11. Jacob tarried all night at a certain place, because the sun was set—was sunk—was *gone off*, (נב BA). Eccles. i. v. The sun also ariseth, and the sun sets, sinks—goes off—*goes away* (נב BA). Judges xiv. 18. And the men of the city said to Samson before the sun went down—set—*went away* (נב IBA.) Amos viii. 9. I will cause the sun to *go down* (נב BA) at noon. Psalm l. 1. The Lord hath called the earth from the rising of the sun, to the *going off* of the same (מבוא meBAU.) Deut. xi. 30. Are they not by the way where the sun *goeth down* (מבוא meBUA.) *Vide* also Joshua i. 4. xxi. 4. Zech. viii. 7. in all which places there is a clear, and indisputable, reference to the departure of the solar light.

2. The Jews, in *Sepher Zemach David*, p. 17. *Sepher Juchazin*, fol. 11. Aben-Ezra also, fol. 53. page 2. on this passage of Genesis, take the word BA in this sense: rendering, *until the Shilonite be DESTROYED*: or, as Aben-Ezra, *until the town of Shiloh be DESTROYED*: which, though analogous to what we have said, is indeed considerably stronger; since we do not understand that the sun is *destroyed* because it *sets*: however, this shews the Rabbins’ opinion of the meaning of the word, and its force in this place: that it may signify to depart—go away—be destroyed; in fact, generally, a *privation*, or *loss*, whether or not amounting to an *extinction*.

No. CCCXXXV. OF THE WORD SHILOH.

THERE remains now only the word SHILOH to be considered; and the questions connected with this may be sufficiently understood by the following quotation:

“*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come; and unto him shall the gathering of the people be.*”

“On the sense of this famous prophecy the ancientest and ablest among the Jewish interpreters and commentators had no dispute with the Christians, that we know of; but agree that it related to the time of Christ’s coming into the world. And accordingly, Onkelos, the most respectable Targumist of them all, has thus paraphrased this verse: *There shall never be wanting a ruler out of the house of Judah, nor a chief judge out of her sons’ sons, until Messiah shall come, to whom the kingdom belongs, and the nations shall hear (or obey) him.* And as the other Targums, namely that of Jonathan, and that of Jerusalem, with the Talmudists, join to give us in substance the very same meaning of this verse concerning the Messiah; the forced interpretations of the later Jews are too absurd and frivolous to deserve so much regard as some learned men have shewed in confuting them.”

“Observe, 1. The Septuagint read *τῷ shelu*; (i. e. *τῷ ᾧ*) *He whose it is; he to whom it belongs*, [meaning the sceptre before mentioned] as L. Capellus, *Critica Sac.* p. 325. well observes; for in the original and best edition of their version, as Justin Martyr, (*Dial. cum Tryph.* p. 348.) long ago affirmed, this *τῷ* was rendered *ᾧ ἀποκατα*, *He for whom it is reserved*, as it now stands in the Alexandrian Manuscript. 2. The Samaritan copy has *τῷ*, the same in the Chaldee dialect as *τῷ*. 3. Onkelos, and 4. the Jerusalem Targum, speak the same sense; and so do, 5. the Syriac, 6. the Arabic, and 7. Aquila, if not 8. Symmachus too.

“On the whole, the sense is this:—*The sceptre shall not depart from Judah, nor a governor—principal judge—from between his feet, until He shall have come, whose right the sceptre is, and until the nations shall obey him, i. e. have been governed by him.* This prediction, as Mede well observes, was afterwards applied and explained by our Saviour himself, in those words, *And this gospel of the kingdom [of Christ] shall be preached in all the world, for a witness unto all nations, and then shall the end come,* Matth. xxiv. 14. that is, the end of the Jewish state: and it was historically confirmed before that end by St. Paul, saying, *the gospel has been preached to every creature under heaven,* Coloss. i. 23.”

It appears, then, that we cannot do better after all, than adhere to the rendering of the ancient translators, and accept the expression of “He whose right it is to wield the sceptre.” The entire prophecy now assumes this appearance; *q. d. “The power of the pen, whatever authority attends the enactment, and the execution, of edicts, and the literary department of a tribe, or of the state; whatever influence of intimate regulation, attends the Shebeth, THAT shall not depart from Judah: neither shall the power of legislation, the power which commands and is obeyed, through all the active departments of national government, &c. whatever of dignity attends the Mechokek, THAT shall not depart from Judah, from his issue, or from between his feet, or his standards, until it depart—go away—sink—set as the sun sets, or be destroyed, in the person of Him whose right it is: and this, which appears to be so highly injurious to him shall turn to his noblest glory; he shall receive ample amends; for unto Him shall the heathen people, as well as his own nation, yield obedience, or be gathered; for the purpose of honouring, obeying, glorifying, this deprived, but very illustrious Person.”*

Let the reader consider how the various versions given of these words are accomplished in our sense of them: *viz.* that the sceptre departed from Judah, 1. at the birth, 2. in the death, of Christ: as—1. Christ was Judah's son; 2. he was *He who should be sent*; 3. he was the *peace-maker*; 4. he was the *end, i. e. of David's line*; 5. he was *He whose right it was*; 6. he unto whom *belonged judgment*; 7. he was *born in it, i. e. in Judah*; 8. he was *the king, Messiah, &c. &c.* So that if we take any one version, of all which have been proposed by the learned, it centers in Christ; and more than this, each is consistent with good sense and reason: even that apparently very strange one of LE CLERC, “the end.” [It might be wished, that somebody would consider the *Shilo* of Jer. vii. 12. שִׁלּוֹ, from *ו* *he who* לִי *will be coupled, or conjoined*, says an author, quoting Leah's name for *Levi*, Gen. xxix. 34. “Now my husband (לִי־יִלְוֶה) *will be joined unto me.*”]

After all, may not *Shiloh*, or *Siloh*, *Siloe*, *Siloam*, have one general root in the ancient Hebrew? I am far from attempting to determine what it was, but, observe, that the prophet Isaiah, says, “the waters of *Siloe* go softly;”—here the idea seems to be that of tranquillity, peace, and quiet; the evangelist John, also says, “the pool of *Siloam*, by interpretation *sent*;”—where the idea is that of a mission, or emission; these are not irreconcilable.—But, what if this be a root remaining of the original primitive language of mankind? Let the reader peruse the versions of the word *Shiloh*, as—a person sent—a peace-maker—a ruler in judgment, &c. above, and see, whether he find any thing in them, which prohibits this conjecture.

A little time may turn the attention of Christians to this prophecy: a publication to that purport is expected; and then perhaps the application of these considerations may be more apparent; though the importance of their subject renders them at all times of consequence. [This referred to a work projected by Mr. DAVID LEVI, who is since dead without completing it.]

Edit. 4.

L Div. 2.

We close this subject with a pair of prophecies, which appear to be perfectly in unison with what we have been considering: the first, is the prediction of Ezekiel to Zedekiah, the last ruler of Judah who wore a crown, Ezek. xxi. 27.

Thus saith the Lord God:—

Displace thy diadem, and take off thy crown.

This (affliction, as follows) not that dignity, as at present,

In exalting the depressed, and degrading the haughty,

I will altogether continue to overturn and reverse it:

Literally, topsy turvy, topsy turvy, topsy turvy, will I place it,

Moreover it shall not be in exercise when it goes off, or is destroyed (נא נא)

Even emphatically, with him whose right it is

[Or, as others render, he to whom judgment, i. e. authority, belongs]

Neither will I give it to him.

By this prophecy, the crown was to continue long *overthrown*, degraded, and concealed, but it was to be *totally abrogated* when He appeared who, only, had a just right to it. The reader will remark that it is the word *נא*, *gone off*, sunk, setting, &c. which gives the turn to this rendering, a rendering apparently directly contrary to the expression of the public translation, though perfectly agreeable to the spirit of it. As to prophecies foretelling that the Jews should reject the Messiah, and that the Gentiles should receive him, they are numerous: notice especially Isaiah xlvi. 5.

The subjects brought under discussion may naturally introduce a few thoughts on another prophecy, not less important; and which may probably be found on examination, to be perfectly coincident with them: I mean that of Daniel's "seventy weeks:" part of which is thus rendered in our translation, Dan. ix. 26.

"After threescore and two weeks shall *Messiah* be cut off, but *not for himself*."

The passage contains two expressions for examination; the first is, the term "*Messiah*." The Jews insist, with all their might, that this term must not be restricted to a single individual, but means, "properly the whole class, or race, of those who were anointed, whether kings or priests,"—as we have lately seen it urged in the writings of a celebrated Jew. That is to say, the legal exercise of civil, or ecclesiastical functions: or the just title to the office and power of government, in both its branches.

Observe 1. This sense arises, in some degree, from the placing of a point in the sentence: 2. that it is no new principle; for both Eusebius, and Clemens Alexandrinus, by "*Messiah the Prince*," in verse 25. understand an *anointed governor*, or *settled government*: and Eusebius expressly explains it to be, the series and succession of the high-priests who held the government till Herod's time.

There is some difference among translators in rendering the words *Messiah the Prince*.—Our present Septuagint, which is *Theodotion's* translation, says *χριστὸς ἡγεμὼν*, *the Christ the governor*; or, the anointed governor: Arias Montanus says, *unctem ducem*, *the anointed leader*: Tertullian, and the Vulgate, say *Christum ducem*: Castalio says, *Messiam principem*: like our English version: Tremellius says, *Christum antecessorem*—*the anointed antecessor*—or leader. These versions evidently refer to a particular Person pre-eminent of a whole series, all of which series might be anointed, but this person *distinguishedly*. Is not this very similar to what we have already noticed? where we have suggested, that the united claims of the two Jewish branches of royalty centered in one person, so that he was, as it were, *doubly* anointed—*anointed from each line of descent*. This view of the passage combines the notion of a continued line of persons, *legally* entitled to the government, with that of an individual especially entitled to govern. [This idea is distinct from that of a personal unction of Jesus, by the Spirit, as hinted in the article *MESSIAH, Dictionary*.]

(2.) But, our attention is more particularly directed to the latter phrase of the

passage quoted, which our translators have rendered, "*but not for himself.*" That this translation was well intended we cannot doubt: nevertheless, it is not the customary meaning of the Hebrew words. Theodotion renders them—the anointing shall be destroyed, and no judgment shall be in it. Aquila,—*the anointed shall be destroyed* καὶ οὐκ ἔσται αὐτῷ, and shall have nothing: Symmachus,—the anointed shall be cut off, καὶ οὐκ ὑπαίξει αὐτῷ, and there shall be nothing to him: Vulgate,—*et non erit; and he shall not be*: Tertullian,—the anointing shall be extirpated, and shall not be: Arias Montanus,—and not to him, i. e. any remains: Castaho,—and he forsaken: Tremellius,—and it shall be nothing to him: the English margin,—*shall have nothing*. The phrase commonly signifies, *shall be no more*: or a total and entire loss—cessation—without any continuity or renewal. Why then, this is, in other words, the very sentiment of the venerable Jacob: "Shiloh shall be destroyed"—*the power of government shall sink in Him whose especial right it is*: This is the very sentiment of the just recited passage of the prophet Ezekiel: "the diadem, the crown, the legal right of government, shall first be overturned, and then shall be destroyed with Him whose right it is."

Thus we see, that the prophet Daniel does but connect with a prefixed period of time, that event which the dying Jacob left at large: thus we see that Ezekiel, and Daniel, do, as it were, *echo* the indications of each other: but all agree, from the earliest notice of any government to be established in Judea, down to the time when the character of that government was ascertained and experienced, that when that particular Person whose legal title, whose just pretensions, whose specific claims, might excite the most animated hopes, the most fervid expectations—when HE should come—the issue would disappoint hope and Expectation:—which would behold their object sink in destruction, and the accomplishment of their prolonged anxieties, annihilated in UTTER IMPOSSIBILITY!

No. CCCXXXVI.

HINTS ON ADOPTION, AS PRACTISED IN THE EAST.

ADOPTION is not practised among us, except in some of its weaker and remote branches: now and then we hear of a father's adopting the husband of his daughter; but this is usually by his last will; or, a grandfather adopts a grandchild, by giving it his own name, perhaps; or by obtaining the royal licence for the assumption of a new name: but we never see a child taken from its natural parents, and transferred *wholly* to another family; relation to its natural parents and kindred ceasing, while complete relation to its adopted family, is maintained in all its parts and in full vigour.

The rules which regulated some parts of the practice of Adoption, appear to us to be very extraordinary: for instance, a son might be adopted for a special purpose, such as the raising up an heir by the daughter of the adopter, or &c. and after having succeeded in this, he could, if he pleased, return to his original family; who might as it were, adopt him back again, so that supposing he had a child, in this second relation to his own family, as well as in his adopted relation, he would be the father of two families, each totally distinct from the other in name, property, rank, connections, &c. Nay more, a *bachelor*, or a person who never married, might adopt a son; which son being married, his children would be the children of the *bachelor*; would bear his name, inherit his estate, &c. and thus would this *bachelor* become the founder of a family; and that a legitimate family, too: though he himself had never engaged in conjugal connection, nor run any risk of becoming a parent in his own person.

Adoption is frequently mentioned in Scripture; often as a special privilege of Christian believers; who are called "Children of God." It is not meant, in this Number to treat the subject fully, but merely to throw out some loose hints, perhaps to be followed by enlargements, at a future opportunity. As we supposed in a former Number, that Heli adopted Joseph, I think it just worth while to excite the reader to reflect, that the rules which governed such connections, not being practised are not known among us:—if they were, we might understand with much greater truth and vigour than we now do, those passages of Scripture wherein allusions to this practice occur. A few authorities, from the PUBLIC laws of the East, may present this in a proper light.

"If a man had, 1. either no child at all, or 2. none that was *free-born*, [*vide* Gal. iv. 31.] he had power to adopt an heir: this was to be done after the manner of a will; *signed and sealed in the presence of the magistrate*; as their wills were wont to be. Whosoever was thus adopted, was first to be made free of the city; and then to be *inscribed among the tribe, or fraternity, of him who adopted him*. [*Query*, Whether this was not similar to producing his pedigree, as we have supposed, in the case of Heli and Joseph?] Having thus left his old tribe, he was not [at liberty] to return to it again, till he had begotten a child in his new relation; but, even in that case, he was under no obligation to return to his former parentage: though he had that privilege, if circumstances urged him to claim it." *Archæologia Attica*. [This was the law in Greece.]

The following are the express laws of Athens, on the subject of Adoption: as stated by Sir WILLIAM JONES in his Introduction to the Pleadings of Isæus, a famous Athenian barrister:

"Adopted sons shall not devise the property acquired by Adoption: but, if they leave legitimate sons, they may return to their natural family. If they do not return, the estates shall go to the heirs of the persons who adopted them."

"The adopted son, [if there be any] and the after born sons to the person who adopted him, shall be coheirs of the estate: but *no Adoption by a man who has legitimate sons then born, shall be valid*."

The following is Sir WILLIAM's note on this subject:

"Both at Athens, as we learn from Isæus, and at Rome, as Aulus Gellius informs us, an adopted son acquired *all the rights, both sacred and civil, and succeeded to all the advantages and burdens, of the new family into which he was introduced*; nor was he considered in any other light than that of a son by nature born in lawful wedlock; whence the orator asks, "how Philoctemon could have died without a child, when he had actually adopted his nephew?" But all pretensions whatever to the inheritance of his natural father were wholly lost, by Adoption [into another family] or emancipation [being let go into another family]: thus, Cleon was first cousin to Astyphylus, but, as his father had been adopted by another person, he no longer bore any relation to him. Yet if Thudippus [the father of Cleon] had left a son [begot by him] in the house of his adopter and returned, as he lawfully might, into his ancient family, and if [his son] Cleon had been born *after* that return, either he or his son, would have been heir to Astyphylus.

"An adopted son *could not himself adopt another*; he must either leave a legitimate son—or the estate he received from his adopted father must revert to his adopted father's natural heirs: *there cannot be two adopted sons at the same time*."

"The appointment of an heir by a man's last testament was regarded at Athens as a mode of *adopting* a son: and of this testamentary Adoption, we have several examples in Isæus."

Such were some of the regulations appointed in Athens, on the subject of Adoption:

but, as these are modern, compared with the principle of this custom, though they may illustrate New Testament expressions, yet for Old Testament usages, we rather desire illustrations more ancient, and, if they might be, more *oriental*. These we may seek in some of the laws of India, as they are laid down by MENU himself: or at least, as they are traditionally derived from him: and it deserves notice, that a very great importance is attached in these laws, and in that country, to the leaving of posterity: or if not of natural posterity, yet of somebody authorized to pay due honour to the manes, and to the ancestors, of the deceased, at his funeral, and on other occasions connected with his exit from this world to a better. The same natural desire may be observed in Scripture; but I think it cannot be any where stronger than in the usages and customs of the Hindoo nations.—MENU ranks sons in the following order:

1. "Him whom a man has by his own wedded wife—the son of his body.
2. "Him, whom he has *according to the law, by the wife of a man deceased, &c.*—called the lawful son of the wife.

3. "He, whom his father, or mother with her husband's assent, gives to another as his son, *provided the donee have no issue*, if the boy be of the same class and affectionately disposed, is a son given BY WATER—i. e. the gift being confirmed by pouring water.

"He who has no son, may appoint his daughter in this manner to raise up a son to him, saying, "*the male child, who shall be born from her in wedlock, shall be mine*, for the purpose of performing my obsequies.

"The son of a man is even as himself; and as a son, such is a daughter *thus appointed*: how then, if he have no son, can any inherit his property but a daughter, who is closely united with his own soul?

"The son of a daughter *appointed as just mentioned*, shall inherit the whole estate of her father, who leaves no son.

"The son of a daughter who succeeds to all the wealth of her father, dying without a son, must offer two funeral cakes, one to his own father, and one to the father of his mother.

"Between the sons of a son and of a daughter *thus appointed* there is no difference."

This kind of Adoption appears to be familiar and easy: and, I presume, it is most in accord with natural sentiment: but there are other kinds; among which that of adopting a *locum tenens* to the husband, (usually *deceased*, yet sometimes while *living*, but incapacitated, suppose by sickness, bodily or mental, &c.) appears the most strange and barbarous: and indeed it is forbid by succeeding legislators, though it appears to have made an important part of the ancient Hindoo Code. As this occurs and is in fact appointed in the Old Testament, we shall consider some of its regulations in the next Number.

No. CCCXXXVII. ADOPTION BY SUBSTITUTE.

ADOPTION assumes a certain form, in the Old Testament, which is usually named the *Levirate* (*vide* LEVIRATE, in the *Dictionary*.) it may be called a substitution of a husband, in order to procure an adopted son—*q.* "an Adoption for a son." The institution is of the remotest antiquity, and has been of very great extent, also: for we trace it throughout Asia, and in Greece: though, no doubt, it varied in some of its forms and applications: for this also we shall quote the Attic Laws, as translated by Sir WILLIAM JONES.

"When a woman, in order to enjoy the rights of a lawful wife, has been duly betrothed by her father, or by her brother by the same father, or by her paternal

grandsire, her children born in wedlock, are legitimate. If none of these relations be living, *and she be an heiress, let her NEAREST KINSMAN marry her:—*

“If the *nearest kinsman* of a woman without an estate refuse to marry her, he shall give her in marriage, with a portion of five mina's, if he belong to the first class of citizens; or three, if he belong to the second; or one mina and a half, if he be of the third class; if she have several kinsmen in the same degree, they shall severally contribute to her portion. And if there be many such women, each of their kinsmen shall be obliged to marry, or to give in marriage, one of them only. If he fail the archon [chief magistrate] shall compel them.”

“The following are the appointments of MENU: their antiquity cannot be doubted.

“If a nuptial gratuity has actually been given to a damsel, and he who gave it should die before marriage, *the damsel shall be married to his BROTHER*, if she consent.

“On failure of issue by the husband, the desired offspring may be procured, *either by his BROTHER*, or some other *sapinda* [near relation] on the wife, who has been duly authorized. “Let the kinsman, thus appointed, beget ONE son, but a second by no means, on the widow. [Some sages allow a second son—lest the first should die:] afterwards the brother and widow must live together like a father and daughter by affinity.” This practice was afterwards forbid—as being restricted to early ages.

It is impossible to consider the earnest, and even extravagant, desire of posterity to which these institutions refer, without enquiring—whence could it arise? Is it the mere dictate of Nature? or, were any notions of *expectancies* in some future eminent posterity mingled with those dictates?

The reader will find these extracts entitled to consideration, in proof, that usages which we have been accustomed to consider as peculiarly Jewish, were much more extensively prevalent: *foreign* instances of them, may assist us in understanding those which sometimes excite apprehension, and usually require illustration when perused in our sacred Scriptures.

. It is worth notice, that although a child might have *two fathers*—first his natural father, and afterwards his adopting father, yet he could have but ONE mother; his relation to whom by consanguinity, his right of inheritance from her, &c. could not be alienated or dissolved. This we learn from Isæus, in a passage thus translated by Sir WILLIAM JONES: “Now a title to a maternal estate is not lost by emancipation [being transferred into another family] but every man continues to have the same mother, whether he remain in his father's house, *πατρὸν οἶκον*, [*gentilitatem*, Budæus,] or be emancipated.” So strictly was the principle *Partus sequitur ventrem*, adhered to.

No. CCCXXXVIII. OF INVESTITURE WITH THE GIRDLE.

THE reader has noticed in the extract from PITTS, that his patroon stripped himself of his *Girdle*, to put it on him: this Girdle contained, what his patroon kept secret, his money, and PITTS's letter of freedom: Is not this behaviour of PITTS's patroon, somewhat like the behaviour of Jonathan to David?

1 Sam. xviii. 3. “Jonathan and David made a covenant, because he loved him as his own self; and in token of adopting him to his intimate, and unreserved, friendship, Jonathan stripped himself of the robe which was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his *Girdle*—whereby David became master of all his privacies, and memoranda; for which the Girdle, in the East, serves instead of a pocket.

The Girdle, however, in this passage is well connected with the sword and the bow; as being part of the military dress: so we read, 2 Kings iii. 21. "The Moabites gathered all that were able to gird themselves with a Girdle"—to oppose their enemies. And again, Job xii. 21. "He weakeneth the strength of the mighty;" which the margin reads "he looseth the Girdle of the strong," the valiant, or hero. *Vide* Ezekiel xxiii. 15. 2 Sam. xviii. 11. &c.

No. CCCXXXIX. PUNISHMENT EXTENDED TO KINDRED.

WE are not always reconciled to the Eastern idea, which appears in the reasons annexed to the second commandment, that God "visits the iniquity of the parents, to the third and fourth generation:" although if we refer this to the natural effect of some hereditary diseases, the gout, for instance, [or the leprosy, as an Eastern disease; *vide* the instance of Gehazi, 2 Kings v.] we know that they do visit, at least, the third and fourth generation; so that not merely the grand-children, but the great grand-children, may be said to participate in the penalty of their ancestor's disobedience; while they suffer under the effects of his imprudence, gluttony, extravagance, incontinence, &c.

I find, however, that Punishment extended to the third and fourth generation, does not always satisfy the king of Persia:—"All the pearls that weigh half a medical, or more, that are fished up at *Bahrein*, belong to the king: who, nevertheless, makes a liberal present to the fisherman who brings him such; but also, if any of them fail to do it, and sell such a pearl out of his dominions, were it even at the world's end, the king is soon acquainted with it, and, to be revenged, he puts to death the whole family, and all the Kindred, of the fisherman, even to the SEVENTH GENERATION, *both males and females.*" THEVENOT, Part ii. p. 161.

Those who think it hard that God visits (it is not said he *destroys*) the *third* generation, for their father's crimes, will, I hope, admit, that the king of Persia is infinitely less justifiable in extending his vengeance to the *seventh* generation; and that to *death*; especially, when we are by no means convinced that he can plead on the other hand, his extension of mercy to *thousands* of those who obey and honour him. How much milder is the language of the king of Israel, than that descriptive of the king of Persia!

No. CCCXL. PUNISHMENT OF POSTERITY.

THE foregoing Number supposes, that the manner in which we may consider the expression, "visiting the iniquities of the father upon the children," is illustrated by, if not strictly referable to, the descent of hereditary diseases. I find, however, such a similarity of expression, and such an easy sense of the words, in the following extract from the Laws of MENU, p. 184, of Sir WILLIAM JONES's Works, that I am tempted to lay it before the reader.

Even here below an unjust man attains no felicity:
Nor he whose wealth proceeds from giving false evidence:
Nor he, who constantly takes delight in mischief.
Though oppressed by penury, in consequence of his righteous dealings,
Let him [a good man] never give his mind to unrighteousness;
For he may observe the speedy overthrow of iniquitous and sinful men.
Iniquity committed in this world produces not fruit immediately;
But like the earth, in due season, and advancing by little and little,
It eradicates the man who committed it.
Yes; iniquity once committed, fails not of producing fruit to him who wrought it;
If not in his own person, yet in his sons,
Or if not in his sons, yet in his grand-sons.

He grows rich for a while through unrighteousness;
Then he beholds good things; then it is that he vanquishes his foes:
But he perisheth at length from his root upwards.

Let a man continually take pleasure in truth, in justice,
In laudable practices, and in purity:
Let him chastise those whom he may chastise in a legal mode:
Let him keep in subjection his speech, his arm, and his appetite.

Wealth and pleasures repugnant to law let him shun;
And even lawful acts which may cause future pain;
Or be offensive to mankind:

Let him not have nimble hands, restless feet, or voluble eyes;
Let him not be crooked in his way:
Let him not be flippant in his speech, nor intelligent in doing mischief:

Let him walk in the path of good men:
The path in which his forefathers walked:
While he moves in that path, he can give no offence.

By this it appears, that if a person prosper unjustly, though his injustice may not be known, his children may expect to be deprived of that prosperity; and it does not long descend in his family. *E. gr.* a man by undetected fraud acquires wealth; of which Providence deprives his son, or his grandson; now his son, or his grandson, are reduced only to the original level, where in fact they ought to have continued; they suffer no [unjust] *real*, or *actual* loss; they are, indeed, deprived of what their father had acquired, but this deprivation merely places them in that situation which they ought not to have quitted: to use a military phrase, they have been unjustly "promoted," but are now [justly] "reduced to the ranks?"

Possibly the hint at a second or third generation is subjoined to the commandment,
1. because a man may live long enough to see, and to suffer under, such Punishment.
2. His immediate descendants, as son or grandson, might assist in the acquisition of such unjust wealth, &c. and therefore, being sharers in the guilt, they are properly subjected to their share of Punishment.

This gives a very easy sense, and the principle may be applied to any crime; that it is applied in the second commandment to idolatry, need be no objection; since the *mode* of God's visiting is not expressed, and since this is a crime very likely to be transmitted in a family, yet not open to detection, but secret, and therefore requiring the denunciation of the heaviest penalty to *prevent* it. So that God may be understood, as saying, "the judges may not detect this crime; but I will: or, if I forbear from punishing the immediate culprit, I will punish his Posterity, if they continue in the same course: therefore, as you value your children, be sure to avoid idolatry."

No. CCCXLI. PUNISHMENT AND MARK OF CAIN.

THE learned SHUCKFORD was not only dissatisfied with our usual notion, that God set a *Mark upon Cain*, in consequence of his having killed his brother Abel, but he makes himself merry with the ludicrous nature of some of those Marks which fancy had appointed to be borne about by him. Without attempting to defend those conjectures, and without adding to their number, I shall merely endeavour to shew, that the customary rendering of the passage, Gen. iv. 15. may be supported.

Among the laws attributed to MENU is the following appointment, which I notice especially, because it is directly attributed to MENU himself, as if were a genuine tradition received from him, and it describes so powerfully and pathetically, the distressed

distressed situation of an outcast, that one is led to think it is drawn from the recollection of some real instance, rather than from foresight of the sufferings of such a supposed criminal.

Crimes, in general have been thought, by mankind, susceptible of expiation, more or less according to the degrees of their guilt: but some are of so flagrant a nature, as to be supposed atrocious beyond expiation. Though murder be usually considered as one of those atrocious crimes, and consequently inexpiable; yet, there have been instances wherein the criminal was punished by other means than by loss of life. A judicial infliction, of a commutatory kind, seems to have been passed on Cain. Adam was punished by a dying life; Cain by a living death.

For violating the paternal bed,
 Let the Mark of a female part be impressed ON THE FOREHEAD, WITH A HOT IRON,
 For drinking spirits, a vintner's flag;
 For stealing sacred gold, a dog's foot;
 For murdering a priest, the figure of a headless corpse.
 With none to eat with them,
 With none to sacrifice with them;
 With none to be allied by marriage to them:
 Abject, and excluded from all social duties,
 Let them WANDER OVER THE EARTH;
 Branded with indelible Marks,
 They shall be deserted by their paternal and maternal relations.
 Treated by none with affection;
 Received by none with respect.
 Such is the ordinance of MENU.

"Criminals of all classes, having performed an expiation, as ordained by law, shall not be marked on the forehead, but be condemned to pay the highest fine." This also is from MENU.

Let us apply these principles in illustration of the history of Cain. Cain had slain Abel his brother; this being a very extraordinary and embarrassing instance of guilt, and perhaps the first enormous crime among mankind which required exemplary punishment, the Lord thought proper to interpose, and to act as judge on this singularly affecting occasion. Adam might be ignorant of this guilt, ignorant by what process to detect it, and ignorant by what penalty to punish it; but the Lord (metaphorically) hears of it, by the blood which cried from the ground; and he detects it, by citing the murderer to his tribunal; where, after examination and conviction, he passes sentence on him:—"Thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood; a fugitive and a vagabond shalt thou be in the earth" [וְיָרֵץ יְרֵץ אֶרֶץ]. And Cain said to the Lord, "Is my iniquity too great for expiation? Is there no fine, no suffering, short of such a vagabond state, that may be accepted? Behold, thou hast banished me this day from the face of the land [מִפְּנֵי אֲדָמָה] where I was born, where my parents dwell, my native country! and from thy presence, also, in thy public worship and institutions; I must now hide myself from all my heart holds dear, being prohibited from approaching my former intimates, and thy venerated altar. I shall be a fugitive, a vagabond on the earth; and any one who findeth me may slay me without compunction, as if I were rather a wild beast, than a man." The Lord said, "I mentioned an expiation formerly, on account of your crime of ungovernable malice and anger, bidding you lay a sin-offering before the sacred entrance; but then you disregarded that admonition and command. Nevertheless, as I did not take the life of your father Adam, though forfeited, when I sat in judgment on him, but abated of that rigorous penalty; so I do not design that you

should be taken off by sudden death; neither immediately from myself nor mediately by another. I pronounce, therefore, a much heavier sentence on whoever shall destroy Cain. Moreover, to shew that Cain is a person suffering under punishment, since no one else has power to do it; since he resists the justice of his fellow-men; since his crime has called me to be his judge, I shall brand his forehead with a Mark of his crime; and then, whoever observes this Mark, will avoid his company; they will not smite him, but they will hold no intercourse with him, fearing his irascible passions may take offence at some unguarded word, and should again transport him into a fury, which may issue in bloodshed. Beside this, all mankind, wherever he may endeavour to associate, shall fear to pollute themselves, by conference with him."—The uneasinesses continually arising from this state of sequestration, led the unhappy Cain to seek repose in a distant settlement.

If this conception of the history be just, and if the quotation from MENU be genuine, we have here one of the oldest traditions in the world; in confirmation not only of the history as related in Genesis, but of our public version of the passage.

No. CCCXLII. DISTINCTION OF MEATS.

THERE must undoubtedly have been some original from which the various nations, with which we are acquainted, derived their institutions, whether political or religious:—that among these institutions we find restrictions in the choice of Food, certain creatures permitted, certain others prohibited, opens a wide field for remark.

In Leviticus, chap. xi. Moses forbids, as unclean, all QUADRUPEDS—*First*, those which are carnivorous, or live by rapine—with all that have uncloven hoofs.—*Secondly*, he adds, that creatures which may be received as clean, must chew the cud: and to complete his principles of discrimination, he selects some instances of creatures which he pronounces unclean, because, though they possess some of these requisite characters, yet one such character may be wanting: he notes, especially, the camel. Among BIRDS, Moses prohibits—*First*, the rapacious kinds, birds of prey;—*Secondly*, sundry of the web-footed kinds, or water-birds. Also, he prohibits indiscriminately, all kinds of creatures that creep on all-four. [See the NATURAL HISTORY.]

These directions of Moses, compared with those of MENU on the same subject, will furnish the reflective reader with matter for meditation. Whence the admission of *this*? Whence the rejection of *that*? What cause determined the agreement or the disagreement of their choice, their exceptions, &c.?

MENU forbids the Brahmen from eating "the milk of a camel, or any quadruped with the hoof not cloven," he orders "to be SHUNNED, quadrupeds with uncloven hoofs; carnivorous birds; such as live in towns—the sparrow, the water-bird, *plava*; the phenicopteros—the *chacraráca*—the town-cock—the *sarasa*—the *rajjuvala*—the wood-pecker—the parrot: BIRDS THAT STRIKE WITH THEIR BEAKS—web-footed birds—those which wound with strong talons—those which dive to devour fish—the heron—the raven—all amphibious fish-eaters: also, TAME HOGS; and fish of every sort." [He excepts, however, some kinds of birds, whose names, being wholly Indian, would convey no information to the reader.] "Let him not eat the flesh of any solitary animal, nor of unknown beasts or birds, though, by general words, declared eatable: nor of any creature with five claws. But the hedge-hog, porcupine, lizard, tortoise, rabbit, or hare, are lawful, among five-toed animals; and all creatures (CAMELS EXCEPTED) which have but one row of teeth." Such are the distinctions appointed by MENU, between creatures clean and unclean.

Under the word **ABSTINENCE**, in the *Dictionary*, is a query, whether Flesh were eaten as food before the Deluge? I have been of opinion that it was not commonly eaten. The following observations, ascribed to **MENU**, seem to corroborate that opinion:

“No doubt, in the primeval sacrifices by holy men, and in oblations by those of the priestly, and military tribes, the Flesh of such beasts and birds as may legally be eaten, WAS PRESENTED TO THE DEITIES.

“It is delivered as a rule of the gods, that Meat [*i. e.* Flesh] must be swallowed only for the purpose of sacrifice: but it is a rule of gigantic demons, that it may be swallowed for any other purpose.

“On a solemn offering to a guest, at a sacrifice, and in holy rites, to the manes, or to the gods;—but on those occasions only, may cattle be slain. This law **MENU** enacted.”

This concluding reference to **MENU** seems to mark this custom as a truly primitive tradition (for as tradition only can the laws ascribed to that ancient legislator be regarded, and of no farther authority.) The consequences, however, are important; if cattle could lawfully be slain, *only* at a sacrifice; if, at a sacrifice, the Flesh was to be eaten, eaten in honour of the Divinity, sacred joy succeeding solemn expiation—how awful was such an occurrence to those who only on such occasions, swallowed Flesh Meat! We, who in these climates slay and eat Flesh daily, should place ourselves in the condition of those who partook of it *only* on sacrificial occasions, in order to conceive the sensations of such primitive worshippers; in order, I say, to acquire some faint idea of that deep impression which the peculiarity of this rite must have made on their minds. What did they suppose, when they saw the destined offering taken from its peaceful meadow, to be slain;—when the animal struggled in the convulsions of death;—when the victim was presented to the Deity;—when much of it was consumed by fire;—when a part of it was reserved as food; and—when each individual was called to participate in a kind of sustenance, which only entered his lips when the solemnities of worship rendered such participation a duty? The importance and the dignity of such institutions must have been enhanced by the infrequency of their recurrence. What was their import, and what their effect? What was the expectation they involved; and what the efficacy they implied, and included?

No. CCCXLIII. THRONE OF MAJESTY.

THE Throne of Solomon is described as having been extremely magnificent, 1 Kings x. 18. having twelve lions; but whereabouts on it these ornamental animals were placed, is not easy to say, as we have no accurate idea of its form and construction. I shall therefore now merely extract a description of the Mogul's Throne, which we find had divers steps also, and, on the top of its ascent, four lions; wherein it seems to bear a partial resemblance to Solomon's stately Seat of Majesty.

“And further they told me, that he [the Mogol] hath at Agra a most glorious Throne within his palace, ascended by divers steps, which are covered with plates of silver; upon the top of which ascent, stand four lions; upon pedestals of curious coloured marble; which lions are all made of massy silver, some part of them gilded with gold, and beset with precious stones. Those lions support a canopy of fine gold, under which the Mogol sits when he appears in his greatest state and glory.” Sir THOMAS ROE's *Voyage*, p. 456.

Thrones were of different kinds; sometimes they resembled a stool, sometimes a chair, sometimes a sofa, and sometimes they were as large as a bed. One of the Thrones of Tippoo Saib was the back of a very large royal tiger, made of gold; studded with precious stones; and that part of his back which was employed as a seat, was covered with fine chintzes, &c. &c. by way of cushions.

No. CCCXLIV. ROCKS USED AS FORTRESSES.

SAMSON, we are told, Judges xv. 8. took his station in the Rock Etam, whence he suffered himself to be dislodged by the persuasion of his brethren; not by the force of his enemies: and David, it is said, repeatedly, hid himself in the caves of Rocks. It appears that Rocks are still resorted to, in the East, as places of security, and some of them are even capable of sustaining a siege, a siege at least equal to any the Philistine army could have laid to the residence of Samson. So we read in DE LA ROQUE, p. 205. "The Grand Seignior, wishing to sieze the person of the emir, gave orders to the pacha to take him prisoner: he accordingly came in search of him, with a new army, in the district of *Chouf*; which is a part of Mount Lebanon, wherein is the village of *Gesin*, and close to it the Rock which served for retreat to the emir. It is named in Arabic *Magara Gesin*, i. e. 'the cavern of Gesin,' by which name it is famous. The pacha pressed the emir so closely, that this unfortunate prince was obliged to *shut himself up in the cleft of a great Rock*, with a small number of his officers. The pacha besieged him here several months; and was going to blow up the Rock by a mine, when the emir capitulated."

Thus David might wander from place to place, yet find many fastnesses in Rocks, or caverns, wherein to hide himself from Saul. Observe, too, that this cleft in the Rock is called a *cavern*; so that we are not obliged always to suppose, that what the Scripture calls *caves* or *caverns* were under ground; though such is the idea conveyed by our English word.

We may remark also, that before the invention of gun-powder, and its explosive power, was known, fastnesses of this kind were, in a manner, absolutely impregnable; and, indeed, we have in BRUCE, accounts of very long sieges sustained by individuals and their families, or adherents, upon Rocks; and which at last terminated by capitulation.

The idea of retiring to Rocks for security; of considering the protection of God as a Rock, &c. &c. which often occurs in Scripture, will appear extremely natural from the subject of this article.

The number of caves and dwelling places in Rocks which late travellers have discovered, as well in parts of Judea as in Egypt, greatly exceeds what had formerly been supposed. Many of these are still occupied as retreats by the inhabitants; and DENON gives an account of skirmishes and combats, fought in the grottoes or caverns of Egypt, by the Arab residents, against their invaders under Buonaparte. On the east of the Jordan, as SEETZEN reports, entire families, with their cattle and flocks, take possession of caves and caverns in Rocks and secluded places, where they are not easily discovered, and whence they could not easily be dislodged.

No. CCCXLV. AN ATTEMPT TO ARRANGE
THE SONG OF SONGS OF SOLOMON,
 AND TO ILLUSTRATE PARTS OF IT
 BY MEANS OF ENGRAVINGS.

INTRODUCTION.

THE first principle to be considered in analysing this Poem is, the Arrangement of its parts; for it evidently appears to be not one continued, or uniform ode, but a composition of several odes into one connected series.

Beside the termination of the Poem, there are three places where the author has decidedly marked the close of a subject. These are, the lively adjurations addressed by the Bride to the daughters of Jerusalem. These three periods close by the same words, uttered by the same person (the Bride), who, when she is the last speaker, concludes in the same manner, with very slight variations. They occur at the end of the first day, the end of the second day, and the end of the fifth day; but at the end of the poem this conclusion is not maintained.

If, then, these passages be admitted as divisions of the Poem originally intended to be marked as *closes*, we have only to ascertain two other divisions, in order to render the parts of the poem pretty nearly commensurate to each other in length, and complete in the subject which each includes. By attending to the sentiments and expressions, we shall find little difficulty in perceiving such a change of person and occurrence, that the ending of the third day *must* be where we have placed it; because the following words, relating to a dream of the over-night, imply that they are spoken in a morning; and they are so totally distinct from the foregoing sentiments, as to demonstrate a total change of scene and of subject. The same may be said of the close of the fourth day. There is such a determinate change of style, subject, and person speaking, in the succeeding verses, that every feeling of propriety forbids our uniting them. These principles, then, divide the Poem into six divisions, each of which we have considered as one day.

It has been usual with commentators to regard these six days as *succeeding* the day of marriage: a mistake, as I suppose, which has misled them into many mazes of error. On the contrary, they are here considered as *preceding* the day of marriage; and, I think, the Poet has distinctly marked the sixth day, as being itself the day of that union; which accounts for its termination with the Morning Eclogue, and the omission of the evening visit of the Bridegroom to the Bride; as then the Sabbath, to which no allusion appears in any preceding day, would be beginning, in whose solemnities the Jewish Bridegroom would be attentively engaged.

Other interpreters have supposed these Eclogues to be so absolutely distinct as to have no connection with each other, and not to form a regular series; a supposition, that considerably impairs their beauty, as a whole, and the effect of each of them singly; while it leaves undecided the reason for their association, or for their appearance and preservation in one book.

No. CCCXLVI. OF THE TIME OF THE YEAR.

THAT the Time of the Year is Spring, has always been supposed; and, indeed, it is so clearly marked as to need no support from reasonings. The mention of sundry particulars in the Poem demonstrates it. Mr. HARMER has identified the month to be April; and, in Judea, we may say of April, as in England has been said of May, that "April is the mother of love."

No. CCCXLVII. OF THE DIVISIONS OF EACH DAY.

WE have supposed it right to divide each Day into two parts, Morning and Evening; because there appears to be such appropriations of persons and sentiments, as detach each Eclogue from its companion.

It should be remembered that the *Noon* of the Day is too hot in Judea to permit exertion of body or mind: and that no person of the least degree of respectability, is abroad at that time of the day. The Turks have a proverb importing, that "only Franks and dogs walk about at *Noon*." And, in Europe itself, as in Spain and Portugal, while the natives at noon sleep the *siesta*, "the streets," say they, "are guarded by Englishmen and dogs."

Since, then, *Noon* is the time for repose in the East (*vide* 2 Sam. iv. 5.) we are not to expect that an Eastern poet should depart from the manners of his country, by representing this part of the Day as a fit time for visiting, or conversation, or enjoyment. Neither can we suppose that *Night* is a fit time for visiting, or conversation, among recent acquaintances, especially. Whatever our own unhappy manners may ordain, in respect of encroaching on the proper repose of night; the East knows nothing of such revels; nor of those assignations, which, under favour of night, furnish too much occasion for repentance on the morrow.

Such considerations restrict these Eclogues to two parts of the Day, Morning and Evening. The Morning, among the Oriental nations, is very early; the cool of the day, day-break, before the heat comes on; and the Evening is also the cool of the day, after the heat is over.

The mornings of this Poem are mostly occupied by conversations of the Bride with her female visitors, or with her attendants, in her own apartment. But on the morning of the second day, the Bride, observing her beloved engaging in a hunting-party, is agreeably surprized by a visit from him, and sees him from the upper story of her apartments, and through the cross-bars of her windows. He solicits a view of her countenance; but the poem seems to insinuate his farther waiting for *that* till the next morning; when she being intent on considering his palanquin, suffers herself to be surprized; and the Bridegroom compliments her beauty, which, for the first time, he has an opportunity—not properly of *considering*—but merely of *glancing* at.

The evening is the regular time when the Bride expects to be visited by her Spouse; accordingly he visits her on the first evening; but on the second evening she describes her anxiety, occasioned by his failure in this expected attention, for which she had waited even into night, when it was too late to suppose he would come, and she must needs relinquish all thoughts of seeing him. On the other evenings he punctually pays his attendance; and though the import of the conversation between them be usually to the same effect, yet the variety of phraseology and metaphor employed by both parties gives a characteristic richness, elegance, and interest to this Poem; in which, if it be equalled, it is by very few;—but certainly it is not surpassed by any.

No. CCCXLVIII. OF THE PERSONS WHO SPEAK.

IT is natural to enquire, in the next place, who are the Interlocutors in this Poem? That it consists of conversation, is an opinion derived from the earliest times; from the Jewish synagogue, no less than from the Christian church: but opinions have varied as to the persons engaged in this Conversation. There evidently are two principals: we say, first, the lady herself, whom we distinguish as the BRIDE; meaning a person betrothed to her spouse, but not yet married to him. She evidently comes from a distant country, and that country south of Judea, and more exposed to the heat of the sun. She is accompanied by her mother [or, by a representative of her mother,] and by proper female attendants, whom we shall denominate BRIDEMAIDS.

The second principal in this poem is the BRIDEGROOM; who is described in terms which can agree only with a prince; and this prince is accompanied on his part by a number of companions, with whom he can be free, and who in return can be hearty.

Beside these, as the Bride is but recently arrived from a distant land, it is very natural that some of the ladies of her present residence [the ROYAL HARAM] should visit her; no less to congratulate and to compliment her, than to engage a share in her good graces, and to commence that friendship which may hereafter prove valuable and pleasant to both parties.

N.B. The QUEEN MOTHER of the Bridegroom perhaps heads this group.

Such, we venture to think, are the Persons speaking in this Conversation-Poem.—

Received opinion, founded on a pretty general tradition, has called the prince, SOLOMON King of Israel; and tradition almost, or altogether equally general: has called the princess, his Egyptian spouse, the Daughter of Pharaoh. As we acquiesce in this opinion, we pass it, with this slight mention only.

No. CCCXLIX. OF THE PLACE WHERE THE ACTION PASSES:

THE Place is the City of David. This will follow, in some degree, from the mention already made of the parties: but farther proof may be found in the history of this connection, 1 Kings iii. 1. "Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, *and brought her into the City of David*; until he had made an end of building his own house. Solomon made also a house for Pharaoh's daughter." 1 Kings vii. 8.—"Pharaoh's daughter *came up out of the City of David*, to the house which Solomon had built for her." 1 Kings ix. 24. From these passages it is clear, that Solomon lodged his Bride in the City of David, *directly as he received her*; consequently, at the time described in this poem.

The reader will now turn to the MAP OF JERUSALEM, FRAGMENTS, No. CXXXVI. and observe the Situation, &c. of the city (or palace) of David, which stood on Mount Sion. Tracing the ancient boundaries, we find it connects on one side with the city of Jerusalem; on the other sides it is surrounded by the open country, the hills, &c. in the neighbourhood. Its internal distribution, we are not to imagine was wholly like that of a city; i. e. a series of streets throughout, leading from end to end; but comprizing the palace of David, its courts and appurtenances, the gardens and pleasure-grounds belonging to that palace, in various and irregular forms. If there were a few continued lines of houses in it, they might be adjacent to the city of Jerusalem, say, to where the iron gate is marked in our plan; and for the sake of perspicuity, we shall admit (but without believing it) that I, K, L, M, were streets, or other buildings; and farther, where the wall of the present city passes, we shall suppose a pile of buildings, the palace of David; having one front toward Jerusalem, and another

toward the gardens, into which the rest of the ground was formed. These gardens, thus occupying full half the area of the city of David, or the whole of what is marked *Mount Sion* on our Plan, must be supposed to be amply furnished with the most admired plants, shrubs, trees, evergreens, &c.; with water, in basons, streams, fountains, &c.; with a smooth-mowed sward of the most vivid green, *i. e.* grass; and with a variety of flowers in pots, vases, &c. in short, with whatever of decoration art and expense could procure; and the whole so disposed, as to be seen to the greatest advantage from the windows, balconies, galleries, pavilions, and internal walks of the palace.

Nor is this all; for unless we observe how fitly the risings and hills of *Mount Sion* were adapted to communicate pleasure, by views of them [*i. e.* being looked *towards*,] and by the situations they afforded for prospects [*i. e.* being looked *from*;] also, what is implied in these risings, the hollows, dells, &c. their counterparts, which yielded at once both coolness and shadow, we shall lose the satisfaction arising from several of the allusions in the Poem:—these hillocks, then, the reader will bear in mind. We must add the supposition of various gates around this enclosure, some communicating with the town, others with the country; all of them more or less guarded by proper officers and attendants.

We must also include in our ideas of the Palace, that king SOLOMON himself resided in a part of it; say, for distinction sake, the part below *e*: and his BRIDE, her mother, and attendants, lodged in another part of it; say, the part above *e*. These parts of the same palace may easily be understood as possessing a ready communication with each other: some of them were surrounded by corridors; others were open pavilions, or colonnades, &c. &c. according to the nature and composition of a royal residence in the East, and adapted to the various purposes, &c. of the apartments. Add guards—former residents,—proper officers,—servants, &c. &c.

Thus we have stated our notions of the Time—the Place—the Persons, of this conversation-poem. We desire the reader to transport himself and his conceptions into the palace of the highly-favoured king of Israel; to make one among those honoured with a station in the train of Solomon, when his betrothed Spouse, newly arrived from Egypt, with her mother, surrounded by all the pomp which the superb Pharaoh himself could depute to aggrandize his daughter in the eyes of beholders. Egypt was at this time in its glory, as to riches and power; and Solomon was rising into the greatest repute for magnificence, and into a proverbial fame for wisdom. Thus introduced, let us attend the conversations of these illustrious lovers: but, let us remember that they are expressed and transmitted in the energetic, the impassioned, the figurative language of poetry, of eastern poetry; comprized in metaphors, easy, familiar, and even constant, in the place and country where we hear them; that a great part of the *gallantry* attending a courtship-conversation is (by usage) included in them; and that the promptitude of the repartee to such allusions, metaphors, similes, comparisons, &c. is accepted as no small test of the sprightly wit, felicity of fancy, readiness of reply, and mental dexterity of the persons between whom they pass. Thus advised, shall we accompany a visit of the Royal Pair?—

By no means; it is our duty previously to state the difficulties of the task we have undertaken; and this we shall do in the words of Bishop LOWTH: if his Lordship was so startled at them, if he considered so many requisites as necessary in such an enterprise, let not the reader expect too much from the present humble attempt; but, where we succeed, let him accept the success with complacency; and where we fail, let him impute the failure to our deficiency in some of those requisites, of which the

superior learning of Dr. Lowth rendered him so much the more sensible. *Vide Lowth on Hebrew Poetry.*

“Nothing can, I think, be imagined more truly elegant and poetical than certain passages [of the Song of Solomon]; nothing more apt or expressive, than the comparisons. The discovery of these excellencies, however, only serves to increase our regret for the many beauties which we have lost, the perhaps superior graces, which extreme antiquity seems to have overcast with an impenetrable shade.

“It is much to be lamented, that no commentator has arisen sufficiently qualified to explain this beautiful poem. Those who have attempted it have been scholastic divines, rather indeed mystics, and have entirely overlooked the obvious and more elegant meaning. Indeed *the task is by no means easy: besides, a very accurate and idiomatical knowledge of the Oriental languages, and an intimate acquaintance with the manners of Antiquity, and no small information concerning Natural History, will be requisite: to these must be added a good deal of reading in the Arabic poetry, particularly in their compositions of the amorous kind; and last of all, a true taste for poetry.* Very few of these qualities have existed separately, and never all of them conjunctly in those who have undertaken to illustrate this poem.”

By way of impressing a conviction of these difficulties on the mind of the reader, we shall merely set before him a single passage, with a specimen of the various senses attributed to it—if senses they can be called. A proper arrangement would have removed the obscurity. Chap. viii. 5. “O that thou wert my brother that sucked my mother’s breasts. . . . I would lead thee, and bring thee into my mother’s house, (*who*) WOULD INSTRUCT ME.”—The anonymous translation 1764, printed for Dodsley [understood to be by Dr. Percy, afterwards Dean of Carlisle; and subsequently Bishop of Dromore, in Ireland] renders, “I would bring thee into my mother’s house, I WOULD BE CONSTANTLY WITH THEE.”—Mr. Green renders, “As an infant sucking my mother’s breasts . . . I would bring thee into the apartment of her that conceived me, THAT THOU MIGHTEST BE MY GUIDE.” Wonderful, surely! a person of mature age guided by a SUCKING INFANT, AFTER this person had brought the infant to the place to which they were going!!! Where is the sense, or the poetry, of this? Lastly comes Dr. Hodgson, who renders, “I would lead thee, I would cause thee to go to the house of TALMADNI, my mother.” The following is part of the Doctor’s note: “In our English Bible this word (*Talmadni*) is translated ‘who would instruct me.’ But how is this connected with the sense? and in what is she to be instructed? Neither will the passage be mended if we translate, ‘you would instruct me’:” [surely not; for what can this *sucking infant* instruct her in?] Then, after noticing some various readings, the Doctor says, “*Talmadni*, the word received into all the best editions, is the right word;—but it is the name of her mother—and it may seem a further proof, that the Bride was not Pharaoh’s daughter, for the name of Pharaoh’s queen was *Tahpenes*. 1 Kings xi. 19.”

The reader will remember, that our attempt professes to illustrate *by Plates*; no other meaning, therefore, is to be expected in it, than what plates *can* illustrate: and indeed it seems absolutely necessary, as a dictate of common sense, that not till AFTER the verbal rendering is clearly established, any more elevated import should be constructed upon it. Neither is the reader to expect *critical* remarks, variations of versions, MSS. &c. since we profess, at this time, only *arrangement*, and restrain our elucidations to our own simple ideas, or,—give them what name you please,—*conjectures*, as they have occurred to us in revising the version.

No. CCCL.

THE SONG OF SONGS: OF SOLOMON.

TIME. *At, and after, the BRIDE's recent arrival from Egypt.*
The MARRIAGE WEEK: six days previous to the completion of the marriage: the sixth day being the day of marriage. Each day divided into two Eclogues, MORNING and EVENING; except the sixth, which is MORNING only.
Time of the year: SPRING.

PLACE. *A PALACE OF SOLOMON in Judea; with its Haram, Gardens, &c. i. e. the CITY OF DAVID, adjacent to Jerusalem.*

.....

FIRST DAY. ECLOGUE I.

TIME. *MORNING.*

PLACE. *The Bride's parlour, and apartments in the Haram.*

PERSONS. *BRIDE. LADIES of the Haram, or QUEEN MOTHER, visiting the Bride, to compliment and to accompany her.*

BRIDE. *May he salute me with affectionate salutations! (1)*
Or, May he think me worthy to receive his addresses—his compliments of kindness.

LADIES. *Yes, most certainly:—Expect assuredly his kindest addresses,*
So much are thy (2) love-favours excellences above wine.
By the exquisite odour of thy perfumes——
(Like perfume widely diffused is thy renown for beauty)
The virgins' affections are conciliated to thee.

BRIDE. *Pray lead the way—[(3) precede me; go before me].*

LADIES. *..... O, no,—We follow in thy train [close after thee].*

BRIDE. *The King hath introduced me into his palace [(4) HARAM, chamber].*

LADIES. *We shall be happy and rejoice in thee:*
We shall commemorate thy love-favours more than wine:
Most consummately shall we love thee.
Or, With perfect integrity shall we love thee.

BRIDE. *I am swarthy——*

LADIES. *——But attractive—[engaging]*

BRIDE. *.....swarthy, O ye daughters of Jerusalem,*
As the tents of Kedar!

LADIES. *.....attractive—as the tent-curtains of Solomon!*

BRIDE. *Do not too accurately scrutinize my swarthiness,*
For indeed, the sun hath darted his direct rays upon me.
The sons of my mother treated me contemptuously (5);
They appointed me (6) inspectress of the (7) fruiteries [orchards];
But, my fruitery—my own—I have not inspected.
Tell me, O thou, beloved of my (8) heart [person], where thou feedest thy flock,
Where thou makest it to repose at noon:
For why should I be like a rover, [a straggler, in confusion],
Beside the flocks of thy companions?

LADIES. *If indeed thou shouldst not know of thyself,*
O most (9) elegant of women!
Trace thou thy way along the tracks of the flock;
Or feed thou thy kids beside the shepherds' tents.

FIRST DAY. ECLOGUE II.

TIME. *EVENING.*
 PLACE. *Bride's parlour.*
 PERSONS. *BRIDE, and her ATTENDANTS.*
BRIDEGROOM, and his ATTENDANTS.
LADIES of the Haram.

BRIDEGROOM. To a chief (rider) in the cavalry of Pharaoh,
 (10) Have I compared thee, my consort.
 Thy cheeks are so elegantly decorated with bands of pearls;
 Thy neck is so resplendent with collars of gems.

LADIES; or
 BRIDEGROOM'S } We will make for thee golden bands,
 COMPANIONS. } With spotted edges of silver.

BRIDE, (*aside*) While the king is surrounded by his (11) circle
 My spikenard diffuses delightful fragrance.
 A scent-bag of Balsam is my beloved to me,
 In my bosom he shall constantly rest:

Plate I. A cluster of Al-Henna is my beloved to me,
 [Of Al-Henna] from the plantations of EN-GEDI.

BRIDEGROOM. Behold thou art elegant, in *thy taste*, my consort!
 Behold thou art elegant! Thine eyes are doves!*

BRIDE. Behold thou art (13) magnificent, my associate friend;
 How delightful, how exquisitely green [or flowery] is our (14) carpet covering!
 The beams of thy palaces are cedars!
 Their ornamental inlayings are firs! (15. *brutim*, or *brushim*. q. *Cypress*?)
 ——— I am a rose of the *mere* field:
 A lily of the *mere* valley.

BRIDEGROOM. As the lily among thorns,
 So is my consort among the maidens.

BRIDE. As the citron-tree among the wild underwood,
 So is my associate friend among the youths.

BRIDEGROOM having retired. BRIDE sola; or (16) speaking to the LADIES.

BRIDE. When I delight in his (17) deep shadow, and sit down beneath it,
 And his fruit is delicious to my taste;——
 When he introduces me into his house of wine,
 And "Affection" is his banner bright-blazing above me;
 When he cheers me with refreshing cordials,
 And revives me with *fragrant* (18) citrons;——
 (I am so wounded to fainting by Affection!)
 When his left arm is under my head,
 And his right arm embraces me;——
 I adjure you, O daughters of Jerusalem,
 By the *startling* antelopes, by the *timid* deer of the field,
 If ye disturb, if ye discompose this complete Affection,
 Till [Affection] herself desire it!

SECOND DAY. ECLOGUE I.

TIME. *MORNING early.*
PLACE. *Bride's chamber. BRIDE at her (1) window hears the [hunting-horn, &c. ?] music of her beloved, very early in the morning.*
PERSONS. *BRIDE, her ATTENDANTS.*
BRIDEGROOM, below.
BRIDEGROOM'S COMPANIONS, in attendance, within hearing.

BRIDE. The (2) music [*sounds*] of my beloved!
Behold he himself approaches!
Lightly traversing the hills,
Fleetly bounding over the rising grounds,
My beloved is *swift* like an antelope, or a fawn!
Plate II. Behold him stopping [(3) *seated, placed*] in his (4) carriage;
Looking out through the apertures; (5) [*windows*],
Gleaming between the blinds! (6) [*lattices*].
My beloved addresses me, and says,

BRIDEGROOM. " Rise, my consort, my charmer, and come away;
speaking to " For lo! the winter is over, the rains are passed, are gone,
BRIDE. " The flowers appear in the meads,
" The singing-time [*of the nightingale*] is come,
" And the voice of the turtle re-echoes in our grounds:
" The fig-tree forwards into sweetness its *swelling* fruit,
" And the vines advance into fragrance their just setting grapes.
" Arise, my consort, my charmer, and come away!
" My dove (7) *hid* in the clefts of the rocks,
" *Concealed* in the fissures of the cliffs,
" Show me thy (8) swelling neck [*turgid crop*],
" Let me hear thy [*cooing*] call (9);
" For sweet is thy call,
" And thy swelling neck is beautiful."

To his
Companions. " Catch the jackals, the little jackals which damage our fruiteri
" Ere their productions come to maturity.
" [*Or, While they have tender fruits*]."

BRIDEGROOM being withdrawn.

BRIDE. My beloved is mine, and I am his (10)!

Feeding among lilies!——

When the day breezes, when the *lengthening* shadows glimmer,
Then return, then, my beloved, shew thyself like the antelope,
Or the young hart, on the mountains of Bether (11) [*crags*].

SECOND DAY. ECLOGUE II.

TIME. *Very late in the EVENING.*
PLACE. *Bride's apartment.*
PERSONS. *BRIDE, sola, [or, with the LADIES of the Haram.]*

BRIDE. *Reclined on my sofa till dusky night I look around,
I seek him—the beloved of my heart:
[Or, I have sought all the long evening till dusk; or, till night (12)].
I seek him—but I find him not.
What if I rise now, and take a turn [a round] in the city (13),
In the streets, in the squares;
Seeking him—the beloved of my heart?——
I may seek him, but not find him.
What if the watchmen going their rounds through all the city, find me?
“Have ye seen him—the beloved of my heart?”
I should ask of them:—I might ask in vain.
But, what if passing ever so little a way beyond them,
I find him—the beloved of my heart?——
I would clasp him, I would not let him go;
Until I had brought him to the house of my mother,
To the apartment of my parent herself.
Then would I adjure you, O daughters of Jerusalem,
By the startling antelopes, by the timid deer of the field,
If ye disturb, if ye discompose this complete Affection,
Till [Affection] herself desire it!*

THIRD DAY. ECLOGUE I.

TIME. *MORNING.*

PLACE. *Bride's chamber-window: looking towards the country.*

PERSONS. *BRIDE, and her ATTENDANTS of the Haram: looking through the window.*

BRIDE, (above.) (1) What is that, coming up from the common fields,
Like a vast (2) column of smoke?
Fuming with balsams, and frankincense,
Surpassing all powders of the perfumer.

LADIES, or **That is the (3) palanquin appropriate to SOLOMON himself!**
ATTENDANTS. **Sixty stout men surround it;**
 The stoutest heroes of Israel;

Plate II. Every one of them grasping a sword ; every one of them expert at arms ;
Ready on his thigh the sword of the commander,
[A chief, (4) fearless] from fear in the night.
Superior to fear at all times.

BRIDE. A nuptial palanquin hath King SOLOMON made for himself?

**LADIES, or
ATTENDANTS.
Plate II.**

*O yes! He hath made (5) of Lebanon-wood [cedar] its pillars;
Of silver its top covering [canopy];
Of gold its lower carriage;
With purple [argaman] its middle part [floor] is spread,
A present from the daughters of Jerusalem.*

BRIDE. Go forth, O daughters of Zion, and behold King SOLOMON
Wearing the (6) head-circlet with which his mother encircled him
In the day of his espousals,
In the day of the gladness of his heart.

***BRIDEGROOM** (7) having seen the face, or person, of his **BRIDE**, for the first time, from a distance—incidentally at her window—by means of this visit, takes advantage of this opportunity to praise her beauty.*

BRIDEGROOM,
(*below*). Behold, thou art elegant, my consort, behold thou art elegant !
Thine eyes are doves peering between thy (8) locks :
Thy hair is like a flock of goats (9),
 Long-haired glistening goats [*descending*] at Mount GILEAD ;
Thy teeth a like a shorn flock (10) *of sheep*,
 Coming up on (11) Mount CASSIUS.
All of them twins to each other !
 And not one has lost its fellow *twin*.
Like a braid of scarlet are thy lips ;
 And the organ of thy voice [*mouth*] is loveliness.
Blushing (12) like the inner part of a piece of pomegranate
 Is thy cheek [*temple*] beneath thy locks ;
White (13) like the tower of David is thy neck,
 (14) Built on a commanding eminence ;
A thousand shields are suspended around it, *as trophies of conquest*,
 All of them arms of dignity of valiant heroes.
Thy (15) two nipples are like two twin fawns of the antelope,
 Nibbling lily flowers.
When the day breezes, when the *lengthening* shadows glimmer,
 I will visit the mountain of balsam,
 The hill of frankincense.

THIRD DAY. ECLOGUE II.

TIME. *EVENING.*PLACE. *Bride's parlour; in which her LADIES, &c. are in waiting.*PERSONS. *BRIDEGROOM, accompanied by ATTENDANTS, visiting his BRIDE.*

BRIDEGROOM. Thou art my entire elegance, my consort,
 Not a blemish is in thee.
 Be of my party (16) to Lebanon, my spouse,
 Accompany me to Lebanon, come:
 See the prospect from the head of Amanah,
 From the head of Shenir, and of Hermon,
 From Lions' Haunts, from Panther Mountains.
 Thou hast (17) carried off captive my heart, my sister spouse, (19) [*partner*],
 Thou hast carried off captive my heart,
 [*literally, Thou hast dis-heartened me*].
 By one (18) sally of thine eyes,
 By one link [*of the chainette*] of thy neck.
 How handsome are thy love-favours, my sister, my spouse! (19) [*betrothed*]
 How exquisite are thy love-favours!
 How much beyond wine!
 And the fragrance of thine essences!—
 Beyond all aromatics!

BRIDE. Sweetness—as liquid [*palm*] honey drops, such drop thy lips [*speech*] O spouse:
 [*Bee*] honey and milk are under thy tongue:
 And the scent of thy garments is the sweet scent of cedar.

BRIDEGROOM. A garden locked up is my sister, spouse,
 A spring *strictly* locked up, a fountain *closely* sealed.
 Thy plants are shoots of Paradise:
 [*Or, Around thee shoot plants of a paradise. (20)]*
 Pomegranates, with delicious fruits;
 The *fragrant* henna, with the nards,
 (21) The nard, and the crocus,
 And sweet-scented reed, and cinnamon;
 With every tree of incense;
 The balsam and the aloe (22);
 With every prime aromatic.
 Thou fountain of gardens! thou source of living waters!
 Thou source of streams—even of Lebanon streams!

BRIDE. North wind awake! (but (23) sink, thou southern gale)
 Blow on my garden, waft around its fragrances,
 Then let my beloved come into his garden,
 And taste the fruits *which he praises as* his delicacies!

BRIDEGROOM. I am (24) come into my garden, my sister, spouse, [*betrothed, troth-plight*].
 I gather my balsam with my aromatics,
 I eat my liquid honey with my firm honey,
 I drink my wine with my milk.

To his
COMPANIONS. Eat, my companions: drink, drink deeply,
 My associate friends!

FOURTH DAY. ECLOGUE I.

TIME. *MORNING.*
 PLACE. *Bride's chamber.*
 PERSONS. *BRIDE and her ATTENDANTS:*
LADIES of the Haram.

BRIDE,
relating a
Dream to her
Visitors.

I was sleeping (1), but my [*heart*] imagination was awake:
When methought I heard
 The (2) voice [*sound*] of my beloved, knocking, and saying:
 "Open to me! my sister! my consort!
 " My dove! my perfect! [*or immaculate beauty!*]
 " For my head is excessively filled with dew,
 " My locks with the drops of the night."
But I answered:
 " I have put off my vest;
 " How can I put it on?
 " I have washed my feet;
 " How can I soil them?"

My beloved put his hand *to open the door* by the lock (3),
 (—My heart in its (4) chamber palpitated on account of him!)
 I rose to open to my beloved,
 (—My hand dropped balsam, and my fingers self-flowing balsam,
 On the handles of the lock)
 I did open to my beloved;—
 But my beloved was turned away—was gone—
 (—My soul [*person, affection*] sprung forwards to meet his address.)
 I sought him but could not find him;
 I called him, but he answered me not.
 The watchmen going their rounds in the city discovered me,
 They struck me, they wounded me,
 They snatched my deep veil itself from off me,
 Those *surly* keepers of the walls!
 I adjure you, O daughters of Jerusalem,
 If ye should find my beloved,—
 What should ye tell him?—
 —That I am wounded to fainting by Affection.

LADIES.

Wherein is thy beloved superior to *other* beloveds,
 Most elegant of women,—
 Wherein is thy beloved superior to *other* beloveds,
 That thou dost thus adjure us?

BRIDE
describes his
Countenance.

My beloved is white and ruddy;
 The (5) bright-blazing standard of ten thousand!
 His head is wrought gold—of the purest quality!
 His locks are pendant curls—black as the raven!
 His eyes like (6) doves at a *white-foaming* water-fall;
 Or, dipping themselves in a [*garden canal*—BASIN] *streamlet* of milk,
 And [*turning themselves, rolling*] sporting in the fulness [*depth*] of the pool.

His

*Describes his
Dress.*

His temples are shrubberies of odoriferous plants,
Clumps of aromatic *trees*;

His lips are lilies, dropping self-flowing balsam ;

His wrists [*bands, bracelets*] are circlets of gold,
Full set with topazes ;

His waist [*girdle*] is bright ivory.

Over which the sapphire plays ;

Plate IX.

His legs [*drawers, &c.*] are columns of marble,

Rising from bases of purest gold [*his shoes*]:

Plate X.

His figure is noble as the cedars of Lebanon ;

Majestic as the cedars of Paradise,

His address is sweetnesses !

[*The very concentration of sweetness !*]

His whole person is lovelinesses !

[*The very concentration of loveliness !*]

Such is my beloved, such is my consort,

O daughters of Jerusalem !

LADIES.

Whither may thy beloved be gone,

Most elegant of women ?

What course may thy beloved have taken,

That we might bring him to rejoin thee ?

BRIDE.

My beloved is gone down to his garden,

To his shrubberies of odoriferous plants ;

To feed in his gardens,

And to gather lilies.

I am my beloved's, and my beloved is mine :———

Feeding among lilies !

FOURTH DAY. ECLOGUE II.

TIME. *EVENING.*PLACE. *Bride's parlour; in which are the LADIES in waiting, &c.*PERSONS. *BRIDEGROOM, with his ATTENDANTS, visiting his BRIDE.*BRIDEGROOM.
Fortified cities.

Thou art wholly (8) decorated, my love, like Tirzah;
 Adorned as Jerusalem;
 Dazzling, as flaming-bannered ranks.
 Wheel about (9) thine eyes [*glances*] from off my station,
 For, indeed, they overpower me!

A repetition of
 Third Day.
 Eclogue I.
*Common trans-
 lation.*

"Thy (10) hair is as a flock of goats that appear from Gilead:
 "Thy teeth are as a flock of sheep which go up from the washing;
 "Whereof every one beareth twins, and there is not one barren among them.
 "As a piece of pomegranate are thy temples within thy locks."

Sixty are those queens, and eighty those concubines,
 And damsels beyond number;

But my dove is the very one alone;
 To me she is my perfect one!

The very one is she to her mother;
 The faultless favourite of her parent;

The damsels saw her;
 And the queens admired her,
 And the concubines extolled her, saying:

"Who is this, advancing [*in brightness*] like day-break,

"Beauteous as the moon, clearly radiant as the sun,

"Dazzling as the streamer-flames of heaven!" [*q. a COMET?*]

To the garden of filberds I had gone down,

To inspect the fruits of the brook side;

Whether the grape were setting;

Whether the pomegranate flowered;

Unawares to my mind, my person [*11. Affection*] beglided itself back again,
 More swiftly than the chariots of my people at a (12) charge [*pouring out*].

BRIDE rises to go away.

BRIDEGROOM'S
COMPANIONS.

Face about (13), face about, SELOMEH!

Face about, face about!

That we may (14) reconnoitre thee——

LADIES OF HA-
 RAM, or BRIDE'S
 ATTENDANTS.

What would you reconnoitre in SELOMEH?
 Or, How would you reconnoitre Selomeh?

BRIDEGM.COM.

Like [*as we do*] retrenchments (15) around camps!

FIFTH DAY. ECLOGUE I.

TIME. *MORNING.*
PLACE. *Bride's toilette: Bride dressing, or recently dressed.*
PERSONS. *BRIDE, and her ATTENDANTS; LADIES of the Haram.*

LADIES OF THE HARAM; *admiring the Bride's [Egyptian?] dress.*

Plates V. VII. How handsomely decorated are thy (1) feet in sandals,
O daughter of [LIBERALITY] (2) princes! [*pouring out*].
[i. e. *O liberal rewarder of ingenuity and merit*].

Plate III. The (3) selve-edges [*returns*] of thy drawers are like (5) open-work [PINKED],
The performance of excellent hands!

Plates II. III. Thy (6) girdle-clasp is a round goblet,
(7) Rich in mingled wine:

Plate VIII. Thy [*boddice*] body-VEST is a sheaf of wheat,
Bound about with lilies:
Thy two (8) nipples are two twin fawns of the antelope,
Feeding among lilies:
Thy neck is like an ivory tower:
.....

Thine eyes [*dark with stibium*] are like the fish-pools in Heshbon (9),
By the gate of Bath-rabbim:
Thy nose is like the tower of Lebanon,
(10) Which looketh toward Damascus:

Plate III. Thy head-dress upon thee resembles (11) Carmel;
And the tresses of thy hair are like (12) Aregamen!

Plate III. The king is (13) entangled in these meanderings! (14) [*foldings; plaitings; intricacies.*]

FIFTH DAY. ECLOGUE II.

TIME. *EVENING.*

PLACE. *Brides's parlour, with LADIES, &c. in waiting.*

PERSONS. *BRIDEGROOM visiting his BRIDE.*

BRIDEGROOM. How beautiful, and how rapturous, O love! art thou in delights!
Plate VII. Thy very (15) stature equals the palm;
 And thy breasts resemble its clusters:
 I said I would climb this palm,
 And would clasp its branches:
 Now, shall thy bosom be *odoriferous* as clusters of grapes,
 And the sweetness of thy breath like the fragrance of citrons.
 Yes, thy [*palate*] (16) address resembles exquisite wine [*cordial*],
 (17) Going *as a love-favour* to associate friends, to consummate *integrities of love*.
 [*or, to friends whose staunch friendship has been often experienced*].
 It might make the very lips of the sleeping [*of age*] to discourse.

BRIDE. I am my beloved's.....(18)
 And toward me are his desires,
 [*or, And my dependance is upon him*].

BRIDEGROOM. Come, my beloved, let us go out into the fields.
 Let us abide in the villages,
 We will rise early to inspect the vineyards,
 Whether the vine be setting *its fruit*,
 Whether the smaller grape protrude itself,
 Whether the pomegranates flower,
 Whether the (19) *dudaim* [*mandrakes*] diffuse their fragrance.
 There will I make thee complete love-presents;
 For our lofts (20) contain all new delicacies [*fruits*],
 But especially preserved *delicacies*,
 Stored up, my beloved, for thee.

BRIDE. O wert thou my brother,
 Sucking my mother's breasts,
 Should I find thee in the public street
 I would kiss thee;
 Yes, and then would they [*by-standers*] not condemn me:
 I would take thee, I would bring thee
 To the house of my mother——

BRIDEGROOM. Thou shouldest conduct me (21); *i. e. shew me the way thither.*

BRIDE. ———I would give thee to drink scented wine,
 Wine, I myself had flavored with the sweetness of my pomegranate.
 Then, were his left arm under my head,
 And his right arm embracing me,
 I would charge you, daughters of Jerusalem,
 (22) *By the* startling *antelopes*, *by the* timid *deer of the field*,
 Wherefore disturb, wherefore discompose, this complete Affection,
 Till [*Affection*] herself desire it?

SIXTH DAY. ECLOGUE I.

- TIME.** *MORNING: after the marriage-ceremony had recently taken place.*
- PLACE.** *Front of the palace.*
- PERSONS.** *BRIDE, her ATTENDANTS: BRIDEGROOM, his ATTENDANTS: all in procession before and after the Royal palanquin, in which the Royal Pair are seated.*
- ATTENDANTS**
at the House. Who is this coming up from the common fields,
In full (1) sociability with her beloved?
- BRIDEGROOM.** Under the citron-tree (2), I urged thee [*overcame thy bashfulness*];
There thy mother delivered thee over to me;
There thy parent *solemnly* delivered thee over to me.
- BRIDE.** Wear me as a seal on thy heart [*in thy bosom*],
(4) As a seal-ring on thine arm.
For strong as death is Affection;
Its passion unappeasable as the grave:
Its shafts are shafts of fire,
The flame of Deity itself! [*vehement as lightning*].
- BRIDEGROOM.** Mighty waters cannot quench this complete Affection;
Deluges cannot overwhelm it:
If a chief (man) give all the wealth of his house,——
In affection, it would be despised as despicable in him.
- BRIDE.** Our [*cousin, relation*] sister is little,
And (5) her bosom is immature,
What shall we do for our sister,
In the day when her concerns shall be treated of?
- BRIDEGROOM.** If she be a wall,
We will build on her turrets of silver:
If she be a door-way,
We will frame around her soffits of cedar.
- BRIDE (aside).** I am a wall,—and my breasts are like kiosks; (6)
Thence I appeared in his eyes as one in whom he might find peace (7),
[*Absolute Repose; or Prosperity of all kinds*].
- To Bridegroom.** Solomon himself now has a fruitery at (8) Baal-Ham-aun;
That fruitery is committed to (9) inspectors;
The chief (10) tenant shall bring *as rent* for its fruits,
A thousand silverlings.
My fruitery, my own, my own inspection,
Will yield a thousand to thee, Solomon:
(But (11) two hundred are due to the inspectors of its fruits).
- BRIDEGROOM.** O thou [*Dove*] who residest in gardens,
Thy companions listening await thy [*cooing*] voice,
Let me *especially* hear it!
- BRIDE.** Fly to me swiftly, my beloved,
And shew thyself to be like the antelope or the young hart,
On the mountains of aromatics!

No. CCCLI. ILLUSTRATIONS OF THE FOREGOING VERSION.

WE are now prepared to review the Characters of the principal speakers in this interesting Poem.

The BRIDE has been ranger of parks, plantations, &c. is fond of gardens and rural enjoyment, and has a property of her own, of the same nature; yet is a person of complete elegance of taste and of manners: magnificent in her personal ornaments, and liberal with princely liberality, in her disposition. She has been educated by her mother with the tenderest affection, and is her only daughter; though her mother has several sons.

The BRIDEGROOM is noble in his person, magnificent in his equipage, palace, and pleasures; active, military, of pleasing address and compliment, and one on whom his exalted rank and station sit remarkably easy.

The BRIDE'S MOTHER does not speak in any part of the Poem; it is only by what is said of her, that we find she accompanied her daughter: whether this personage be her *natural* mother, or any confidential friend, deputed to that office, might engage conjecture.

The BRIDE'S COMPANIONS speak but little; I think only once, at the close of the fourth day, if then.

The BRIDEGROOM'S COMPANIONS speak also, only on the same occasion.

The LADIES OF THE HARAM, or visitors to the Bride, are the first persons to compliment and to cheer her; and I think, they seem to accompany in her train throughout the Poem. It is likely that these visitors praise her in the first day; describe the palanquin in the third day; converse with the Bride in the fourth day; and admire her dress in the fifth day. These parts have hitherto been attributed to the Bride's *Egyptian* attendants; but I rather suppose the information they give, and the sentiments they communicate, imply persons well acquainted with the Bridegroom and his court—*i. e.* *Jewish* attendants, maids of honour to the Bride:—or, May these passages be spoken by the QUEEN MOTHER of the Bridegroom?

Some other persons also speak once at the opening of the sixth day; their remark indicates that they stand near, or at, the palace: for want of more precise knowledge of them, they are called "Attendants at the house:" say, the chief officers of the palace:—But, is this spoken by the Ladies of the Haram? or, by the Queen Mother?

No. CCCLII. ILLUSTRATIONS OF THE FIRST DAY.

(1) *May he salute me with affectionate salutations!* Though the import of the word *neshek* undoubtedly is, *to kiss*, yet, in several passages of Scripture, it implies no more than mere salutation, or addressing—*i. e.* a compliment paid on view of a person, or object. So, those who are said, in our translation, to have "*kissed* the image of Baal," did not *kiss* that image, strictly speaking, but *kissed toward* it, that is to say, they *kissed* their hands, and referred that action to the image; or *kissed* at a distance from it, *i. e.* addressed it respectfully by the *salaam* of the East. *Vide* ADORE, and KISS, in the *Dictionary*, where this is rendered evident by examples. This expression of the Bride, then, implies simply an apprehension or fear (united with a wish to the contrary), that when the Bridgroom sees her, he may think slightly of her person, her qualities, or attractions, and may refrain from paying his addresses to her. In reply,

the ladies commend her beauty, and cheer her modest solicitude, by praising her attractions, her elegancies, &c.

They do not indeed praise her person, because, according to the customs and *decencies* of the country, the Bridegroom cannot yet see *that*: they only praise her general appearance, and what must first strike a beholder—what are most noticeable at the earliest interview—at a first approach, i. e. her polite manners, and deportment; also, her perfumes, to the diffusion of which they compare her renown for beauty.

The importance of perfumes in the East is very great; the lovers, of the Arabian poets, never omit to notice this attraction of their mistresses.

When the two nymphs arose they diffused fragrance around them,
As the zephyr scatters perfume from the Indian flower.

Do not the perfumes of Khozami breathe?
Is it the fragrance of Hazer from Mecca, or the odour diffusing from Azza?

She resembled the moon, and she waved like the branches of Myrobalan,
She diffused perfume like the ambergris, and looked beautiful like the fawn.

The above are from Mr. RICHARDSON'S *Arabic Grammar*.

Agreeably to this, we find in Scripture the remark, that "Ointment and perfume rejoice the heart," Prov. xxvii. 9. and Isaiah, describing a female desirous of pleasing her paramour, represents her as *increasing* her perfumes," chap. lvii. 9. *Vide* Esther ii. 12. Psalm xlv. 8. Prov. vii. 17.

The reader will observe the distance to which these perfumes are understood to extend their fragrance: and, relatively, that to which the Bride's beauty was famous.

No. CCCLIII.

(2) *Love Favours*. It is usual to render this word (DUDI) *loves*—but, by considering, 1. That the *ladies* say, THEY shall commemorate the (DUDI) *loves* of the bride; 2. That (DUDI) *loves* are said to be *poured out* as from a bottle, or to be sent as presents, to persons of integrities (*plural*); 3. That the Spouse invites the Bride into the country, where he would give her his (DUDI) *loves*; it appears, that love-PRESENTS of some kind are the articles meant by this word. Suppose, for instance, the Bride presented the ladies with curiously-worked handkerchiefs [as is customary in the East, says Lady Wortley Montague], the ladies might look on them at a distance of time afterwards, with a pleasing recollection of the person by whom they were given; as is customary among ourselves. Such tokens are not valued for their intrinsic worth, but for the sake of the giver; and were it not trivial, I might quote a common inscription on this subject, as coincident with the spirit of this passage,

When this you see, remember me:

What other than a present of love, can be *poured out* from a bottle—prime wine, that might rouse the drowsy to discourse? or, why does the Spouse invite his Bride into the country, but in order to present her with its best productions; some of which, he tells her, were *stored up*, and expressly reserved for her reception? Such is the meaning of this word, in this place: Favours bestowed as the effect of love—to remunerate love: or, designed to conciliate love, to excite regard toward the presenter of the gift. I have used the word *favours*; since that word implies, occasionally, personal decorations: as at marriages, ribands, &c. given by the bride to attendants, &c. are termed *bride-favours*, or simply, *favours*.

No. CCCLIV.

(4) The Bride proceeds to invite her visitors (as I suppose) into the interior of her apartments; and, from good manners, desires them to precede her; which they, with equal good manners, decline. The word *meshek* signifies, to advance toward a place; as Judges iv. 6. "Go, and *draw toward* Mount Tabor, and take with thee ten thousand men;" *i. e.* go *first* to Mount Tabor, and be followed by thine army—head thine army—*precede* it. Job. xxi. 33. "He goeth to the grave, where he, *meshuk*—*precedes* a great many men; and so draws them toward him; as he himself has been *preceded* by many who have died before him." Job xxviii. 18. "The price, *meshek*, the *precedence* of wisdom—its attraction—is preferable to rubies." Jer. xxxi. 3. "I have loved thee with an everlasting love, therefore, with loving-kindness have I *preceded* thee," as we say, been beforehand with thee, "drawn thee toward me." Such appears to be the import of the word, which therefore, is in this place rendered—lead the way, *i. e.* *precede me*.

No. CCCLV.

(4) *The King's chamber.* This word, though usually rendered *chamber*, can only mean, in general, his apartments, his residence; the word is used to this purport, Deut. xxxii. 25. Prov. xxiv. 4. Jer. xxxv. 2. and we have among ourselves an instance of similar application of the word *chamber*. In Richard III. Shakespeare makes Buckingham say to the young king, "Welcome, sweet prince, to London, *to your CHAMBER*:" the reason is, London, from being the usual residence of the king, was called *camera regis*, "the king's chamber." It might justly be rendered "rooms;" so we have *the rooms* at Bath, at Margate, &c. or, chambers in a palace—witness the ever-memorable Star Chamber, the Jerusalem Chamber, the Painted Chamber, &c. *i. e.* apartments. But here it evidently means the *Haram*, or women's apartment, the secluded chamber, into which the Bride invites the Ladies; and where the latter part of this Eclogue passes, being transferred, as I suppose, from the parlour below to the *Haram* above: or from the parlour *exterior*, to the *Haram interior*.

No. CCCLVI.

(5) *Treated me contemptuously*, literally, "*snorted at me*;" which perhaps might be rendered by our English phrase, "turned up their noses at me;"—but how would that read in a poem?—to *spurn* does not correctly express the idea, as that action rather refers to a motion of the foot; whereas, this term expresses a movement of a feature, or of the entire countenance.

No. CCCLVII.

(6) *Inspectress of the fruiteries.* This, I imagine, is somewhat analogous to our office of Ranger of a royal park: an office of some dignity, and of more emolument: it is bestowed on individuals of noble families, among ourselves; and is sometimes held by females of the most exalted rank; as, the Princess Sophia of Gloucester, who is Ranger of a part of Bagshot Park; the Princess of Wales, who is Ranger of Greenwich Park, &c. and the office is consistent even with royal dignity. This lady, then, was appointed ranger, *i. e.* governess, directress, of these plantations; which appears to have been perfectly agreeable to her natural taste and disposition, although she alludes, with great modesty, to her exposure to the sun's rays, in a more southern climate, by means of this office, as an apology for a complexion which might be thought by Jerusalem females to be somewhat tanned.

No. CCCLVIII.

(7) *Fruiteries*. The word signifies not restrictively, *vineyards*, but places producing various kinds of plants: for we find the *al-henna* came from "the *fruiteries* of En-gedi," the *plantations*, not merely *vineyards*, of "the fountain of Gadi," or the "springs of Gadi." Chap. i. 14. *Vide* No. 12. below.

No. CCCLIX.

(8) *Beloved of my heart*, strictly, *beloved by my person*: but, as this is rather an uncouth phrase in English, the reader will excuse the substitution of one more familiar. The word is very improperly rendered *soul*, by our translators, throughout the Old Testament, [but, the usage of their time, as appears from the best writers, pleads strongly in their excuse]—"that *soul* shall die"—"that *soul* shall be cut off," read *person*: for in many places the actions and functions, or qualities of the body are attributed to it: sometimes those of a living body, sometimes those of a dead body; where we cannot suppose it means a dead *soul*. It may be considered as a general word, expressing a person's *self*: and Sir WILLIAM JONES was obliged to use this term *self*, on more than one occasion, in translating a cognate word from the Arabic; as for instance,—"he threw his *self* into the water," where it would be extremely erroneous to say "his *soul*," in our present common acceptance of that term.

No. CCCLX.

(9) *Elegant*. We observed, in considering the Ship of Tyre, FRAGMENTS, No. CCXVII. that the word *יפי* might refer less to beauty of person than has been thought. I suppose, our word *handsome* may answer to it, in a general sense; and we say, not only—a handsome person, but a handsome dress, handsome behaviour,—speech, &c. I have preferred the term *elegant*, as implying all these ideas, but as being more usually connected with person and manners: for we rather say, "a lady of *elegant* manners," than of *handsome* manners.

No. CCCLXI.

(10) This passage has been examined in No. CLVII. The principles of that explanation seem to be just. Otherwise, the comparison might be, "*To my own mare, which is the prime among the high-bred horses I have received from Pharaoh.*"

No. CCCLXII.

(11) *Circle*. This is precisely according to the usage of the East: the Royal Personage sits on his seat, and his friends stand round him, on each side, forming a segment of a circle. The *friends* of the Bridegroom are, I suppose, his companions; but on this first visit he might, perhaps, be accompanied by other attendants, for the greater dignity and brilliancy of the interview. Nevertheless, *thirty* companions might form a sufficient circle: and one can hardly suppose the king of Israel had fewer than Samson, (at that time a private person.) *Vide* Judges xiv. 10. Also Psalm cxxviii. 3.

No. CCCLXIII.

(12) *Al-Henna*: *vide* PLATE I. SOLOMON'S SONG, with the remarks annexed to it. "The *plantations*, or *fruiteries* of En-gedi." These were not far from Jericho: they did not so much contain vines as aromatic shrubs, including, perhaps, the famous balsam of Judea. It may be thought from Ezek. xlvii. 10. that En-gedi was a *watery* situation; perhaps not far from the river, beside being itself a fountain. This agrees with Dr. SHAW's account of *al-henna*: he says, it requires much water; as well as the palm, for which tree Jericho was famous, and from which it derived an appellation.

Edit. 4.

P *Div.* 2.

No. CCCLXIV.

(13) *Elegant :—Magnificent.* I think the Bridegroom here compliments his Bride, on the *general* elegance of her appearance, 1P1; for, as she is veiled all over, he cannot see the features of her countenance: he catches, however, a glimpse of her eyes through her veil, and those he praises, as being *doves*; for which we refer to a following remark (*vide* FRAGMENTS, No. CLXI. and PLATE of *Eastern Veils.*) She returns the compliment, by praising *his* elegance, 1P1; but as this elegance refers to his palace, it seems here to be properly rendered *magnificence*; which, indeed, as we have observed, is its meaning elsewhere. She notices this magnificence, as displayed in the cedar, and other costly woods, which adorned those apartments of the palace into which she had been conducted: not forgetting that ever-acceptable ornament in the East, the *green grass-plat* before the door; which, beside being *green*, was also in this palace adorned with the most stately and brilliant flowers, compared to which, says the Bride, I am not worthy of mention; I am not a palace-flower, not a fragrant rose, carefully cultivated in a costly vase; or a noble lily, planted in a rich and favourable soil; I am a rose of the field, a lily from the side of the humble water-course, the simple—the shaded valley. To this her self-degradation the Bridegroom returns an affectionate dissent; and here concludes their first interview: whose chief characteristics may be gathered from observing, that it is, 1. short, 2. distant, 3. general, 4. that not the slightest approach to any *freedom* between the parties is discoverable in it: which perfectly agrees with our ideas on the import of the opening line of this Eclogue.

No. CCCLXV.

(14) *Green; flowery.* It has been remarked, that the word here used has both these significations; and if, as I suppose, it refers to the *green* grass before the pavilion, and to the flowers, and flowering shrubs, in pots and vases, standing close by the pavilion, it is applicable to both ideas. On this subject accept the following quotation from TAVERNIER: “I never left the court of Persia, but some of the lords, especially four of the white eunuchs, begged of me to bring some flowers out of France; for *they have every one a garden before their chamber-door*: and happy is he that can present the king with a posy of flowers in a chrystal flower pot.” We know also, that banquets, &c. are held in gardens adjoining the residences of persons of opulence, in the East: and when Ahasuerus, rising from table, went into the *palace-garden*, Esther vii. 7. he had not far to go; but might quit the banquet-chamber, and return to it in an instant; for, evidently, the garden was adjacent. The idea of flowery verdure also applies to the rendering of *oresh—carpet*, or *covering*; not *bed* (*vide* No. XIII.) That a *bed* for sleeping on should be *green*, is no great proof of magnificence; but an extensive *bed* of flowers, as it were, in full view of a parlour opening into it, would at once delight the senses of sight and smell, and would deserve mention, when elegancies were the subjects of discourse. [For *brutim* or *brushim*, (15) which probably is the *cypress* wood, *vide* the *Arrangement of Natural History*, article BROOM: where the probability of its being *broom*, as the Rabbins affirm, is considered.]

No. CCCLXVI.

(16) After the Bridegroom is withdrawn, the Bride expresses herself to the Ladies with less reserve. Her conversation no longer refers to the palace, but to her beloved; she resumes the recently suggested simile of the citron-tree, which, being a garden-plant, naturally leads her thoughts to a *kiosk* in a garden, where, when they should be in private together, they might partake of refreshments; and while they should be sitting on the Duan, (*vide* FRAGMENTS, No. XII.) he might rest his left arm on the cushion,

which supported her head, while his right arm was free to offer her refreshments, citrons, &c. or to embrace her. She concludes by saying, that in such a pleasing seclusion she would not choose their mutual affection should be interrupted; and alludes to the *very* startling antelopes and deer, as the most timid creatures she could select, and those most likely to be frightened at intrusion on their retreats.

No. CCCLXVII.

(17) *Deep shadow.* As the orange-tree does not grow to any height, or extent, in Britain, answerable to this idea of a *deep* shadow, we must take the opinion of those who have seen it in, or near, perfection: a single witness may be sufficient, if the orange-trees of Judea may be estimated by those of Spain. No doubt but the Bride's comparison implies a noble tree, a grand tree of its kind. The following are from Mr. SWINBURNE'S Travels in Spain:

"The day was sultry, and I could with pleasure have *loll'd it out in the prior's garden, UNDER THE SHADE OF A NOBLE LEMON-TREE, refreshed by the soft perfumes ascending on every side* from the neighbouring orchards.

"Being very hot and hungry, we made the best of our way home, though *large plantations of orange-trees, which here GROW TO THE SIZE OF MODERATE TIMBER TREES*; the fruit is much more pleasing to the eye, if less so to the palate, than the oranges of Portugal, as the rich blood-colour is admirably contrasted with the bright tint of the leaves." Pages 250, 260.

No. CCCLXVIII.

(18) That the fruit here meant is not "apples," but *citrons*, is now so generally admitted, that we need not stay to prove it: nevertheless, it is proper to mention it, that this rendering may not seem to be adopted without authority. Almost every writer has *proofs* on this subject. [See APPLE-TREE, in the *Biblical Arrangement of Botany*.]

No. CCCLXIX. ILLUSTRATIONS OF THE SECOND DAY.

(1) *Bride at her window hears the hunting-horn.* This I think probable, from what follows: the directions of the Bridegroom to his companions to catch the jackals, partly prove it; perhaps, however, the poet hints, that though, when he set out, the prince designed to be of their party, yet after conversation with his Beloved, he is tempted to send them alone on that expedition.

It is very natural that this passing by the Bride's windows should occur, if Solomon dwelt below *e.* and was going out at a gate above *e.* in the palace; or even if his chase were restricted to the area within the walls, it might easily lead him to pass the upper wing of the palace, and the windows of the haram. *Vide* the Plan, as already referred to.

No. CCCLXX.

(2) *Music.* This has already been considered in No. CLVII. Are not these hills, these rising grounds. within the park of the palace? if so, then perhaps the Bridegroom in a following day invites his Bride, to no very distant, or very dangerous "lions' haunts," or "panther mountains:"—but to hillocks, &c. in his park, known by these appellations. I say *perhaps*, because, though such names are given to parts of a royal palace in the East, yet the mention of Lebanon seems to infer a more distant excursion.

No. CCCLXXI.

(3) *Seated in his (4) carriage.* *Vide* PLATE II. SOLOMON'S SONG. Also for No. 5, the windows; and for No. 6. the blinds, or lattices.

No. CCCLXXII.

(7) *My Dove hid in the clefts of the rocks.* To understand this simile, consider the Bridegroom as being in the garden, *below* the windows of the chamber, within which openings the Bride is seen by him; now, windows in the East are not only narrow, but they have cross-bars like those of our sashes, in them; the interposition of these, prevents a full view of the Lady's person; so that she resembles a dove peeping, as it were over, or from within, the clefts in a rock; and only partly visible: *i. e. retiring*, her head and neck, or crop, "which," says the Bridegroom, "though I can but just discern, I perceive is lovely." Observe too, that she is closely veiled; the *retiring, timid* dove, therefore, is the comparison.

The Bridegroom continues the simile of the dove, praises (8) her turgid crop, and her pleasant voice; this, in a dove, can only be the (9) cooing, or call, of that bird: which, under this simile, he desires to hear directed toward himself.

No. CCCLXXIII.

(10) *My Beloved is mine, and I am his.* Does this mean, "I am all obedience to his requests? Our enjoyments now are mutual, and it shall be my happiness to accomplish his desires." What is the import of the phrase "feeding among lilies?"—Who feeds?—who is fed?—why among lilies?

No. CCCLXXIV.

(11) *Bether.* This might be rendered "the craggy mountains;" and, if it were certain that the *ibex* or rock-goat, or the *chamais*, was that particular species of gazelle which we have rendered "antelope," it might be very proper to preserve that translation; but, as Egypt is not a mountainous country, but a valley, could the Bride know any thing of the rock-goat? On the other hand, were the mountains of *Bether* famous for swift goats?—and how should the Bride know that particular?

No. CCCLXXV.

(12) *Till night I seek him;* meaning, I have waited for my Beloved all the evening; and now, though it be too late to expect his company, still I seek him: my disappointment is great:—but how to remedy it?—Shall I go into the city? for I am sure he is not at home, I am sure, if he were in his palace, he would visit me. The whole of this speech is understood to be in the *optative* mood; I have rather used the *subjunctive* English mood, as more likely to convey its true import.

No. CCCLXXVI.

(13) *CITY.* *Vide* No. CXL. where we have queried, whether by the term *City*, Acts xii. is not meant the *City of David*? We would query the same here; and submit, that the Bride does not mean the *City of Jerusalem*, but the streets, the broad-places, the handsome courts, squares, &c. of the city of David, her present royal residence. Under this idea, should she venture on an evening *promenade*, she would be near her apartments, and never beyond the walls of the palace: but even this she declines; not choosing to expose herself to incidental meetings with the guards or watchmen. *Vide* No. CCLXIV. To suppose that she has any inclination to ramble in Jerusalem at large, is to forget that she is a foreigner, and very recently arrived: how could she know her way about that city?

No. CCCLXXVII. ILLUSTRATIONS OF THE THIRD DAY.

(1) *What is that*—? In the original, "*Who is that*"—? But this has been regarded as an error of transcribers. If the original word were *what*, then the palanquin is the subject of this enquiry; and to this the answer is given; if the original word were *who*, then the answer implies that the royal owner was seated in this vehicle. But there appears no subsequent reference to him. I have rather thought that the general turn of the question leads to the word *what*: the reader will take his choice, as either word implies the same import, and will justify the same answer.

No. CCCLXXVIII.

(2) *Vast column of smoke*. This strong expression [plural] is by no means too strong for the poet's design: this word is used, Joel ii. 30. to denote the smoke of a volcano, or other *abundant* discharge of smoke, rising high in the air like a cloud. The immense quantity of perfumes burning around the approaching visitor, is alluded to with very great address, under this *prodigious* comparison. The burning of perfumes in the East in the preceding part of processions, is both very ancient, and very general. Deities (images) were probably the first honoured with this ceremony, and afterwards, their supposed vicegerents, human divinities. [We have a relic of the same custom still existing among ourselves, in the flowers strewed, or borne in public processions, at coronations, &c. and before our great officers of state; as the Lord Chancellor; the Speaker of the House of Commons; and in some corporations: the *mace* as an ensign of office has the same origin, though now reduced to a gilded ornament only.]

No. CCCLXXIX.

(3) *Palanquin*. Vide PLATE II. SOLOMON'S SONG, and its explanation.

No. CCCLXXX.

(4) *Fearless*. I rather think this epithet describes the commander of these guards; "the man," i. e. the head man, or chief; (vide No. 10. of the Sixth Day,) as a brave fellow; of tried courage, void of fear, in the very darkest night, or rather, at all times: the composition of the Hebrew word (with ב) favours this thought; and I think, had not the bed, the sleeping bed, unluckily preceded it, this word would not have been deviated by translators from its proper import; to which I have endeavoured to restore it.

No. CCCLXXXI.

(5) This passage would startle the reader, if he had not been prepared for it, by what we have already said. This arrangement of the words is unusual in Hebrew; yet in poetry it is very natural, it merely refers the subject described to the following words describing it, instead of the foregoing words, to which it has hitherto been usual to refer it. We shall see by the Plates, the proprieties which accompany, as natural inferences, this manner of regulating the passage. Vide SOLOMON'S SONG, PLATE, VEHICLES.

No. CCCLXXXII.

(6) *Head-Circlet*. This might be rendered *bandeau*; but then we could not have preserved the play of words; for to have said, "the *bandeau* with which his mother *banded*, or *bandaged*, his head," would have been intolerable: the expression in our language becomes ludicrous; we have therefore preferred *circlet*; with which his mother *encircled* him. What this *circlet* was, we may see on another occasion more fully; but the Plates will assist us in part. Vide PLATE VII. SOLOMON'S SONG.

No. CCCLXXXIII.

(7) "*Bridegroom having seen his Bride for the first time.*" This I infer, because this is his first description of her, or the first compliment he pays to her person; he praised, in the first day, her general deportment; in the second day he only compared her neck to that of a dove, *that* being all he had yet seen; but now, the poet seems to say that he takes advantage of her contemplation of the royal palanquin to inspect her countenance; which, also she has suffered to be seen, partially at least; *vide* Nos. 7. 8. of the SECOND DAY. Observe, he only praises so much of her person as we may suppose he could discern, while she was standing behind the window; that is to say, her face, her hair, (seen in front) her neck, and her bosom; having caught a glimpse of these, he praises them; but his Bride has modestly stolen away, and returns no answer. She hears him, no doubt, with internal pleasure; but the complete sight of her being a favour not yet to be granted, she withholds her approbation from the incident which had been too much his friend.

Observe the art of the poet, who introduces an incident, whereby he favours the Lover with a gratification to which he was not, strictly speaking, entitled; yet contrives to save the delicacy of his Bride entirely harmless and irreproachable: he gives to the Bride the choice of what time—how long—she would continue at the window; yet from the accident of her going to the window without her veil, if the introduction of his palanquin were a *plot* in the Bridegroom, we perceive, by his subsequent discourse, that his plot had succeeded;—and this without the smallest imputation on the delicacy of the person who was the object of his contrivance.

No. CCCLXXXIV.

(8) *Between thy locks.* The word rendered *locks* seems to imply that portion of—those curls of—the hair which plays around the forehead: whereas, the word rendered *tresses* seems to denote those braids which fall down the back of the wearer. (*Vide* PLATE IV. SOLOMON'S SONG.) Agreeably to this supposition, I do not recollect that the King has praised her *tresses*, because he had not seen them; having only seen his Lady *in front*; but he praises her *locks*, two or three times: they being such parts of her hair, as, in beholding her person, *in front*, naturally met his inspection.

No. CCCLXXXV.

(9, 10) There is an opposition in this passage which requires elucidation: Thy hair, or braids of hair, falling on thy shoulders, are like the long hairs of the Angora species of goat, whose staple is of great length and very silky [some of them have been made into muffs for our ladies], which hang down, but bend, and wave in hanging: *Opposed* to this is, a flock of sheep closely shorn, trimmed of their wool; no superfluity, but uniform and perfect neatness. The goats are *descending* at Mount Gilead; where I suppose, the way was winding and tortuous, making the flock appear the longer, and more numerous, to a person standing at the foot of the mount: the sheep are *coming up* on Mount Cassius; suppose such a road, as apparently or really compresses them into one company, (especially if seen by a person standing on the top of the mount); or which only admits two at a time to pass along it. Mount Gilead was at the extremity of Judea, northerly: Mount Cassius was at the extremity of Judea, southerly. The contrast is, that of long hair lengthened by convolutions of descent; opposed to the utmost smoothness, contracted into the narrowest space.

No. CCCLXXXVI.

(11) As to the rendering of "Mount Cassius," instead of "the washing:"—1. It arises from reading the original as two words, instead of one; which, in fact, does not deserve the name of an alteration: 2. As Mount Gilead is a place, the parallelism requires a place for this verse; which, 3. the oppositions we have above remarked fully justify. This correction restores the poetry of the passage; and is perfectly agreeable to the usages of Hebrew poetry in general, and of this Song in particular.

No. CCCLXXXVII.

(12, 13) *Blushing: White.* These verses, I apprehend, maintain an opposition of a nature similar to that illustrated in the foregoing remarks: *blushing* like a pomegranate;—*white* as a marble tower.

I presume, that the reference of *blushing* is not to the flower of the pomegranate, but to the inner part of its rind when the fruit is cut open; which certainly is sufficiently blushing. The comparison of the female complexion to the rind, or skin, of ruddy fruits is common in all nations. It is among ourselves a compliment rather popular than elegant, to say of a young woman, "she *blushes* like a Catharine pear:" but comparisons derived from the blushes of the peach are used not only in good company but by good writers. So GAY, in his fable of the *Lady and Wasp*:

'Twas beauty caus'd the bold mistake.
That CHEEK so ripe with youthful bloom,
Made me with strong desire pursue
The fairest PEACH that ever grew.

GRAY approaches near to the same idea:

In gliding state she wins her easy way:
O'er her warm CHEEK and rising bosom move
The bloom of young desire, and purple light of love:

which we know is imitated from Virgil. Comp. *Eneid.* i. 402. Hor. *Carm. lib.* i. 13.

No. CCCLXXXVIII.

(14) *The Tower of David, built on a commanding eminence.* Probably this Tower was part of the Palace of David; or, it might be a guard-house, which stood alone, on some hillock of his royal residence. The allusion, I presume, is to the Lady's Neck rising from her shoulders and bosom, majestically slender, graceful, and delicate as the clearest marble; of which material, probably, this Tower of David was constructed.

On the neck of this Lady was hung, by way of ornament, a row, or collet of gems, some of which were polished, prominent, and oval in shape; these the speaker assimilates to the shields which were hung round the tower of David, as military embellishments. I would ask, however, whether these shields, thus hung on the *outside* of this tower, were not trophies taken from the vanquished?—if so, antiquity explains this custom at once, and the royal Lover may be understood as saying, "My father David hung many shields of those warriors whom he had subdued, many shields of the mighty, as trophies of his prowess, around the tower which he built as an armory; trophies no less splendid, and of conquests no less numerous, over princes vanquished by your beauty, adorn your neck." Vide 1 Macc. iv. 57. This is not all; as the word for *shields*, seems to imply a shield borne before a warrior; as before Goliath, when subdued by David. 1 Sam. xvi. 7.

No. CCCLXXXIX.

(15) *Thy two nipples.* Here we cannot, I apprehend, adopt any other rendering; for the simile seems to allude to two young red antelopes, who, feeding among lilies, and being much shorter than the flowers, are wholly obscured by them, except the tips of their noses, which they *put up* to reach the flowers, growing on their majestic stems. As these red tips are seen among the white lilies, so are the nipples just discernable through the transparent gauze, or muslin, which covers the Lady's bosom. (*Vide* PLATE, MODE OF SITTING IN THE EAST, FRAGMENTS, No. XII.) Otherwise, the breast itself is compared to lilies, on account of its whiteness; above which peeps up the red nose of the beautiful gazelle. See the PLATES, and their explanations.

No. CCCXC.

(16) *Lebanon.* This may be understood as if he had said, "Your Egypt is a low, a level country; but we have here most delightful and extensive prospects. What a vast country we see from Mount Lebanon!" &c. And this may very possibly be the true sense of the invitation: but, I submit, whether these appellations were not names of places within the precincts of the royal park? Such occur in the East; and to such, I suspect, is the allusion of this passage.

No. CCCXCI.

(17) *Carried captive my heart:* robbed me of my heart, and carried it off, as a prisoner of war, into slavery: so we say among ourselves such an one has "lost his heart,"—"his heart is captivated;" which is the idea here.

No. CCCXCII.

(18) *By one sally of thine eyes:* *i. e.* of which I just get a glimpse, behind or between, thy veil: or, of which the sparkles, shooting through thy veil, reach me; and that with irresistible effect; even to my heart's captivity, as above. The comparison of glances of the eyes to *darts*, or other weapons, is common in the poets.

No. CCCXCIII.

(19) *Spouse.* The first time we meet with this word, *calah*;—it implies *bride*: but, I think, it is capable of being referred to either sex, like our word *spouse*. The Bridegroom adds, *my sister* (*vide* III. ABRAHAM, in the *Dictionary*); but the Bride, in her answer, though she adopts the word *spouse*, yet omits the term *brother*; I suppose, because that was understood to convey a freedom not yet becoming her modesty to assume;—she goes *so far*; but no farther. The reader will perceive several words attached in elucidation of this appellation, to the places where it occurs.

No. CCCXCIV.

(20) *Around thee shoot plants:* literally, "thy shoots are plants," &c. By means of this supplement, I presume, the ideas of the poet are, for the first time, rendered clear, correct, and connected. The importance of water, fountains, springs, &c. in the East, is well known, by Nos. LXX. CXII. &c. but the peculiar importance of this article to a garden, and that garden appropriated to aromatic plants, must be very striking to an oriental reader.

By way of meeting some ideas that have been suggested, I shall add, that the Bride is a fountain, &c. securely locked up, from the Bridegroom, at present: *i. e.* he is not yet privileged to have complete access to her. What the advantages of water

to a garden of aromatics might be, we may guess from the nature of the plants; the following extract from SWINBURNE may contribute to assist our guesses:


“A large party of sprightly damsels and young men that were walking here, were much indebted to us for making the water-works play, by means of a small bribe to the keeper. Nothing can be more delicious than these sprinklings in a hot day; *all the flowers seemed to acquire new vigour; the odours exhaled from the ORANGE, CITRON, and LEMON trees, grew more poignant, more balsamic*, and the company ten times more alive than they were; it was a true April shower. We sauntered near two hours in the groves, *till we were quite in extacy with sweets*. It is a most heavenly residence in spring; and I should think the summer heats might be tempered and rendered supportable enough, by the profusion of water that they enjoy at Seville.” *Travels in Spain*, p. 252.

The following description of his mistress, by an Arabian lover, in RICHARDSON'S *Arab. Gram.* p. 151. bears much similitude to several allusions in the poem before us:

Her mouth was like the Solomon's seal,
And her cheeks like anemones,
And her lips like two carnations,
And her teeth like pearls set in coral,
And her forehead like the new moon;
And her lips were sweeter than honey,
And colder than the pure water.

How very different from our own is that climate, wherein the *coldness* of pure water is a subject of admiration!—a comparison to the lips of the fair!

No. CCCXCV.

(21)  *The nard*. As this plant occurs in the close of the former verse, should it again occur here? Can the words be differently connected? or, is a word unfortunately dropped? or, what fragrant shrub should be substituted for the *nard*? [but observe, that in one passage the word *nard* is singular, in the other it is plural.] See the PLATES: SPIKENARD.

No. CCCXCVI.

(22) We are so accustomed to consider the *aloe* as a *bitter*, because of the medical drug of that name, (an inspissated juice,) that we are hardly prepared to receive this allusion to the delicious scent of the flowers of this plant; but, that it justly possesses and maintains a place among the most fragrant aromatics we are well assured:

“This morning, like many of the foregoing ones, was delicious; the sun rose gloriously out of the sea, AND THE AIR ALL AROUND WAS PERFUMED WITH THE EFFLUVIA OF THE ALOE, as its rays sucked up the dew from the leaves.” SWINBURNE'S *Travels through Spain*. Letter xii.

No. CCCXCVII.

(23) *Sink thou southern gale*. On this avertive sense of the word BA, vide No. CCCXXXIV. Had this sentiment been uttered in England, we should have reversed the injunction; but, in Judea, the heat of the south wind would have suffocated the fragranciness of the garden, to which the north wind would have been every way favourable. To desire the north wind to blow, at the same time as the south wind blows, is surely perverted philosophy, inconsistent poetry, and miserable divinity. See p. 217.

No. CCCXCVIII.

(24) *I am come into my garden: i. e.* “I already enjoy the pleasure of your company and conversation; these are as grateful to my mind as delicious food could be to
Edit. 4. *Q Div. 2.*

my palate: I could not drink wine and milk with greater satisfaction: I *am enjoying it*.—And you, my friends, partake the relish of those pleasures which you hear from the lips of my beloved, and of those elegances which you behold in her deportment, and address."

No. CCCXCIX. ILLUSTRATIONS OF THE FOURTH DAY.

(1) The Bride says explicitly, that these occurrences happened in a dream, "*I slept*;"—which at once removes all ideas of indelicacy, as to the Bridegroom's attempt to visit her, her going to the door, standing there, calling him, being found by the watchmen, beat, wounded, &c. Moreover, she seems to have supposed herself to be previously married, by mentioning her *radid*, or deep veil, (*vide* No. CLVIII,) which in reality, I presume, she had not yet worn, as the marriage had not actually taken place; and though betrothed, she probably did not wear it till the wedding.

That the word *heart* in this passage means *imagination*, dreaming imagination, fancy, appears from Eccles. ii. 23. "the days of laborious man are sorrows; his doing vexations, yea even *in the night-time* his HEART *does not rest*:" he is still dreaming of, still engaged about, the subject of his daily labours.—This sense of the word *heart* is not uncommon in the Proverbs.

No. CCCC.

(2) *The voice, i. e. sound, of my beloved, knocking.* For the same reasons as we have rendered voice, *music*, in the Second Day, No. 2. we have rendered voice, *sound*, in this place; since the sound of a rapping against a door is not properly a Voice; and since the word bears a more general sense than voice, restrictively.

No. CCCC1.

(3) *Lock.* On the nature of the Locks used in the East, Mr. HARMER has said something; and we mean to say more elsewhere, with a Plate, and explanation.

No. CCCCII.

(4) *Chamber of my heart.* *Vide* No. CCXV.

No. CCCCIII.

(5) *Standard of ten thousand*:—*chief*, say many;—*standard*, say others;—*he for whom the standard is borne*, say some, observing, that the word has a passive import; (the standard was a fiery beacon)—*he who carries this beacon*,—no, that is too laborious,—*he for whom*, in whose honour, to light whom, *this standard is carried*; he who shines, glitters, dazzles, by the light of it: and lastly, comes the present elucidator,—what forbids that this royal Bridegroom should himself be the standard that leads, that precedes, that is followed by—imitated by—ten thousand? So Shakespeare describes Hotspur,

His honour stuck upon him, as the sun
In the grey vault of heaven, and by his light
Did all the chivalry of England move
To do brave acts: he was indeed the glass
Wherein the noble youth did dress themselves.
..... So that, in speech, in gait,
In diet, in affections of delight,
In military rules, humours of blood,
He was the mark and glass, copy and book,
That fashioned others!—And him—O wondrous him!
O miracle of men!

No. CCCIV.

(6) *His eyes are like doves.* Nothing can more strikingly evince the necessity for acquaintance with the East, as well in its natural history, as in other articles, than this passage, and the other passages in which eyes are compared to doves: our translators say, “to *the eyes* of doves,” which, as it may be understood to imply meekness, tenderness, &c. has usually passed without correction; but the facts are, 1. that our translators have added the word *eyes*; and 2. that they took black for white. They had in their mind the *white* pigeon, or, at least, the light-coloured turtle-dove; whereas, the most common pigeon, or dove, in the East, is the *deep blue*, or *blue-grey* pigeon, whose brilliant plumage vibrates around his neck every sparkling hue, every dazzling flash of colour: And to this pigeon the comparison of the author refers. The deep blue pigeon, standing amid the foam of a waterfall, would be—a blue centre surrounded by a white space on each side of him, analogous to the iris of the eye, surrounded by the white of the eye: but, as the foam of this waterfall is not brilliant enough to satisfy the poet, he has placed this deep blue pigeon in a pond of milk, or in a garden bason of milk, where, he says, he *turns himself round*, to parallel the *dipping* of the former verse: he wantons, sports, frisks: so sportive, rolling, and glittering, is the eye, the iris of my beloved. The milk, then, denotes the white of the eye, and the pigeon surrounded by it, the iris: i. e. “the iris of his eye is like a deep blue pigeon, standing in the centre of a pool of milk.” The comparison is certainly extremely poetical and picturesque. Those who can make sense of our public translation, are extremely favoured in point of ingenuity.

Since the above was written, I find this idea had not escaped the poets of Hindostan: for we have in the *Gitagovinda* the following passage: “The glances of her eyes played like a *pair of water-birds of azure plumage*, that sport near a full-blown lotos on a pool in the season of dew.”

The pools of Heshbon, afford a different comparison to the eyes of the Bride; dark, deep, and *serene*, are her eyes; so are those pools, dark, deep, and *serene*:—but, were they also surrounded by a border of dark-coloured marble, analogous to the border of *stibium* drawn along the eye-lids of the Spouse, and rendering them apparently larger, fuller, deeper? As this comparison is used where ornaments of dress are the particular subjects of consideration, I think it not impossible to be correct; and certainly it is by no means contradictory to the ideas contained in the simile recently illustrated. *Vide* No. ccccxix. No. 9. in the Fifth Day.

For the particulars of the Dress, *vide* the PLATES annexed, and their explanations.

No. CCCCV.

(7) *Decorated as Tirzah, &c.* I apprehend, that the whole of this Eclogue is composed of military allusions and phrases; consequently, that the cities, with mention of which it opens, were those most famous for handsome fortifications. “Thou art [IP1] *decorated* as Tirzah;—[NAWEH] *adorned* as Jerusalem;—[AIMEH] *ornamented* in a splendid, sparkling, radiant manner, as banneted ranks, or *corps* of soldiers, are ornamented; which is not far from the compliment formerly paid her as resembling an officer of cavalry, riding with dignity among the horse of Pharaoh: nor is it unlike the reference of the Prince himself to a [fery] standard, in the preceding eclogue. See what is said on the banner of the heavens in a following verse: these banners we must recollect, were *flaming* fire-pots, usually carried on the top of a staff.

No. CCCCVI.

(8) *Wheel about thine eyes*: literally, *do that return*, or, at least, *turn round*: but this phrase is not in our language either military or poetical; we have therefore adopted a word of command, whose import is of the same nature, and whose application has been sufficiently familiar to us of late.

(9) *My station*, literally, my *region*, the ground I occupy with my troops, my post, in a military sense; which station you attack, and by your attack force me to give ground, to retire; you drive me off, overpower me, advance into my territories, and, in spite of my resistance, add them by victory and conquest to your own. These are clearly military ideas; and therefore, I suppose, are expressed in military terms.

No. CCCCVII.

(10) Here follow four lines, or verses, repeated from the Second Eclogue of the Second Day. They have every appearance of being misplaced; a mere duplicate of the former passage. It should seem rather unlikely, that in so short a poem, such a duplication should be inserted, intentionally. Whether these lines replace others which should be here, or merely are a repetition, the reader will judge for himself, by the connection, or want of connection, of the passage.

No. CCCCVIII.

* *Dazzling as the streamers?* a COMET. The reader will probably be startled at this idea, as I also should have been, had I not accidentally met with the following Arabic verses in RICHARDSON:

When I describe your beauty my thoughts are perplexed,
Whether to compare it
To the sun, to the moon, or to the wandering star [a COMET.]

Now this idea completes the climax of the passage, which was greatly wanted; so that the comparisons stand, 1. Day-break, a small glimmering light: 2. the moon: (full moon?) 3. the sun clearly shining: 4. the comet; which, seen by night, is dazzling; as it were, the fiery banner, or streamer of the host of heaven: such a phenomenon has ever been among the most terrific objects to the eyes of the simple Arab, on whose deep blue sky it glows in tremendous perfection. Is this word plural *by emphasis*?—meaning, the chief of streamers; THE STREAMER, *par excellence*.

The comparison of a lady to the full moon is frequently adopted in Arabia:

She appeared like the full moon in a night of joy,
Delicate in limbs, and elegant of stature.

I cannot refrain from observing how happily this *comet* illustrates the simile, Jude 13. “*Wandering stars*, to whom is reserved the blackness of darkness for ever.” As the Apostle uses the word *planetæ*, it has been usual to suppose he alludes to neighbouring orbs, the *planets*, whose motions appear very irregular; sometimes *direct*, sometimes *stationary*, sometimes *retrograde*; but, if we refer his expression to *comets*, then we see at once how they may be said to remain in *perpetual darkness*, after their brilliancy is extinct; which idea is not applicable to the planets. We may add, that the Chaldeans held comets to be a species of planets, (Senec. *Quest. Nat.*) that the Pythagoreans included comets among planets which appear after very long intervals, (Arist. *Meteor. lib. i.*) and, that the Egyptians calculated their periods, and predicted their return.

No. CCCCIX.

(11) *Affection, heart.* The Bride had told us before, in No. 1. that, while she slept, her affection, heart, imagination, was awake; the *heart* among the Hebrews was the seat of the affections; but, here, the Bridegroom says, while he was really awake, and therefore fully master of his senses, and of his actions, his affection overcame his intentions, and brought him back unawares to himself, unconsciously, or *volens*, as we say, *will he nil he*, toward the object of his regard. This, then is a stronger idea than the former; and is heightened by his notice of the swiftness with which he was brought back; equal to that of the rapid chariots of his people, flying to engage the enemy; literally, *chariots of my people pouring out* (12): now this *pouring out* hardly means a review; but, if it does, it must point, especially, to the most rapid movement of that exercise; i. e. the charge; if it means *poured out* in battle, it amounts to the same; a charge on the enemy, executed with great velocity: but some say, "chariots of the princes of my people." [*Vide* II. AMINADAB, in the *Dictionary*.] Who are "the people," of monarchs? The phrase is used by Pharoah, Genesis xli. 40. and by Solomon here.

No. CCCCX.

(13) *Face about:* literally, *turn round*: but as this is no military phrase, as already observed, the expression adopted seems to be more coincident with the general tenor of this Eclogue.

No. CCCCXI.

(14) This phrase, which literally is, *that we may fasten our eyes on thee*, we have ventured to render *reconnoitre thee*: for, it appears, that they would "fasten their eyes" on her, *as they did on entrenchments around camps*; which can be nothing but what modern military language would term *reconnoitring*.

No. CCCCXII.

(15) *What, or how, would you fasten your eyes on SELOMEH?* — *Like as we do on the ditches, fosses, or entrenchments of the camps,* (*vide* No. CCXXII.) In this sense the root is used, 2 Sam. xx. 15. 1 Kings xxi. 23. Isaiah xxvi. 1. Lam. ii. 1.

On the whole, then, it appears, that these are military terms; and it must be owned that they prodigiously augment the variety of the poem, and give a wonderfully spirited air to this Eclogue, in particular; they account, too, for, the lively interference of the Bridegroom's Companions, and by the rapid repartee they occasion, they close it very differently from all the others, and with the greatest animation and vivacity.

No. CCCCXIII. ILLUSTRATIONS OF THE FIFTH DAY.

(1) *Feet in sandals.* *Vide* PLATE V. SOLOMON'S SONG.

No. CCCCXIV.

(2) *Daughter of LIBERALITY; or of princes.* Here the same word occurs as we observed signified (Fourth Day, No. 12.) *pouring out*; it is usually rendered *princes*, from the opportunity enjoyed by persons of high rank, of pouring out their liberality on proper occasions; and perhaps such is its import in this place. *Daughter*, in the looser sense of the word, not *descendant*, but *patroness* of pouring out, of *liberality*, who hast spared no expense, on this occasion, to adorn thyself with the most costly apparel: *q. d.* "Daughter of liberality! how magnificent! how elegant! how attractive is thy dress! the whole together is beautiful; the parts separately are rich and ornamental! We shall consider and commend them in their order."

As the Bride stands up, the Ladies begin with describing her sandals; and they not only praise her sandals, but her feet in them. The reader will perceive by inspecting the Prints, that this is extremely accurate, as sandals do not hide the feet, but permit their every beauty to be seen; and however our ladies, being accustomed to wear shoes, may think more of a handsome shoe than of a handsome foot, the taste in the East is different. We know that the Roman emperor Claudius decorated his toes with gems, no less than his fingers; and was so proud of his handsome foot, that whereas other sovereigns used to give their hands to be kissed by their subjects, on certain occasions, he gave his foot for that purpose: which some historians have attributed to pride of station; others to pride of person, as if his handsome foot would otherwise have been overlooked, and deprived of its due admiration.

Observe, these ladies begin at the Bride's sandals, her feet, and their descriptions *ascend*; the Bridegroom always begins with her locks, her hair, &c. and his descriptions *descend*, but not so low as the feet.

No. CCCCXV.

(3) *The selve-edges of thy drawers.* This word [CHEMUK] is derived from the same root as that in the Second Day rendered "my beloved was *turned away*:" it signifies, therefore, to turn, to return, to turn back: now, what can more correctly describe the self-edge of a piece of cloth, &c. which is made by the *return* of the threads back again, to where they came from, i. e. across the cloth? Thus threads, by perpetually turning, and returning, compose the edge of the cloth; which I conceive to be the very article described by the use of the word in this place: but if it be the edge of the garment, the thought is the same: since that is the natural situation for an ornamental pattern of open-work.

No. CCCCXVI.

(4) *Drawers.* This word can never mean *thighs*: as thighs have no selve-edges, it must mean drawers, or the dress of the thighs. *Vide* PLATE III. SOLOMON'S SONG.

No. CCCCXVII.

(5) *Open-work,—pinked.* Which of these words should be adopted, depends on what materials these drawers were made of: if they were of muslin, then the *open-work* is wrought with a needle, as muslin will not bear pinking; but if they were of silk, then they might be adorned with flowers, &c. cut into them by means of a sharp iron, struck upon the silk, and cutting out those parts which formed the pattern. And this, I apprehend, is the correct meaning of the word: it signifies to prick full of holes—to wound—to pierce—to make an opening—to run through, as with a sword: all which ideas agree perfectly with our rendering, *pinking*; which consists in piercing silk full of holes, with a steel instrument, forcibly struck through its subject. This determines for silk drawers: however, *open-work pinkings* do not disagree in phraseology.

No. CCCCXVIII.

(6) *Girdle-clasp.* Beside what is said on this subject, in explaining the Plate, the reader will turn to the Plate, MODE OF SITTING, FRAGMENTS, No. XII. where he will see a girdle, with two clasps; if that figure had had but one clasp to her girdle, it would have corresponded perfectly with this goblet. *Vide* PLATE III. Nos. 6. 9.

No. CCCCXIX.

(7) *Rich in mingled wine:* the originally is, *not poor*: an expression doubtless adopted by the poet for the sake of his verse; the difference between rendering "rich,"

and "not poor," needs no apology. The idea is, that this clasp was set with rubies; and Sir WILLIAM JONES tells us, it is very common among the Arabian poets to compare rubies to wine; hence he begins one of his translations from the Arabic,

Boy, bid yon liquid ruby flow:-----

meaning, that he should pour out wine from the vessel which contained it.

No. CCCCXX.

(8) *Nipples.* Vide No. 15. Third Day, where this allusion has already occurred.

No. CCCCXXI.

(9) *Eyes like the pools of Heshbon.* See before, No. cccciv. i. e. darkened by a streak of stibium drawn all round them; as those pools are encompassed by a border of black marble. Probably too, the form of these pools was oval, rather than circular.

No. CCCCXII.

(10) *Thy nose like the tower of Lebanon.* If the former line had not alluded to a place, whereby this line should require allusion to a place also, I should have inclined to risk a version derived from the roots of these words; which would stand thus:

Thy nose like a tower of whiteness itself,
which overlooks the levels [i. e. *thy cheeks, &c.*]

I am persuaded that this gives the true conception of the passage, even if referred to a structure called the tower of Lebanon; for Damascus is situated in a level plain: or, this tower might stand so as to overlook some of those level plains which are interspersed in the mountains of Lebanon. Such, however, is the general idea; an erect tower, but of whatever other qualities is not determined. It might be desirable, to render the foregoing verse also according to its roots; but the mention of the *gate of Bathrabbim* forbids; and if Heshbon be of necessity retained, then, for the sake of the parallelism, I think we must retain also Lebanon and Damascus: of course, the comparisons are entirely local. Vide No. 11. Third Day.

No. CCCCXXIII.

(11) *Carmel.* (12) *Aregamen.* We have, on a former occasion, confessed our embarrassment on the subject of these words: we continue still to feel the same uncertainty. See on No. ccccxlvi. No. 6. and page 218.

No. CCCCXXIV.

(13) *Entangled.* This word (*assur*) is used to signify the entangling power of love, Eccles. vii. 26. says Mr. HARMER; "I find more bitter than death the woman whose hands are (*assurim*) bands;" the general sense of the word is—confinement—restraint—bondage; so that our word *entangled* seems to express the idea sufficiently.

No. CCCCXXV.

(14) *Meanderings.* This word (*rethim*) signifies to run down, with a tremulous motion, or winding way, as of a stream, or rill of water: so Jacob's rods were placed in the rills—rivulets—gutters; in the watering-troughs, Gen. xxx. 38. 46.: so the daughters of Reuel filled the troughs—watering-places, for the sheep to drink from, Exod. ii. 16.: not raised wooden troughs, such as our horses drink out of; but rills

running among the stones, &c. This we have expressed by the word *meanderings*; derived from the numerous *bendings* of the river *Meander*, and now naturalized in our language, in reference to streams and winding rivulets, &c. The trough into which Rebekah emptied the contents of her pitcher, Gen. xxiv. 20. is described by a different word, and might be properly a trough.

No. CCCCXXVI.

(15) *Thy stature equals the palm.* Vide PLATE V. SOLOMON'S SONG.

No. CCCCXXVII.

(16) *Thy address*; literally, *thy palate*: but this must refer to speech of some kind; the Bride had formerly told her Spouse, that "his lips dropped honey;" and now he says, "her palate dropped wine—prime wine;" we have the lips and the palate noticed together, to the same purpose, Prov. v. 3.

The lips of a strange woman drop liquid honey,
And her palate *drops what is smoother* than oil.

It is evident, the writer means her flattering words, her seductive discourses. The rendering "thy address," seems to coincide with the cheering and pervading effects of wine.

No. CCCCXXVIII.

(17) *Going to be presented*, as a special token of affectionate regard, to persons whose consummate integrity has been experienced: literally, *going for love-favours to uprights* [persons]. Now, in such a case, a person would naturally select the very best wine in his power; he would not send the tart, or the vapid, but the most cordial, the most valuable he could procure. I suspect that the Bridegroom compliments himself, under the character of a friend whose integrity could not be doubted. Vide No. CLVII. [For the sense of *consummate* or *complete*, as that of the word *Jaskur*, or *Jeskurun*, vide JESHURUN, in the *Dictionary*.] See VINDICATION, p. 219.

No. CCCCXXIX.

(18) Should this chasm be filled up with

.....and he is mine?

No. CCCCXXX.

(19) *Dudaim*; see MANDRAKE, in the *Dictionary*; also VINDICATION, p. 220.

No. CCCCXXXI.

(20) *Our lofts*:—i. e. the upper part of our gates—or openings. As it is evident, they were places to contain stores of fruit from the last year's gathering, the word *lofts* is as proper as any, to convey that idea. It might be added, that presents of fruit, especially apples, by youths to their beloveds, are well known among the Greek poets: indeed, the practice almost became a custom, and originated a proverb, "he loves her with apples:"—as we say "with cakes and comfits."

(21) *Thou*

No. CCCCXXXII.

(21) *Thou shouldst conduct me.* The reader's attention has already been drawn to this passage: without departing from the usual translation of the words, we have merely referred them to the proper speaker.

No. CCCCXXXIII.

(22) Should this chasm be filled up with

By the *startling* antelope, by the *timid* deer of the field?

It is inserted by the LXX. and the passage is imperfect without the usual termination.

No. CCCCXXXIV. ILLUSTRATIONS OF THE SIXTH DAY.

(1) *Sociability.* This seems to be pretty nearly the import of the original term; which occurs only in this place. Since, as I conceive, the parties sat in the palanquin opposite to each other, the Bride could hardly be said to be *leaning on her beloved*, nor *joining herself to her beloved*, as some have proposed to render it: nevertheless, that a kind of free intercourse after marriage, is meant here, which would not have been so proper before marriage, admits of no doubt: and I think the *chit-chat* of sociability may answer the meaning of the word. The following conversation is probably a continuation of, or, at least is, of the nature of, that intended by the term *sociability*.

No. CCCCXXXV.

(2) *I urged thee*; that is to say, I would not let thee indulge thy bashfulness, but brought thee forward to the marriage ceremony, and overcame thy maiden dilatoriness,

That would be woo'd, and not unsought be won.

No. CCCCXXXVI.

(3) *Thy Mother delivered thee.* The word signifies to deliver over, as a pledge is delivered over, to the person who receives it, or to be *brought forward*, or *brought out* for that purpose: the reader may discover, under the uncouth idiom of our translators, this very idea; "there thy mother brought thee forth;" *i. e.* as a pledge is brought forth to be delivered to a person who stands out of the house to receive it. *Vide* Deut. xxiv. 10, 11. That this is sufficiently unhappily expressed, I suppose no judicious reader will hesitate to admit. But what shall we say to the Romish rendering of this passage: "there my mother was corrupted; there she was deflowered that bare thee"!—and then,—such mysteries! in reference to Eve, the general mother, &c. &c.

No. CCCCXXXVII.

(4) *As a signet on thy arm.* *Vide* No. CCLXIV. of SEALS, and SEAL-RINGS.

No. CCCCXXXVIII.

(5) *Our sister, or cousin, or friend, &c.* The word *sister* is not always used—strictly—in the Hebrew, in reference to consanguinity.—The youth of this party is denoted, by the phrase—her breast is not grown to its proper, mature, size. In Egypt this part of the person was extremely remarkable; Juvenal describes the breasts of an Egyptian woman as being larger than the child she suckled.

Edit. 4.

R *Div. 2.*

No. CCCCXXXIX.

(6) *Kiosks* are pavilions, or little closets projecting from a wall for the purpose of overlooking the surrounding country; like our summer-houses, &c. In the East, they are also, the indispensable places of repose, and of that voluptuous, tranquil, gratification, to which the inhabitants are urged by the heats of the climate.

No. CCCCXL.

(7) *As one who offered peace*; literally, *as one finding peace*; but, perhaps, the sentiment is—"I appeared to him as inviting as the most delightful kiosk; a kiosk, in which he might be so delighted, that he would go no farther in search of enjoyment." That *peace* often means prosperity, is well known; indeed, all good is, in the Hebrew language, as it were, combined and concentrated in the term *peace*.

No. CCCCXLI.

(8) *Baal Ham Aun*. I take this to be altogether an Egyptian term; *Ham Aun* is "progenitor Ham"—*Baal* is "lord"—"The lord Ham our progenitor." This agrees perfectly with Egyptian principles, *vide* AMMON-No, in the *Dictionary*. In fact, no other nation so long maintained, or had so just authority to maintain, its relation to Ham, who was commemorated in this country during many ages. This name of a place, decidedly Egyptian, confirms the general notion that the Bride was daughter to Pharaoh.

No. CCCCXLII.

(9) *Inspectors*. This is the office which had been held by the Bride, when in her own country; but here it is expressed in the plural; implying, probably, an inferiority from that of the Princess, though to the same purposes, &c.

No. CCCCXLIII.

(10) *The tenant*; literally, *the man*; that is, as I understand it, the *chief* man, the first tenant, the occupier; the same here, as I have taken "the man" for the commander in No. 4. Third Day, that is, the chief, or head man, as we speak; not *each* man, distributively; but *THE* man, emphatically: for, if there were many tenants, did each bring a thousand silverlings? so as to make, say ten thousand; then why not state the larger number? or, did all which the tenants brought make up one thousand? then why not use the plural form *men*? Moreover, since two hundred, which is one-fifth of a thousand, was due to the inspectors, it reminds us, that this is the very proportion established in Egypt by Joseph: "You shall give one fifth part to Pharaoh," Gen. xlvii. 24. This is convincing evidence that this Princess was from Egypt; and proves that, for purposes of protection, &c. this due was constantly gathered by the reigning prince. I suppose, she hints at her father's government, under this allusion to these inspectors; and is still Egyptian enough to insist on the propriety of paying the regular tribute to his sovereignty, as governor in chief.

An extract from Mr. SWINBURNE's account of a similar estate among the Spanish Arabs, may explain the nature of these fruiteries, and their profits:

"I cannot give you a more distinct idea of this people, than by translating a passage in an Arabic manuscript, in the library of the Escorial, entitled, 'The History of Granada, by *Abi Abdalah ben Alkalhibi Aboaneni*,' written in the year of the Hegira

778, A. D. 1378; *Mahomet Lago* being then, for the second time, King of Granada. It begins by a description of the city and its environs, nearly in the following terms :

“ The city of Granada is surrounded with the most spacious gardens, where the trees are set so thick as to resemble hedges, yet not so as to obstruct the view of the beautiful towers of the *Alhambra*, which glitter like so many bright stars over the green forests. The plain, stretching far and wide, produces such quantities of grain and vegetables, that no revenues but those of the first families in the kingdom are equal to their annual produce. *Each garden is calculated to bring in a nett income of five hundred pieces of gold (aurei), out of which it pays thirty minæ to the king.* Beyond these gardens lie fields of various culture, at all seasons of the year clad in the richest verdure, and loaded with some valuable vegetable production or other; by this method, a perpetual succession of crops is secured, and a great annual rent is produced, which is said to amount to twenty thousand aurei. Adjoining, you may see the sumptuous farms belonging to the royal demesnes, wonderfully agreeable to the beholder, from the large quantity of plantations of trees, and the variety of plants. *The vineyards in the neighbourhood bring fourteen thousand aurei. Immense are the hoards of all species of dried fruits, such as figs, raisins, plums, &c. They have also the secret of preserving grapes sound and juicy from one season to another.* [Comp. Fifth Day, No. 20.]

“ N. B. I was not able to obtain any satisfactory account of these Granada aurei, gold coins.” SWINBURNE’S *Travels in Spain*, Letter XXII. p. 164.

We have supposed that this Sixth Day is the day of marriage; as this has not usually been understood, we shall connect some ideas which induce us to consider it in that light. Leo of Modena says, that, 1. “ the Jews marry on a *Friday*, if the spouse be a maid;” (Thursday, if a widow.)—now, *Friday morning* is the time of [this Eclogue, supposing the Poem began with the first day of the week.—2. “ The Bride is adorned, and led out into the open air;” so, in this Eclogue, the Bride’s Mother “ brings her out,” for that purpose;—3. “ into a court, or *garden*;” so, in this Eclogue, the ceremony passes “ under a citron tree;” consequently in a garden. This Eclogue, then, opens with observation of the nuptial procession *after* marriage; and we learn that the ceremony *had* taken place, by the following conversation, in which the Bridegroom alludes to the maiden bashfulness of his Bride, as *having* required some address to overcome: Moreover, the Bride solicits the maintenance of perpetual constancy to herself, as implied in the connection now completed; with attention to the interests of a particular friend; she transfers all her private property to her husband, yet reserves a government-due to her royal parent in Egypt; and the Eclogue closes, both itself and the poem, by mutual wishes for more of each other’s conversation and company. *Vide MARRIAGE*, in the *Dictionary*.

No. CCCCXLIV.

IT is now time to conclude our investigation of this Poem: but we must previously observe, how perfectly clear it is from the least soil of indelicacy; that, allusions to matrimonial privacies which have been fancied in it, are absolutely groundless fancies; and that, not till the Fifth Day, is there any allusion to so much as a kiss, and then it is covered by assimilation of the party to a sucking infant brother. The First Day is distance itself, in point of conversation: the Second has no conversation, but what passes from the garden below up to the first-floor window: the Third Day is the same in the Morning; and the Evening is an invitation to take an excursion, and survey prospects; as to the comparison to a well, delicacy itself must admire, not censure the

simile. The Fourth Day opens with a dream, by which the reader perceives the inclination of the dreamer, and the progress of her affection; but the Bridegroom himself does not hear it, nor is he more favoured by it, or for it: on the contrary, the Lady permits him, in the Evening, to *sport* his military terms as much as he thinks proper; but she does not, by a single word, acquaint him of any breach he had made in her heart. I rather suspect, that she rises to retire somewhat sooner than usual, thereby counterbalancing, in her own mind, those effusions of kindness to which she had given vent in the morning. The Fifth Morning is wholly occupied by the Ladies' praises of the Bride's dress: she herself does not utter a word; but, in the evening of that day, as the marriage was to take place on the morrow, she merely hints at what she *could* find in her heart to do, *were he her infant brother*; and for the first time he hears the adjuration, "if his left arm was under her head," on the duan cushion, &c.; and the discourse, though evidently meant for her lover, yet is equivocally allusive to her supposed fondling. It must be owned, that after the marriage they make a procession [according to the custom of the place, and station of the parties. Compare the PLATES; MARRIAGE-PROCESSIONS, and WEDDING-PROCESSIONS.] in the same palanquin together, and here they are a little sociable; but modesty itself will not find the least fault with this sociability, nor with one single sentence, or sentiment, uttered on this occasion.

I appeal now to your candour, to your understanding, to your own sensibility, Reader, whether it be possible to conduct a six-day conversation between persons solemnly betrothed to each other, with greater delicacy, greater attention to the most rigid virtue, with greater propriety of sentiment, discourse, action, demeanour, and deportment:—the dignity of the persons is well sustained, in the dignity of their language, in the correctness of their ideas, and expressions; they are guilty of no repetitions; what they occasionally repeat they vary, and improve by the variation; they speak in poetry, and poetry furnishes the images they use: but these images are pleasing, magnificent, varied and appropriate: they are, no doubt, as they should be, local, and we do not feel half their propriety, because of their locality, but we feel enough to admit, that few are the authors who could thus happily conduct such a poem, few are the personages who could sustain the characters in it, and few are the readers in any nation, or in any time, who have not ample cause to admire it, and to be thankful for its preservation as the SONG OF SONGS!

.....

Being well persuaded, that the reader has never truly seen this poem before, and that (though it has always been in our Bibles *in prose*,) under the present arrangement it becomes a new poem, I have directed more attention to be exerted in the Plates than perhaps otherwise might have been done; these must speak for themselves: I only say farther, that in regard to the arrangement of the poem, my opinion advances toward a pretty strong persuasion of its correctness; but as to the version, my endeavour has been to make that speak English; and, if here and there the Hebrew may be thought to have cause of complaint, I shall be very happy it should receive improvements from whoever is qualified to improve it. It would be tedious to support the rendering of *every* word by authorities; the notes collected in justification of many passages, must therefore be omitted. [Compare the VINDICATION, pages 215 to 221.]

No. CCCCXLV.

EXPLANATION OF THE PLATES

ANNEXED TO THE FOREGOING NOTES.

PLATE I. THE CAMPHIRE, CYPRESS, OR AL-HENNA.

A. STEM of Flowers. B. Flower, natural size. C. Bough, with berries. D. Seed, natural size. E. Leaf, natural size.

In reference to this plant we shall quote the account of SONNINI, from whom our Plate is taken, *Travels in Egypt*, vol. i. p. 264, &c.

“If large black eyes, which they are at pains to darken still more, be essential to Egyptian female beauty, it likewise requires as an accessory of first-rate importance, that the hands and nails should be dyed red. This last fashion is fully as general as the other, and not to conform to it would be reckoned indecent. The women could no more dispense with this daubing than with their clothes. Of whatever condition, of whatever religion they may be, all employ the same means to acquire this species of ornament, which the empire of fashion alone could perpetuate, for it assuredly spoils fine hands much more than it decorates them. The animated whiteness of the palm of the hand, the tender rose-colour of the nails, are effaced by a dingy layer of a reddish or orange-coloured drug. The sole of the foot, the epidermis of which is not hardened by long or frequent walking, and which daily friction makes still thinner, is likewise loaded with the same colour. [This is also customary in India. WILSON, in his translation of the *Mégha Dúta*, or “Cloud Messenger,” of Calidasa, has these lines :

Round every house the flowery fragrance spreads :
O'er every floor the *painted footstep treads*;
Breathing through each casement, swell the scented air,
Soft odours shaken from dishevelled hair.

He observes, in a note, “Staining the soles of the feet with a red colour, derived from *Mehndee*, the *Lac*, &c. is a favourite practice of the Hindu toilette.”]

“It is with the greenish powder of the dried leaves of the *Henna*, that the women procure for themselves a decoration so whimsical. It is prepared chiefly in the Saïd, from whence it is distributed over all the cities of Egypt. The markets are constantly supplied with it, as a commodity of habitual and indispensable use. They dilute it in water, and rub the soft paste it makes on the parts which they mean to colour: they are wrapped up in linen, and at the end of two or three hours the orange hue is strongly impressed on them. Though the women wash both hands and feet several times a-day, with lukewarm water and soap, this colour adheres for a long time, and it is sufficient to renew it about every fifteen days: that of the nails lasts much longer, nay it passes for ineffaceable. In Turkey, likewise, the women make use of *Henna*, but apply it to the nails only, and leave to their hands and feet the colour of nature. It would appear, that the custom of dyeing the nails was known to the ancient Egyptians, for those of mummies are, most commonly, of a reddish hue. [See *Memoir on Embalmment*, by M. de Caylus, in the *Mem. of the Acad. of Inscr. and Bel. Let.* vol. xxiii. p. 133.] But the Egyptian ladies refine still farther on the general practice; they too paint their fingers, space by space only, and, in order that the colour may not lay hold of the whole, they wrap them round with thread at the

proposed distances, before the application of the colour-giving paste; so that when the operation is finished, they have the fingers marked circularly, from end to end, with small orange-coloured belts. Others, and this practice is more common among certain Syrian dames, have a mind that their hands should present the sufficiently disagreeable mixture of black and white. The belts which the *Henna* had first reddened, become of a shining black, by rubbing them with a composition of sal-ammoniac, lime, and honey." [This practice of staining the hands and nails explains the phraseology, *make her nails*, Deut. xxi. 12.]

"You sometimes meet with men likewise who apply tincture of *Henna* to their beards, and anoint the head with it: they alledge, that it strengthens the organs, that it prevents the falling off of the hair [the followers of Mahomet, it is well known, preserve, on the crown of the head, a long tuft of hair] and beard, and banishes vermin.

"The *Henna* is a tall shrub, endlessly multiplied in Egypt; the leaves are of a lengthened oval form, opposed to each other, and of a faint green colour. The flowers grow at the extremity of the branches, in long and tufted bouquets; the smaller ramifications which support them are red, and likewise opposite: from their armpit cavity [*axillæ*] springs a small leaf almost round, but terminating in a point: the corolla is formed of four petals curling up, and of a light yellow. Between each petal are two white stamina with a yellow summit; there is only one white pistil. The pedicle, reddish at its issuing from the bough, dies away into a faint green. The calix is cut into four pieces, of a tender green up toward their extremity, which is reddish. The fruit or berry is a green capsule previous to its maturity; it assumes a red tint as it ripens, and becomes brown when it is dried: it is divided into four compartments, in which are enclosed the seeds, triangular and brown-coloured. The bark of the stem and of the branches is of a deep grey, and the wood has, internally, a light cast of yellow.

"This shrub had at first been considered as a species of privet [*Ligustrum vulgare*, Linn.], to which it has, in truth, many relations; but differences in the parts of fructification have determined botanists to make a distinct genus of it, to which Linnæus has given the name of *Lawsonia*, and, to the species in question, that of *Lawsonia-inermis*. [*Lawsonia-inermis*, *foliis subsessilibus ovatis, utrinque acutis*. Lin. Octandr. monogyn.—*Lawsonia-spinosa*, *al-henna*. Hasselq. *Voyage to the Levant*. N.B. The epithet of *spinosa* is by no means applicable to the *Henna*, for it has no thorns.—*Lawsonia-inermis*, Forskall's *Flora Egyptiaco-Arabica*: translated in SCRIPTURE ILLUSTRATED.] Its Arabic name is *henné*, or *hanna*; and with the article, *el-henne*, or *el-hanna*; in Turkey they call it *kanna*, or *al-kunna*. Though its figure has been already published in several books on natural history, it has not been faithfully represented in any one, or with such exactness of detail, as in the drawing which I had taken of it at Rosetta.

"In truth, this is one of the plants the most grateful to both the sight and the smell. The gently deepish colour of its bark, the light green of its foliage, the softened mixture of white and yellow, with which the flowers, collected into long clusters like the lilach, are coloured, the red tint of the ramifications which support them, form a combination of the most agreeable effect. These flowers, whose shades are so delicate, diffuse around the sweetest odours, and embalm the gardens and the apartments which they embellish; they accordingly form the usual nosegay of beauty; the women, ornament of the prisons of jealousy, whereas they might be that of a whole country, take pleasure to deck themselves with these beautiful clusters of fragrance, to adorn their apartments with them, to carry them to the bath, to hold them in their

hand, in a word, to *perfume their bosom with them*. They attach to this possession, which the mildness of the climate, and the facility of culture, seldom refuses them, a value so high, that they would willingly appropriate it exclusively to themselves, and that they suffer with impatience Christian women and Jewesses to partake of it with them.

“The *Henna* grows in great quantities in the vicinity of Rosetta, and constitutes one of the principal ornaments of the beautiful gardens which surround that city. Its root, which penetrates to a great depth with the utmost ease, swells to a large size in a soil, soft, rich, mixed with sand, and such as every husbandman would have to work upon; the shrub of course acquires a more vigorous growth there than any where else; it is at the same time, more extensively multiplied: it grows, however, in all the other cultivated districts of Egypt, and principally in the upper part.

“There is much reason to presume, that the *Henna* of Egypt is the *kupros* of the ancient Greeks. The descriptions, incomplete it is admitted, which authors have given of it, and particularly the form and the sweet perfume of its flowers which they have celebrated, leave scarcely any doubt respecting the identity of these two plants. [The name of *kupros* is no longer in use among the modern Greeks; they give to the *Henna* the corrupted denominations of *kéné*, *kna*, &c. The seamen of Provence, whose vessels were employed in carrying the powder of *Henna*, called it *quéné*.] Besides that, the clusters of *cyprus*, *botrus cypri*, of the Song of Songs, chap. i. 13, 14. can be nothing else but the very clusters of the flowers of the *Henna*; this is, at least, the opinion of the best commentators.

“It is not at all astonishing, that a flower so delicious should have furnished to oriental poesy agreeable allusions and amorous comparisons. This furnishes an answer to part of the forty-fifth question of Michaelis; for the flower of *Henna* is disposed in clusters, and the women of Egypt, who dearly love the smell of it, are fond of carrying it, as I have said, in the spot which the text indicates—in *their bosom*.”

No. CCCCXLVI. PLATE II. VEHICLES.

THE public has long been in the habit of admiring the pictures of Indian representations by Mr. DANIEL, which have contributed to the variety of our annual exhibitions; by that gentleman's permission we select from his *Views in India* an example or two of what Carriages, still extant in that country, may illustrate those formerly used in Judea, and throughout the East.

No. 1. A Carriage, or kind of chair, having a pole at each end of the body of the chair, which has lattices on its sides: one on each side of the door, or entrance, through which entrance the person carried is seen sitting.

No. 2. Is from a publication by another artist: it shews the back of such a Chair with windows, or apertures, behind; the same, no doubt, are also constructed in front. A curtain rolls up on the side, to the top of the doorway, or roof, of these Carriages, which curtain is let down, occasionally.

No. 3. Shews the front of a Carriage, with windows and other apertures. On the whole it appears that this Vehicle is so constructed, that the person carried in it may look out not only on the sides, but also before and behind.

No. 4. A Carriage on this construction more at large: it shews the lattices, or blinds; the windows in the door, and those in the front; also, the poles before and behind the body of the Carriage. After Mr. DANIEL.

The kind of Carriage in these Numbers is precisely that which I suppose is alluded to in the opening of the Second Day of our poem; *Behold him seated, placed in his Carriage*, like Nos. 1, 3.—*Looking out through the apertures*, or front windows, like those of Nos. 3, 4.—*Gleaming, showing himself*, or rather, being just visible, just glimpsing through, or *between, the lattices*, vide Nos. 1, 3, 4:—but most probably these *lattices* mean those appended to the apertures in front of the Carriage; like what are seen in the back of No. 2.

Thus every particular which the Bride observes is found in our subjects; and thus our subjects confirm every particular. It appears, also, that this is a Travelling Carriage, not a carriage for state or splendour: it is carried by four bearers only; and by its simplicity, &c. seems well adapted for the chase, in which service we have supposed it was about to be employed by the Royal Lover, whose music and attendants are discovered by his betrothed Spouse from her chamber window.

But, in the Third Day, we have the description of a superb and stately Equipage, different, no doubt, from the former, because built expressly by the Royal Lover, to suit the dignity of his intended nuptials: such an one, also, our Plate exhibits.

No. 5. Represents a State Palanquin standing on the ground; it differs from No. 6. in having part of its sides latticed, and its ends closed. It is also less ornamented.

No. 6. This is what we mean more particularly to examine by the description given in our poem.

King Solomon hath built for himself a Nuptial Palanquin; its pillars A A. (or, what we should call its *poles*, in a sedan chair) *are made of cedar wood*, Lebanon wood; perhaps, indeed, the whole of its wood-work might be cedar; but the poles, as being most conspicuous, are mentioned in the first place; now, I think it every way unlikely, that king Solomon would make these pillars of *silver*, as we read in our common translation; the use of *silver* poles does not appear: but the top, covering, roof, *canopy*, literally, the *rolling*, or *unrolling* part, that which might be *rolled up*, was of *silver tissue*; this canopy, or roof, is clearly seen in our print, B B; and it is adorned with tassels, say silver, also; with a deep kind of hanging fringe, &c. all of silver: but *the lower carriage*, or bottom, C C. was of *golden tissue*; meaning, that part which in our print hangs by cords from the pillars, or poles; that part in which the person sat; literally, *the ridden in* part, which we have rendered “the Carriage:” this, we say, was of gold. The *internal* part of this Carriage, D. *was spread with aregamen*: was this *aregamen*—a finely-wrought carpet, adorned with flowers, mottoes, &c. in colours, as some have supposed? how then was it *purple*? as *aregamen* is always held to denote. We see in our print, at each end of this Carriage a kind of bolster, or cushion, or what may answer the purpose of easy reclining. Is this covered with *chintz*? or very fine *calico*?—Was such the carriage-lining of Solomon’s Palanquin, but worked, with an ornamental pattern of needle-work, and *presented to the King by the daughters of Jerusalem*?

I presume we have now approached pretty nearly to a just understanding of this poetical description: no doubt, this Royal Vehicle was both elegant and splendid. We have attempted to distinguish its parts, with their particular applications. The propriety of our departing from the customary mode of accepting these verses, must now be left to the reader’s verdict; but if the words of the original be so truly descriptive of the parts of this Carriage, as we have supposed, we may anticipate that verdict with some satisfaction.

EGYPTIAN

No. CCCCXLVII. PLATE III. EGYPTIAN DRESSES.

THERE are two ideas which ought to be examined, before we can justly ascertain the particulars of the Bride's appearance: *first*, Was her Dress correspondent to those of the East in general? or, *secondly*, as she was an Egyptian, Was her dress peculiarly in the Egyptian taste? To meet these enquiries, we propose to offer a few remarks on the peculiarities of Egyptian Dress, presuming that *some* such might belong to the Dress worn by this Lady; and indeed, that these are what give occasion to the admiration of the Ladies of the Jérusalem haram; who, observing her magnificent attire, compliment every part of that attire, as they proceed to inspect it, in the following order: [*Vide* the Notes in illustration of the Fifth Day.]

1. *Sandals.* *Vide* Plate V. and Plate VII. Nos. 7, 8.

2. *Self-edges of thy thigh apparel.*—We have already examined the import of this word. If we look at figures, No. 1. A. B. which occupy the centre of our plate, we shall find, that, in front of their drapery which descends down the thigh, from the waist to the ankle, that is to say, where the edges of their drapery meet, in front, is a handsome border of open-work: this is especially distinct in the figure A. and it answers exactly to the description and words used to denote it in the poem; it is, 1. at the *return*—the *self-edge*—of the drapery; 2. it appertains to the thigh, and accompanies it like a petticoat; 3. it is *pinked*, or *open-worked*, into a pattern, which has evidently cost great labour, *the performance of excellent hands!* These figures are truly Egyptian; for they are from the *Isiac* Table. We find the same kind of ornament worn by Grecian ladies, but on the *outside* of the thigh; as appears in the Hamilton Vases: and, that some kind of decoration analogous to this is still continued in the East, appears from No. 9. which is one from among many, wherein we see two stripes of ornament running up the drawers, or petticoat, of a Turkish lady, marked A. A.

N. B. Whether we read *returning edge*, *self-edge*, or *front border*, &c. of this drapery, is indifferent to the idea here stated.

6. *Thy girdle clasp.* See the Plate, "Mode of Sitting in the East," No. XII. but, instead of *two* girdle clasps, as in that print, we must suppose *one* only. See also Plate V. and observe the girdle clasp of No. 9. in this plate, which is studded with gems of various kinds.

Boddice, body-vest. *Vide* Plates V. and VI.

8. *Nipples.* 1. See the Plate of "Sitting in the East," where the nipples are just discernible through the very fine gauze, which covers the bosom. 2. Observe, that our Egyptian figures, as A. B. and No. 2. have the breast and nipple entirely naked: each has a kind of neckinger, which crosses the bosom, and is brought between the breasts, so that the wearer might have covered the breast, had she pleased; but the breast itself is left—as if *carefully* left—uncovered, in all these figures: I presume, therefore, that this was, anciently, a customary mode of Dress; rendered necessary by the heat of the country. It appears on various mummies; and on many other Egyptian representations.

SONNINI says, vol. iii. p. 204, "The Egyptian women have no other clothing than a long shift, or jacket, of blue cloth, with sleeves of an extraordinary size.—*This manner of dressing themselves by halves, so that the air may circulate over the body itself, and refresh every part of it, is very comfortable in a country where close or thick habits would make the heat intolerable.*"—Then he complains of the European missionaries, "who have discovered indecency in a habit where no one else would have suspected it."—In

Edit. 4.

S Div. 2

fact, we must not judge on the propriety of Egyptian Costume by the necessary defences against the variations and *chills* of northern climates.

No. 1. Is from the *Isiac Table*, an ancient Egyptian work. The reader will observe the Head-dress; the hair, which I presume is meant to represent curls; the pectoral; the covering of the bosom; the petticoat, its border, ornaments, &c.

No. 2. Shews, very distinctly, the Head-dress, the hair with a termination different from that of A. and B. No. 1. the pectoral, and the golden plate, or flower, projecting over the forehead, by way of ornament, which is worn by all these figures; as is also a string, or ribband, or diadem, over the hair, the ends of it falling down on the neck behind.

No. 3. Is a figure of Grecian sculpture, which shews a Head-dress, raised very high; the hair flowing in curls on the neck, &c.; in short, the Egyptian Head-dress, set with Grecian taste. It is a *Pantheic* figure of Fortune; consequently, it is allied to Egyptian ideas, from which indeed it originated.

No. 4. Berenice, Queen of Egypt. This Head-dress shews what, no doubt, those of the figures on the *Isiac Table* were meant to shew, the hair flowing over the forehead, and falling in curls down the neck, especially behind; on the head the hair is bound round with a diadem.

No. 5. Another Portrait of Berenice, in which the hair is differently dressed, in a variety of braids and curls, which are wound around the head.

No. 6. A Portrait of Faustina, shewing the manner in which the hair was plaited, braided, and conducted in a variety of tortuous convolutions.

No. 7. A Medal of Syracuse, shewing a kind of net-work, or bag, which encloses the hair, and which is different in its upper and lower parts. The hair over the forehead is formed into a number of extremely small curls.

No. 8. Another Egyptian mode of dressing the Hair, from a medal of the island of Malta. This is probably of the net-work kind.

No. 9. Part of a Dress, as worn by Turkish ladies. The reader will observe the double stripe running up the drawers; also, the decorations of the girdle-clasp, which are composed of Jewels, &c.

No. CCCXLVIII. PLATE IV. BRIDE'S DRESS.

THE middle figure represents an Oriental lady in Full Dress, from LE BRUYN. The reader will observe the Head-Dress, which consists of a cap set with pearls in various forms, the centre hanging over the forehead. On the top of this cap rise a number of sprigs, of jewellery work, which imitate, in precious stones, the natural colours, &c. of the flowers they are meant to represent. The stems are made of gold or silver wires; and the leaves, I suppose, are made of coloured foil.

We saw, in the former plate, that Egyptian ladies wore a high-rising composition of ornaments; and we see, in this figure, a composition little, if at all, less aspiring. In fact, then, this Head-Dress renders very credible the idea of our translators, "thy Head-Dress upon thee is like *Carmel*!"—whether, by *Carmel*, we understand *Mount Carmel*, in which case, the allusion may be to the trees growing on it; or, as the word signifies, a *fruitful field*, whose luxuriant vegetation displays the most captivating abundance.

From the cap of this Head-Dress hangs a string of pearls, which, passing under the chin, surrounds the countenance. We observe, also, on the neck, a collet of gems, and three rows of pearls. Something of this nature, I presume, is what the Bridegroom alludes to, when he says, Eclogue II. in the First Day,

Thy cheeks are bright, or *splendid*, with bands,
Thy neck with collets:

meaning, bands of pearls, surrounding the countenance, and glistening on the cheeks; and collets of gems, or other splendid or shining substances, disposed as embellishments. Observe, also, the ornaments suspended by a gold chain, which hangs from the neck. These, though not, strictly speaking, girdle-clasps, yet have much the same effect in point of decoration; and are composed of precious stones, including, no doubt, rubies, "rich in mingled wine." Observe the rings worn on the fingers; the wrist-bands of the vest, the flowers brocaded on it, on the veil, &c. &c.

This figure shews distinctly the difference between *locks* and *tresses* of hair. The *locks* are those which hang loosely down the temples and cheek: the *tresses* are those braids which naturally hang down the back, but which, in order to shew their length, are in this instance brought forward over the shoulder. The reader will observe how neatly these are plaited. In the figure to the right on our Plate, these tresses are shewn as they are worn, falling all together, and making one compact uniform surface, as if they were woven, or *matted* together. Now this mode of dressing the hair seems to have little allusion to the colour of purple, or to require purple-coloured ribbands, or ribbands of any colour. It may rather be fancied to resemble a mode of weaving, such as might be practised at *Arech*, or *Erech*, whence it might be denominated *Arech-men*, i. e. "from the city of *Arech*;" and, could this be admitted, we should perhaps find something like the following ideas in this passage: "Thy Head-Dress is of a diffuse, spreading appearance, like vegetation and flowers [*q. chenille*?]: "thy tresses are close, compact, struck together like an intimately woven, or worked, texture," say a carpet, diaper, calico, or &c. It is true, this figure shews only a few tresses; but we ought to extend our conception to a much greater number; for Lady Montague tells us, "I never saw, in my life, so many *fine heads of hair*. In one lady's I have counted *a hundred and ten tresses*, all natural." Now, what numerous *intricacies*, meanderings, convolutions, &c. would *a hundred and ten tresses* furnish by dextrous plaiting! And, as long hair, capable of such ornamental disposition, was esteemed a capital part of personal beauty, how deeply, how inextricably was the King, i. e. his affection, *entangled*, in such a labyrinth of charms, adorned in the most becoming manner, and displayed to the greatest advantage! The sex has always been proud of this natural ornament; and, when art and taste have well arranged it, all know that its effects are not inconsiderable. In fact, the sacred writer's thought seems to be much like that of one of our own poets, who thus sagely sings:—

With hairy springes we the birds betray,
Slight lines of hair surprise the finny prey;
FAIR TRESSES MAN'S IMPERIAL RACE ENSNARE,
AND BEAUTY DRAWS US WITH A SINGLE HAIR.

The reader will recollect, that we have already stated embarrassments on the subject of the word *Aregamen*. We have taken some pains to examine passages where it occurs; but we cannot acquiesce in the opinion that it means *purple*; i. e. the colour of *purple*, only. Nevertheless, as all the dictionaries, and lexicons, and concordances, are against us, we suspend our determination for the present.

The third figure on our plate is the Head of a Roman Lady, and shews how the diadem itself might resemble (Carmel) a fruitful field, by the rich embossings of fruit, flowers, &c. with which it was ornamented. It shews, too, over what distant countries this taste prevailed. I refrain from farther suggestions on the subject, but must be allowed to remark, that the contest waged by *Arachne*, a famous spinstress and weaver of antiquity, against Minerva, the goddess of spinning and weaving, which ended in victory declaring for the goddess, who metamorphosed poor *Arachne* into a spider, in order that she might always be employed in her favourite art, was, I apprehend, no other, in plain English, than a trial of skill, which could produce the most valuable commodity, between the city of *Arech* and the city of Athens: whether Grecian vanity has not claimed the victory without deserving it, may be left undetermined; but, clearly, the city of *Arech* was anciently famous for weaving. Nay, perhaps, "the goodly Babylonish garment," which fatally tempted Achan, Josh. vii. 21. was manufactured at *Arech*; for this city stood in Babylonia, on the Tigris.

No. CCCCKLIX. PLATE V. BRIDE'S DRESS.

THIS figure is copied from SANDYS. Observe, 1st. the Sandals.—These are not only adorned with flowers, wrought on them, but, being Sandals only, they permit the whole foot to be seen.—2d. These Sandals being *heighteners*, make the wearer seem so much taller than otherwise she would be, that the Bridegroom may well compare his Bride to a palm-tree, up to whose top he designs to climb, that he may procure its fruit.—3d. The ornament around the ankle: *vide* PERISCELIDES, in the *Dictionary*.—4th. Imagine the body-vest to be of gold tissue, while the girdle is of silver embroidery. *Vide* Plate VI.—5th. Observe the worked edges of the linen, the sleeve, &c.

No. CCCCL. PLATE VI. BRIDE'S DRESS.

THIS figure is copied from *Estampes du Levant*, Plate 97. Observe, 1st. the Rings, or *Periscelides*, on the ankles, and those on the wrists.—2d. The long sleeves,—3d. The chains of pearls, falling over the bosom, the forehead-jewel appended to the hair. But this figure is principally selected to illustrate the comparison which our public translation, chap. vii. 2. renders, "thy belly is a heap of wheat set about with lilies." In the *first* place, instead of *heap*, read *sheaf* of wheat; and see the Plate of Jewish Coins for the manner of binding ordinary sheaves of wheat, with the remark on that subject, No. CCII. Plate II. No. 4. p. 13. *Secondly*, for *belly*, read *boddy*, or *vest*; i. e. the covering of the belly. *Thirdly*, for *set about*, read *bound about*, or *tied up with* a band of lilies. In short, the comparison is—a vest of gold tissue, tied up with a broad girdle of white satin, or of silver tissue, like that of this figure, to a sheaf of wheat standing on its end, and tied round its middle by a broad band of lilies, twisted into itself, whose heads would naturally hang down loosely, like the end of the girdle of this figure.

Having given the above, as my idea of this comparison, it may be proper to say, that if the words *set about* be absolutely retained, then the silver flowers on this ground of gold tissue may answer that idea; but this does not appear to be so correct a translation.

I may be allowed also to observe, how entirely this explanation removes every delicacy, to which our public translation is exposed; and how greatly it is recommended by its simplicity.

This investigation of the Bride's Dress, may be closed with propriety by the following description of a Dress worn by Lady Montague, as given by herself; also, that of the fair Fatima, of whom she says,

"She was dressed in a *caftan* of gold brocade, flowered with silver, very well fitted to her shape, and shewing, to admiration, the beauty of her bosom, only shaded by the thin gauze of her shift. Her drawers were pale pink, her waistcoat green-and-silver; her slippers white satin, finely embroidered: her lovely arms adorned with bracelets of diamonds; and her broad girdle set around with diamonds; upon her head a rich Turkish handkerchief of pink-and-silver, her own fine black hair hanging a great length, in various tresses; and on one side of her head some bodkins of jewels.

"When I took my leave, two maids brought in a fine silver basket of embroidered handkerchiefs; she begged I would wear the richest for her sake, and gave the others to my woman and interpretress." [The *DUDI*, love-favours, of our poem, *passim*.]

"The first part of my Dress is a pair of drawers; very full, that reach to my shoes, and conceal the legs more modestly than your petticoats. They are of a thin rose-coloured damask, brocaded with silver flowers. My shoes are of white kid leather, embroidered with gold. Over this hangs my smock, of a fine white silk gauze, edged with embroidery. This smock has wide sleeves, hanging half way down the arm, and is closed at the neck with a diamond button; but the shape and colour of the bosom are very well to be distinguished through it. The *antery* is a waistcoat, made close to the shape, of white-and-gold damask, with very long sleeves falling back, and fringed with deep gold fringe, and should have diamond or pearl buttons. My *caftan*, of the same stuff with my drawers, is a robe exactly fitted to my shape, and reaching to my feet, with very long straight falling sleeves. Over this is my girdle, of about four fingers broad, which, all that can afford it, have entirely of diamonds and other precious stones. Those who will not be at that expense, have it of exquisite embroidery on satin; but it must be fastened before with a clasp of diamonds. The *curdee* is a loose robe they throw off, or put on, according to the weather, being of a rich brocade (mine is green-and-gold), either lined with ermine or sables; the sleeves reach very little below the shoulders. The head-dress is composed of a cap, called *talpock*, which is, in winter, of fine velvet embroidered with pearls or diamonds, and in summer, of a light shining silver stuff. This is fixed on one side of the head, hanging a little way down, with a gold tassel, and bound on, either with a circle of diamonds (as I have seen several), or a rich embroidered handkerchief. On the other side of the head, the hair is laid flat; and here the ladies are at liberty to shew their fancies; some putting flowers, others a plume of heron's feathers, and in short, what they please; but the most general fashion is a large *bouquet* of jewels, made like natural flowers; that is, the buds of pearl; the roses of different coloured rubies; the jessamines of diamonds; the jonquils of topazes, &c. so well set and enamelled, 'tis hard to imagine any thing of that kind so beautiful. The hair hangs at its full length behind, divided into tresses braided with pearls or ribbands, which is always in great quantity. I never saw in my life so many fine heads of hair. In one lady's, I have counted a hundred and ten of these tresses, all natural; but it must be owned, that every kind of beauty is more common here than with us. They generally shape their eyebrows; and both Greeks and Turks have the custom of putting round their eyes a black tincture, that, at a distance, or by candle-light, adds very much to the blackness of them.—They dye their nails a rose colour; but, I own, I cannot enough accustom myself to the fashion, to find any beauty in it." Letters xxix. xxxiii.

PLATE VII. BRIDEGROOM'S DRESS.

WE have, on former occasions, bestowed some thoughts on the nature and shape of the royal Crown of the kings of the Jews, and we wish now to refresh those thoughts on the mind of the reader. We observed, that the Crown of king Saul was called *nazer*, or *separated*; but a very different word, *othar*, is used to express the *circlet*, wherewith the mother of King Solomon *encircled* his head on the day of his marriage. Our translation renders both these words by one English appellation, *crown*; and this word *othar* is thus rendered, where, as it seems to me, it gives incorrect notions of the subject intended. In distinguishing the different forms of this part of Dress, I consider the cap, or crown (or both ideas in one, the crowned cap) of No. 1. as being the *nazer*, or "separated" cap of Scripture. This is a Portrait of Tigraues, King of Armenia; and it contributes, with those of the other numbers, to authorize our distinction. In addition, however, to these, we have, in No. 5. a cap, the *separations* of which are very evident behind; and one of these separated parts falls on each shoulder down the back of the wearer.

This figure is given not only in corroboration of the proposed distinction in the form and nature of the Crowns of Jewish monarchs, but also as strongly tending to establish the nature of the *shebetj*, or royal coat of close armour, which we endeavoured to illustrate in No. CCXIX. The reader will observe the correspondence of this Dress with that of our former plate, and the general inference it supports. From one of the ancient *vases*, usually called *Hetruscan*, published by Sir WILLIAM HAMILTON.

A very different kind of crown is worn by the Parthian Arsacides, represented on the medal of our next number. This is not the crown of state, or cap of sovereignty, but a simple band, of fine white muslin, or linen, bound around the head, and falling down the back, in two parts, formed by its ends. This fillet, then, I conclude, is the *othar*, or *circlet*, the other kind of crown, mentioned in Scripture: in fact, the DIADEM. I cannot help noticing, that this medal clearly exhibits a wig of hair, as worn by this King. Whether this were occasioned by any natural deficiency of the monarch's hair, does not appear; but it proves that wigs were worn in antiquity, and it shews the form of that artificial head-dress very clearly.

No. 3. Shews the Diadem, as usually worn, the two ends flowing on the shoulders. This is a Portrait of Mithridates, King of Pontus.

No. 4. To what degree this Fillet, apparently so simple, might be ornamented, this Portrait of the Emperor Constantius, may inform us; in which the diadem is studded with gems; and flowers of precious stones, cover almost its whole surface.

It was not, then, a royal cap of state, with which the mother of Solomon decorated the head of this prince at his nuptials; ~~that~~ was probably made by a more *professed* artist: neither was it proper to be worn, at such a personal ceremony, but only on state occasions:—but, if the Queen-Mother had taken pains to embroider a muslin fillet; if she had worked it with her own hands, and had embellished it with a handsome pattern, &c. then it was paying her a compliment, to wish the daughters of Jerusalem should go forth to admire the happy effect of this instance of maternal attention, and decorative skill.

No. 6. Portrait of *Nadir Shah* of Persia, from FRAZER. This Dress abounds in pearls and precious stones, and golden embroidery. The manner of the King's sitting, and the kind of throne in which he sits, may perhaps give some ~~hint~~ of the manner of the

Bridegroom's sitting in the First Day. This is not the royal throne of state, the *musnud* of India; ~~that is usually stationed~~ in one place, where it is fitted up with all imaginable magnificence, and to which it is *fixed*; whereas this seat is moveable, and is carried from place to place, as wanted. Some such *settee* was perhaps occupied by Solomon, when he visited his Bride; so that the king *sat*, while his companions *stood* on each hand of him, forming a circle.

It is necessary to distinguish the kind of throne; because, 1st. the *musnud* itself, or throne of state—2nd. this kind of seat, or settee—3d. a kind of palanquin (as No. 2. Plate II. which is called *takht revan, i. e. moving-throne*)—and others, are all *thrones*; but their names and application are not the same in the original text of Scripture.

Nos. 7, 8. Sandals worn in the East, copied from NIEBUHR. No. 7. is evidently the same as that of Plate V. NIEBUHR observes on it, that the ladies usually wear this kind of shoe much higher than he has drawn it; and so our former Plate exhibits it. In proportion, then, to the height of this Sandal, is the elevation *added* to the natural height of its wearer; and by so much the more does its wearer resemble a palm-tree. The other number shews a Flat Sandal; but the thongs which tie it on the foot are adorned. Are these thongs what is rendered "*latchets* of the shoe"? Isaiah v. 27. Mark i. 7. Luke iii. 16.

No. CCCCLII. PLATE VIII. BRIDEGROOM'S DRESS.

THIS figure is copied from DE LA VALLE, and is a Portrait of Aurengzebe, the Mogul of India. Observe the pearls, &c. in his turban; the collets of pearls and gems hanging from his neck; the same at his wrists; so the Bride says of her Prince, "his wrists, *i. e.* his wrist-bands, the ornaments at his wrists, are circlets of gold full set with topazes." These topazes occupy the place of the pearls in our figure. Observe, also, his shoes, which, being gold embroidery, are *the bases of purest gold*, from which rise his *legs, like pillars of marble*. Observe, that the stockings of this habit, fitting pretty closely to the legs, give them an appearance much more analogous to pillars or columns, than when the drawers are full, and occupy a considerable space, as they are commonly worn in the East. The reader will remark the nature and enrichments of this girdle, which is, no doubt, of gold embroidery.

The Tent may give some idea of that of Solomon, to which the Ladies compare the Bride; they say she is "attractive as the Tent of Solomon;" and certainly a Tent so ornamented and enriched, so magnificently embellished, is attractive; attractive in the same manner as a magnificent Dress, when worn by a person. If this Tent be of black velvet, the golden enrichments embossed upon it must have a grand effect. It should be recollected, that the passage demands the strongest contrast possible to the "*Tents of Kedar*," or the black tents of wandering Arabs; and, were it not for a following verse, the reference should much rather be to the Bride's *Dress*,—discomposed, all in a flutter, &c. after a long journey, from which she is but alighted at the moment, than to her person, or complexion, which subsequently is described as *fair*, &c. by terms absolutely incompatible with blackness, or swarthiness.

The coverings annually sent by the Grand Seignior for the Holy House at Mecca, are always *black*. Mr. Morier, has delineated a tent, intended to represent that of the prophet, the front of which is all but covered with jewels; the whole sides and the top with ornaments, shawl patterns, &c. *Travels in Persia*, Vol. ii. p. 181.

No. CCCCLIII. PLATE IX. BRIDEGROOM'S DRESS.

THIS is a Portrait of the Grand Seignior, Sultan Achmet, receiving (coronation, or) investiture with the empire, by the ceremony of girding on the sword. [This will remind the reader of Psalms xxiv. xlv. See our remarks, No. viii.] But this figure is given here to shew a Girdle of a different nature from the former; and which, indeed, shews not so much the girdle as the Clasp which fastens it. This appears to be made of some solid material (ivory, perhaps,) thickly studded over with precious stones, whereby it corresponds perfectly with that described by the Bride, as *bright ivory over which the sapphire plays*: for these gems may as well be sapphires as any other. The Girdle of the Grand Vizir, who stands behind the Sultan, is of the same form and nature (but is not so large), and is also studded with gems, &c. The general appearance of the Sultan's figure is noble and majestic, and may answer, not inadequately, to the description given of her Beloved by the Bride.

We have now gone through those particulars which may warrant the reference of the original to parts of Dress, covering correspondent parts of the person; rather than to the parts of the person themselves. This illustration, we presume to think, has so clearly justified the renderings proposed in this attempt, that we submit the result of our labours to the reader's candour, with *some* dependance on his favourable reception of our principles.

.....

It may not be amiss to add, that the second Edition is varied by some *revisions* of the version: but the general arrangement of the Poem has proved so acceptable to the public, and so satisfactory to ourselves, on re-consideration, that no alteration has been made in it. It would be a considerable acquisition to sacred literature, if those incidents which are furnished by the Greek poets, and which resemble certain incidents in this Poem, were collected for the purpose of comparison: they would be found more frequent and more *identical* than is usually imagined. But this purpose would be still more completely accomplished, by a comparison with those productions of the Persian and Hindoo poets, which have been brought to our knowledge by the diligence and taste of our countrymen in India. It may safely be said, that every line of the Hebrew poem may be illustrated from Indian sources. Even that incident, so revolting to our manners, of the lady's *going out* to seek her Beloved *by night*, is perfectly correct, according to Indian poetical costume. See Calidasa's *Mēgha Dūta*, line 250, of Mr. WILSON's Translation; also, the *Gitagovinda*, translated by Sir Wm. JONES, *Asiatic Researches*, Vol. iii. and others, which have been subsequently added to the stores of English literature. Admitting, as the reader has seen supposed in this work, that the Egyptians were from India, and that Abraham, the father of the Hebrew nation was from an adjoining province. This conformity to the manners of the original country by an Egyptian Princess, consort of a Hebrew King, could include no difficulty, arising from any imputation of indelicacy; especially, as the poet explicitly assigns the entire occurrence to a dream.

No. CCCCLIV.

AN ECONOMICAL CALENDAR OF PALESTINE**BY JOHAN GOTTLIEB BUHLE,**

FELLOW OF THE PHILOGIC SEMINARY AT BRUNSWICK:

A PRIZE QUESTION,PROPOSED BY THE ORDER OF PHILOSOPHERS TO THE STUDENTS OF
GEORGE AUGUSTUS' ACADEMY, IV OF JUNE MDCCLXXXV.

.....

LAUDIS STUDIO OPTIMUS QUISQUE TRAHITUR.

.....

INTRODUCTION, BY THE EDITOR.

THE late Mr. HARMER earnestly wished for such a regular account of the various times, seasons, and events of the year, in Palestine, or Syria, as might form a Calendar, by which to regulate our notions of the employments and duties of the inhabitants; of their expectations concerning what seasons they thought likely to occur; and of those numerous occupations which depend on the vicissitudes of summer and winter, of seed-time and harvest. The same wishes animated the DIRECTORS of the Royal College of Gottingen, and being strongly persuaded of the advantages to be derived in the study of Scripture from such a Calendar, they proposed to the students, as a prize question, the compilation of a work on this subject, which should be selected from travellers of acknowledged authority. No doubt they would have been glad if any individual, resident in Palestine, or in Syria, had composed this Calendar from actual observation; and had minuted down the subjects of his notice as they occurred to him, at such a time, and in such a place: but this being as yet a *desideratum*, they rewarded with the prize that composition which came the nearest to the advantages of such a performance.

The author, JOHAN BUHLE, entitled it, *Calendarium Palestine Economicum*; and being written in Latin, it was not only adapted thereby to the character of a seat of learning, but was readily communicated throughout Europe, for the benefit of distant inquirers into sacred oeconomics. How many copies of this work have reached Britain, we cannot say; perhaps only that *one* which was sent over to the friend who favoured us with the use of it, as a compliment for his trouble in procuring for the University the best English Voyages and Travels into Asia, &c. containing accounts which might be applied to the purposes of the question. To this friend to our work, who then filled a station of extensive inquiry, and of great information, the public is obliged for his ready communication of the copy in his possession; of which we now offer a translation to our readers, among those endeavours to illustrate Holy Scripture, which we hope will continue to meet with acceptance, and to maintain their character for utility and illustration.

No. CCCCLV. PREFACE.

THE Question proposed by the Illustrious Order of Philosophers to those who should contend for the prize, was as follows :

“ **AN ŒCONOMIC CALENDAR OF PALESTINE**, collected from Itineraries, might contribute much to the better understanding of the Sacred Writings : by which we mean, that from Itineraries should be collected, and regularly digested for every month in the year, the seasons for rains, snows, and fine weather, which are more stated and regular in Palestine than in our more northern climate : the time of sowing, blossoming, ripening, and of the harvest, of the wheat, zea, barley, rice, millet ; at what time the trees and herbs blossom, at what time their fruit is ripe ; and particularly the time of the first and second vintages. It is required, then, that such a Calendar be formed, from the Itineraries of Palestine, of which the library of our University will furnish a sufficient number ; and not only is the author to be quoted, but the page where the reference may be found is to be mentioned.

“ Since the climate is not the same in all parts of Palestine, but is different at Jericho, where it is hottest, from what it is at Jerusalem, in Galilee, on the mountains of Samaria, on Libanus, and in the valleys below, it is always to be marked, where the author saw what is quoted from his works. Moreover, as former times did not use the same Calendar as we do, the day, as set down by them, is to be referred to our Calendar, in such a manner, that the days, according to our calendar, shall come in regular order, and those of the old Calendar in a parenthesis. To make this easier, they must know, that from A. D. 1700 eleven days are to be added to the old style ; before that, ten ; then we have the day according to our Calendar. Time was generally computed according to the old style till A. D. 1582, by the divines of Germany ; by the Danes and Dutch, till A. D. 1700 ; by the English, till A. D. 1752 ; by the Swedes, till A. D. 1753.

“ And these things are to be collected from Itineraries alone, not from the Sacred Writings, nor from the Talmud, or other Jewish writings ; nor yet to be applied to the Sacred Writings, for the purpose of illustrating them, lest the writer should be perplexed by so much labour, and lest the bulk of the work, and the number of conjectures, should embarrass the readers. Besides those of Palestine, they may make extracts from the Itineraries of those parts of Asia and Africa, which have the same climate as Palestine, that is, from 30 to 34 or 35 degrees of latitude (for Thapsacus, the most northern part of the kingdom of Israel, is of that latitude). No account is to be taken of the more southern parts, especially of Egypt, which, on account of its immense level, is much hotter.”

To satisfy this demand to the utmost of my power, after having first examined the best Itineraries of Palestine, I have endeavoured to collect what I thought most suited my purpose ; besides, as the climate of Northern Africa, of Phenicia, Syria, the island of Cyprus, considered in a general point of view, is nearly the same as that of Palestine, I have not hesitated to use the Itineraries of these parts, and to extract from them whatever I supposed might illustrate or confirm the observations made by those who have travelled into Palestine, or might supply their defects. In the disposition of the several matters, I have kept the same order as the proposers of the Question required in the definition thereof : I have reduced every article collected from Itineraries according to the order of the months, so as to make as many sections as there are months in the year,

which, being subdivided into several paragraphs, in the first I have comprised what concerns the *weather*, in the second *corn*, in the third *pulse*, in the fourth *fructiferous trees*, in the fifth *fruits* and *herbs*; nor have I inserted any thing, of which the travellers had not given an exact account both of the time and place. And as all the credit attached to my writing depends on those whose accounts I have followed, that it may appear what editions of the Itineraries came to my hands, and that what I have omitted may be more easily perceived, I have thought proper to subjoin a short account of them.

.....

No. CCCCLVI. FIRST MONTH. JANUARY.

1. WEATHER.

IN Palestine, as in all countries of the same latitude, January may be called the second winter month. The cold is observed to be more, or less severe, according to the different situations of countries. As the temperature of the air is always coldest on high mountains, and particularly on their summits, it is no wonder that on Antilibanus and Libanus the cold should, at this time, be extremely sharp. I do not know, indeed, of any traveller who went to Libanus in this month; but, from what Thomson (*Travels*, vol. i. page 122, and De la Roque, *Voyage de Syrie, et du Mont Liban*, tom. i. p. 74), says the patriarch of the convent of the Blessed Mary de Canobine related to him, and from the testimony of several other travellers, who affirm that it continues to snow on Libanus from the month of December, it is certain, that there is a great fall of snow in January; besides, Bernard and Thomson saw Libanus, in the month of February, covered with a very deep snow (Bernard, *Voyage de Jerusalem*, p. 344. Thomson's *Travels*, vol. i. p. 120, 121). Shaw, (*Travels*, p. 288, p. 285), asserts, that the severity of the Weather on the sea-coast of Syria and Phœnicia, especially when the wind blows from the mountains, is to be attributed chiefly to the snow on Libanus; for, on the contrary, the winter is milder than in other parts situated either on the sea-coast, or in the midst of Palestine, extending to the west and south from Libanus.

Yet the Weather is sometimes extremely cold, not only in the mountainous parts of the Holy Land, but also in the level parts lying to the west and south from Libanus. Thus D'Arvieux (*Memoires, par Labat*, tom. ii. p. 322), mentions, that the town of Safet in Galilee is very subject to cold in winter; to this partly may be referred what we shall notice below from Stephen Schulze's *Itinerary*. But here it is necessary to observe, once for all, what indeed is manifest, that the cold is never so excessive in these parts as it is on Libanus, Antilibanus, and other mountains of Palestine. Although it cannot be proved by the express testimony of any traveller, yet it may be confidently affirmed, that these places are not entirely free from snow in January; the snow, however, does not remain all day upon the ground, but is dissolved in a few hours. In the plain of Jericho, which is surrounded by mountains, and rendered excessively hot in summer by the scorching heat of the sun, you scarcely feel the cold. Mariti (*Viaggi*, tom. iii. p. 147), quotes that part of Josephus, and confirms it, where he says, *De Bello Jud.* v. 4. that the winter there resembles spring, and that the inhabitants are clothed in linen garments at the same time when it snows in other parts of Judea.

Many travellers, among whom Korte and Shaw, treating of rainy Weather, plainly prove, that the winter in Palestine is chiefly remarkable for frequent showers (Korte's *Reise nach dem gelobten Lande*, p. 187, p. 380. Shaw's *Travels*, p. 285. p. 192). Shaw relates that the western winds, which blow most frequently during winter, generally cause rain. Bernard (*Voyage de Jerusalem*, p. 105), and others, have remarked, that a greater quantity of rain falls in the night than in the day. By these rains, rivers, streams, lakes, and pools, which are dried up in summer, are caused to swell; and especially the river Jordan, and the Dead Sea, by the rain waters that descend from Galilee, Mount Galaad, from the lands of Moab, Ammon, and Seir. (Brochardi *Exactissima Descriptio Terræ Sanctæ in novo Orbe Regionum veteribus incognitarum*, p. 324. Mariti, *Viaggi*, tom. iii. p. 207).

Towards the latter end of the month, when the sky is clear, it is so hot, that travellers with difficulty prosecute their journey. De la Roque, (*Voyage de Syrie et du Mont Liban*, tom. i. p. 17,) relates, that he was greatly affected by the heat of the sun, when travelling near Tyre, on the 29th of January 1689.

It appears to me, that what concerns the Weather in the different parts of Palestine, extending from 34 to 35 degrees, or farther, may be best determined by the meteorological observations taken by Russel, at Aleppo, in lat. 36 deg. 12 min. long. 37 deg. 40 min. east from London (*vide* Russel, p. 9. D'Arvieux *Memoires*, tom. vi. p. 111), since the temperature of the air is nearly the same at Aleppo, as in the countries of Syria and Palestine, though they lie more to the south. At Aleppo, according to Russel, the Weather is either cold or rainy. If there be any snow, it generally falls about the middle of this month, and then in no great quantity; it freezes afterwards till the end of the month. Rain frequently descends in heavy showers in the night-time. The winds blow gently, and chiefly from the north or east. At nine o'clock in the morning the mercury in the thermometer is for the most part between 40 and 46 degrees, and does not rise above 3 or 4 degrees in the afternoon. On rainy or cloudy days it seldom exceeds 1 or 2 degrees of rise, and frequently remains the same during the whole day; let it suffice to say, once for all, that this holds good for every month in the year. (Russel's *Nat. Hist. of Aleppo*, p. 148).

2. CORN.

Russel (*ibid.* p. 16.) affirms, that the cold in Syria is never so severe as to prevent the farmers from sowing their lands; for he clearly shews, that all kinds of Corn are sown in January, and even barley sometimes in the middle of February. According to Hoest (*Nachrichten von Marokos und Fes*, p. 129), the Arabs of Morocco sow their wheat, barley, and lentils, in this month: I believe they sometimes sow about the same time in the western and southern parts of Palestine; but no traveller, that I know of, has mentioned any thing concerning it: this, perhaps, explains why the harvest falls later in some parts of Palestine than in others: I confess also, that we must allow for the differences of climate.

3. PULSE.

The BEAN, (PUL, ~~be~~ Cels. *Hiero-bot.* P. ii. p. 106), blossoms this month. Bernard (*Voyage de Jerusalem*, p. 112.) saw, on the 23d of January, near Lydda, a town not far from Joppa, and even before, at Sidon and Ptolemais, fields planted with Beans, which were then in blossom. Russel (*Nat. Hist. of Alep.* p. 16), reckons the following among the pulse cultivated in Syria:

Fabam

Fabam rotundam oblongam, seu cylindraceam minorem, seu equinam albam. Mor. Hist. II. 85. White Horse-Bean, or
Phaseolum minimum fructu viridi ovato. Kidney-Bean: called by the natives *Masch*.

4. TREES.

Hasselquist (*Reise nach Palestina*, p. 260, *Epist.* xiii. ad Linnæum) observes, that the Trees in this southern climate are again in leaf about the beginning of January, before those of the preceding year are entirely fallen off; and for the quicker producing of the leaves, most Trees except sycamores and willows, are furnished with small excrescences, lightly joined together, instead of buds, which Nature could better refuse the Trees, of these than of more northern regions. Russel differs from Hasselquist; he says (*Nat. Hist. of Alep.* p. 10), that the Trees are not in leaf at Aleppo till about the latter end of February.

The ALMOND-TREE, both the sweet and the bitter (LUTZ, אֵל, Cels. *Hiero-bot.* P. i. p. 253, p. 297), blossoms the first of all fruit-trees, and even before it is in leaf. Bernard (*Voyage de Jerusalem*, p. 112), saw some Almond-Trees in blossom at Ramla on the 23rd of January, and still sooner at Sidon and at Acre. Shaw (*Travels*, p. 129), observed the same at Algiers; as did Hoest, in the empire of Morocco (*Nachrichten von Marókos und Fes*, p. 305).

The FIG-TREE, (TANEH, תַּנְה) If the winter be mild, the Winter-Fig, or the Violet-Fig, (called so on account of its violet colour), which is somewhat of a longer shape than the Summer-Fig, and is generally gathered the beginning of spring, is still to be found on the Trees, though stripped of their leaves. (Shaw's *Travels*, p. 296. p. 130. Cels. *Hiero-bot.* P. ii. p. 385).

5. SHRUBS. HERBS.

MISLETOE. Bernard relates, that, in his circuit round Sidon, on the 10th. of January, 1617, he saw a Tree, that is always green, bearing berries resembling grapes, from which they get glue. This requires explanation. The Mistletoe is a glutinous shrub, that grows out of the branches of a kind of oak-tree, and flourishes in the winter season; from this, glue is procured (Bernard, *Voyage de Jerusalem*, p. 99. Plin. *Hist. Nat.* xvi. 44. S. 93. xxiv. 4. S. 6).

COTTON-TREE. (*Xylon, s. gossypium herbaceum, gossypium foliis quinquelobis, caule herbaceo.* Hort. Upsal. 203). It flourished in Galilee this month, according to Mariti (*Viaggi, tom.* ii. pp. 192. 222. 234. 235). In Palestine, too, it continues all the winter; which others deny, as also Pococke (*Travels, &c.* vol. ii. p. 89).

As to the Herbs produced this month, I have been able to get but little information. Mariti (*Viaggi, tom.* ii. p. 235), mentions only, that in his journey through Galilee, he beheld on every side a pleasant and delightful country, lands well watered, and clothed with a variety of flowers, interspersed among the Shrubs. He praises Mount Tabor in particular, and affirms that its pleasantness is deservedly extolled by travellers.

Russel enumerates many flowers and Herbs common at Aleppo in January, which may be gathered from November to March. They are, for the most part, the same

that remain all the winter with us. They are taken notice of under November, when they first make their appearance.—The following are the Garden Herbs that belong more particularly to January :

CAULIFLOWER (*Nat. Hist. of Aleppo*. p. 24).

The following blow also this month (*ibid.* p. 30. p. 10).

HYACINTHUS *violaceus* ; the Violet Hyacinth.

———— *albus* ; White Hyacinth.

NARCISSUS *pallidus medio aureus* (Cels. *Hiero-bot.* P. i. p. 488), pale gold-streaked Daffodil.

VIOLA *Martia purpurea* ; the purple March Violet,

———— *tricolor hortensis* ; tricoloured Garden Violet

———— *multiplax* ; double March Violet.

———— *montana* ; Mountain Violet.

———— *Orientalis bicolor* ; Oriental parti-coloured Violet.

TULIPS in great variety

WORMWOOD (Cels. *Hiero-bot.* P. ii. p. 482),

LENTISC-TREE (Cels. *Hiero-bot.* P. ii. p. 1801),

{ were in flower on the coast of Phœnicia, on the 18th of January, according to the testimony of Bernard, *Voyage de Jerusalem*, p. 107.

ANEMONIES,

RANUNCULUSES,

COLCHICAS,

A genus of LILIES resembling the Persian Lily,

MORISONIA, when blown,

{ were in flower at the same place, as we learn from Shaw, who likewise saw, near Tripoli, some pieces of ground full of liquorice plants. *Travels*. p. 294.

Rauwolf, who also travelled into these parts, in order to make botanical observations, has introduced some few remarks on these plants (*Beschreibung seiner Reyss in die Morgenländer*, P. i. p. 118, p. 58); but they are, for the most part, foreign from our purpose.

.....

No. CCCCLVII. SECOND MONTH. FEBRUARY.

1. WEATHER.

ALL that has been said above concerning the winter in Palestine, holds good for this month, too ; with this exception, that towards the latter end of the month of February, at least in the more southern parts, the snows and winter colds are observed to cease. Thomson, mentioned above, went to Libanus on the 18th of February 1734, and he relates (*Travels*, vol. i. p. 121, 122. Bernard, *Voyage de Jerusalem*, p. 344), that not only was there a vast quantity of snow hard frozen on the mountain, but that the cold, especially in that part where the cedars are, was excessively piercing. Shaw informs us (*Travels*, p. 290), that snows are very frequent during this month, in the southern parts of Palestine, but particularly at Jerusalem ; and that, unless they are too deep, they afford the inhabitants of Jerusalem the pleasing prospect of a plentiful year ; for, when they thaw, the rivers swell, and overflow the adjacent lands.

But this month, like all that comprise the rainy season, is chiefly remarkable for rains. We have, besides the passages already quoted out of Shaw and Korte, the testimony of Bernard (*Voyage de Jerusalem*, p. 565), who experienced very rainy

Weather at Jerusalem on the 2d and 3rd of February, and the following days, on the sea-shore, as he was about to pass over into Cyprus.

Russel has observed, that, at Aleppo, it is no less rainy this month than in January; with this difference, that it does not continue to rain for many days together; nor is the sky entirely clear; but the Weather varies about the fourth or fifth day. Sometimes it changes to cold, with snow. The sky is frequently covered with clear light clouds, such as do not descend in showers. The atmosphere grows warm.—The wind blows from the same quarter it did in January; only, towards the end, more frequently from the west. The first fourteen days, the mercury in the thermometer usually stands between 42 and 47 degrees. In the afternoon it does not rise above one, two, or three degrees; but afterwards, except the Weather should become cold, it rises gradually to 50 degrees. (*Nat. Hist. of Alep.* p. 149).

2. CORN.

Russel has remarked, p. 10. that the fields are only here and there green in January; but now the latter crops also appearing above ground, a delightful verdure on every side captivates the sight.

We are informed by the same person, as above, that they often continue to sow barley till the middle of February.

3. PULSE.

Since the climate on the northern coast of Africa differs not from that of Palestine, I will set down here Shaw's observations concerning Pulse for February.

BEANS acquire a husk, and may be gathered all the spring.

CHICK-PEASE blossom about the end of the month. (*Shaw's Travels*, p. 125).

4. TREES.

The PEACH-TREE, according to Russel (*Nat. Hist. of Alep.* p. 10), blossoms at Aleppo in the month of February, after the almond-tree; in Lower Egypt, not till the end of the month, or the beginning of March, as Hasselquist asserts, (*Reis nach Palästina*, p. 132).

The early APPLE-TREE is in blossom. (Russel, *l. c.*).

5. SHRUBS. HERBS.

CAULIFLOWERS may be had at Aleppo in great plenty, from February to March.—

Shaw observed the same at Algiers. (Russel, *Nat. Hist. of Alep.* p. 24. *Shaw's Travels*, p. 126).

The WATER-PARSNIP ripens this month. (*Shaw, l. c.*).

Russel, p. 31, reckons up many Herbs, that adorn the banks of rivers, in the month of February (*Rauwolf's Beschreibung der Reiss in die Morgenländer*, P. i. p. 58. 118), among which are the following:

Geranium, or *Crane's Bill*,

Early Aleppo Daisy,

And in the gardens and valleys,

Meadow Saffron,

Flower de Luce,

Bulbous Flower de Luce,

Meadow Daffodil,

Snowdrop,

Oxeye,
Marigold,
Purple Stinking Archangel,
Fumitory,
Shepherd's Purse,

Dandelion,

Hypecoom, or Wild Cumin,

Muscari, or Field Musk Hyacinth,

Byzantine Muscari,

Spring Crocus, or Crowfoot of Cels. Hierobot. P. ii. p. 11.

Ranunculuses in great variety; principally the round-leaved spring *Ranunculus*.

Besides, all the Herbs mentioned above, being in flower this month, render these parts so delightful, that the beholder is often charmed and transported at the sight. (Thomson's *Travels*, vol. i. p. 137).

.....

No. CCCCLVIII. THIRD MONTH. MARCH.

1. WEATHER.

MARCH is in Palestine the forerunner of spring. The cold seldom continues till this time, except on the summits of mountains, and the parts situated more to the north; but rains, accompanied at this season with thunder and hail, such as Maundrell experienced repeatedly on his journey from Aleppo to Jerusalem, are not yet over (*Journey from Aleppo to Jerusalem*, p. 13. 20. 57. 62). Pococke relates, that it rained at Jerusalem on the 13th of March 1737; Pococke's *Travels*, vol. ii. p. 11. *Voyages of Pietro Della Valle*, tom. ii. p. 126).

The Weather, during this month, at least in the southern regions of the Holy Land, is, for the most part, warm and temperate; so that the heat of the sun is sometimes inconvenient to travellers. Of the many testimonies of travellers I have consulted concerning the heat which rages in the plain of Jericho at this time, that is the most remarkable which I met with in Egmont and Heyman's *Travels* (vol. i. p. 333. Thomson's *Travels*, vol. ii. p. 27), who relate, that several travellers, as they were going to Jerusalem, to keep Easter, which fell in the month of March, being obliged to live all the while in the open air, perished through the extreme heat of the sun.

Radzivil says (*Principis Radzivillii Jerosolymitana Peregrinatio*, p. 94), that those who go from Jericho to Jerusalem perceive the air much colder. That the Weather is now warm and temperate in the other parts of Palestine, is evident, from the abundance of herbs and flowers.

At Aleppo, as Russel informs us, rain still descends plentifully; but it is in short and heavy showers, often accompanied with thunder; and the sky, which is, for the most part, without clouds at other times, is now cloudy and obscured. In the open air it grows hot. The western winds often blow with great force during this month.—In the middle of the month, the mercury in the thermometer stands at 52 deg.; towards the latter end, between 56 and 58. In the beginning of the month, it does not rise in the afternoon above five degrees; towards the end, eight or nine. In rainy Weather, there is hardly any variation during the whole day. (*Nat. Hist. of Alep.* p. 149, 150. Schulze's *Leitungen des Höchsten*, P. v. p. 54, 55).

Towards the end of March, Jordan, and the smaller rivers of Palestine, are much swollen by the rain, and by the thawing of the snow on the tops of the mountains.—Egmont affirms this of the river Jordan, (Egmont and Heyman's *Travels*, vol. i. p. 335).—There is a passage in Maundrell's *Travels from Aleppo to Jerusalem*, p. 136. concerning the inundation of the Jordan, as occurring at this time, which well deserves to be compared with this. There are innumerable testimonies concerning each river; as that of Tschudis Glarus, who was in Palestine in the year 1519, concerning the brook *Cedron*, that flows through the valley of Jehosophat; that of Shaw concerning the brook *Kishon*, and many others (Tchudis von Glarus *Reyss und Bilgerfahrt zum heyligen Grabe*, p. 236. Shaw's *Travels*, p. 238. Add. Pococke's *Travels*, vol. ii. p. 154).

It is to be observed, finally, that earthquakes are sometimes felt in these parts in the beginning of spring. Shaw (*Travels*, p. 136), seems to account for them in this manner; that the earth, being too much filled and compressed with water, the subterraneous torrents are repressed and confined: whereas, in the summer season, on the contrary, the earth is cleft by reason of the dryness, and gives an easy passage to phlogistic particles. D'Arvieux felt earthquakes at Aleppo the 22d and 23rd of March 1680. (D'Arvieux, *Memoires*, tom. v. p. 563).

2. CORN.

Corn ripens much sooner in Judea and Samaria than in the more northern parts of Palestine; but in the plain of Jericho, of which we have so often made mention, all kinds of Corn and fruits ripen in a very short time; for they are ripe a fortnight sooner there than at Jerusalem. (Radzivilii *Peregrinatio Jerosolymitana*, p. 98).

WHEAT, (*chetheh*, חטה, Celsus, *Hiero-bot.* P. ii. p. 112, 120).—Shaw observed but very little of the Wheat in ear, either at Jericho or at Acre, at the end of March; and, in the fields about Bethlehem and Jerusalem, the stalk was hardly a foot high. (Shaw's *Travels*, p. 290).

BARLEY, (*shoureh*, שעורה, Cels. *Hiero-bot.* P. ii. p. 239), was already ripe at Jericho; as likewise, about fourteen days after, at Acre, (*ibid.* p. 291). According to Hoest (*Nachrichten von Marok. u. Fes.* p. 307), it is in ear in the empire of Morocco.

RICE,

INDIAN WHEAT,

CORN OF DAMASCUS, which produces a long stalk, and has an ear like millet.

} are sown this month in Lower Egypt,
(Thomson's *Travels*, vol. ii. p. 169).

I have inserted this, because I have not been able to get any information concerning the time when these sorts of Corn are sown in Palestine.

3. PULSE.

Beans,
Chick-Pease,
Lentils,
Kidney-beans,
Gervansos,

} are gathered this month at Algiers (Shaw's *Travels*, p. 125. Hoest's *Nachrichten*, p. 215). These several kinds of Pulse ripen in Lower Egypt in the month *Nisan*, says Benjamin of Tudela (*Itinerarium Benjamin. Tudelensis*, p. 103). Without doubt, they are ripe in Palestine also.

4. TREES.

In the month of March every Tree is in full leaf. (Russel's *Natural History of Aleppo*, p. 10).

The FIG-TREE, (*vid.* § 4. and Cels. *Hiero-bot.* P. ii. p. 368), blossoms about the middle of March, and frequently while the Winter-Fig is still on the Tree. This agrees with Borchard, who affirms (*Exactissim. Descript. T. S. in nov. Orb.* p. 332), that there are Trees which bear blossoms and ripe fruit at the same time. Shaw has remarked, that the Fig-Tree does not properly put forth blossoms, but the fruit immediately, if it may be called so, like so many small heads enclosing imperfect blossoms. The fruit itself, commonly called *Ficus præcox*, *prodroma*, *proterica*, (בכורה, *becureh*) Early Fig, or Forerunner, does not come to maturity yet; but about the middle, or, at the farthest, the end of June; although it cannot be denied, that very excellent Fig-Trees sometimes yield ripe fruit six weeks before the usual time, and even sooner, according to the foregoing season, (Shaw's *Travels*, p. 296. 130).

PALM, OR DATE-TREE, (*Phoenix*, Linn. *Hort. Upsal.*—TAMER, תמר, Cels. *Hiero-bot.* P. ii. 445).—The male blossom of the Date-Tree appears in the month of March, at least in the plain of Jericho, where the Dates are ripe still sooner than at Cairo. Hasselquist (*Reise nach Palæstina*, p. 130. Sandys's *Relation of a Journey*, p. 101), saw Date-Trees in blossom on the 1st of March in Lower Egypt, and Shaw (*Travels*, p. 127), about the same time in Sahara, Gætulia, and Jeryda. As the Date-Trees are both male and female, it is necessary that the impregnation should take place this month, or the beginning of April, that the fruit of the female may not be of a dry and unsavoury taste. Concerning the impregnation see *ll. cc.* (Shaw, *l. c.* Hasselquist's *Reise*, p. 133, where is a description of the manner of impregnating the female Date-Tree; also see Warnekos, *On the Fertility of Palestine*. See *Repert. sur Bibl. und Morgenl. Litterat.* P. xv. p. 212).

The JERICHO PLUM-TREE, commonly called *Zacchone*, because it grew formerly in the Plain of Jericho, not far from the house of Zaccheus, presents you with fruit towards the end of March, or the beginning of April. Nau (*Voyage nouveau de la Terre Sainte*, p. 351), saw some on the trees; so did Thomson on the 30th of March (9th of April); and Maundrell (*Travels from Aleppo to Jerusalem*, p. 144, which passage Thomson copies, *Travels*, vol. ii. p. 28). The fruit resembles an unripe walnut; from the kernels the Arabs extract an oil, which is sold for balm. (Concerning this Tree compare Egmont and Heyman's *Travels*, vol. i. p. 331. 333. Pococke's *Travels*, &c. vol. ii. p. 49. D'Arvieux *Memoires*, tom. ii. p. 188). Part of the fruit is dried, and sold to the inhabitants of Jerusalem (Mariti, *Viaggi*, tom. iii. p. 122, 123).

The APPLE-TREE, } blossom the beginning of March, in the kingdoms of Morocco,
The PEAR-TREE, } (Hoest's *Nachrichten*, p. 305).

5. SHRUBS. HERBS.

The VINE, (*gaman*, גָּמָן, Cels. *Hiero-bot.* P. ii. p. 400).—None of the works of travellers that I have consulted, concerning the culture of the Vine, except that of Borchard, contains any information of the regular time, either of the first or second vintage. Borchard, however, seems to give satisfaction in this matter. About Sidon, says he, and Antaradus, also at the foot of Mount Libanus, the wine is very good; and as the natives, the Antaradi, informed me, they gather a triple produce from the same Vine every year; that is, they have three vintages in one year. In March, after the Vine has produced the first clusters, they cut away from the fruit-bearing wood that wood which is barren. *Vid.* § 19. (*Exactissim. Descript. Terræ Sanctæ in nov. Orb.* p. 332).

ANGURIA, PISTACHIO.—Nau, on the 14th of March, saw the plain of Saron, in the vicinity of Rama, planted with these. (*Voyage nouveau de la Terre Sainte*, p. 29).

Yellow Poley,	}	flourished the beginning of the month, on the mountains of Quarantania, (Shaw's <i>Travels</i> , p. 295).
Thyme,		
Sage,		
Rosemary,		
Artichoke,	}	at the same time about Rama, (Pococke's <i>Travels</i> , &c. vol. ii. p. 8).
Fennel,		
Variegated, or Sand-Thistle,		
Anemonies,		
Tulips,		

The following Herbs are reckoned by Russel, p. 32, and other travellers, among those that are common at Aleppo during this month:

Garden Madder,	}	Maundrell's <i>Journey from Aleppo to Jerusalem</i> , p. 8.
Wild Madder,		
Cleavers,		
Periwinkle,		
Plantain,		
Androsace, common,		
Burnet,		
Speedwell, many varieties,		
Wake-Robin, several species,		
Polyphyllous Dragons,		
Flax,		
Wild Clary,		
Spring-flowering Cyclamen, or Sowbread,		
Garden Clary, various species,		
Stock Gilliflower, various species,		
Monospermous Charloc,		
Field Charloc,		
Mountain Charloc,		
Field Mithridate Mustard,		
Bastard Mithridate Mustard,		
Stock Gilliflower, various species,		

Dames Violet, various species,
Wild Radish, various species,
Chickweed, two species,
Mouse-Ear, four species,
House Leek,
Caltrops, Cels. *Hiero-bot.* P. ii. p. 128.
Anemone, two species,
Parsley, various species,
Petty Madder,
Hartwort,
Shepherd's Needle,
Clove Gilliflower,
Garlic, various species,
Large Silvery Convolvulus, or *Bindweed*,
Spurges, various species,
Horehound,
Field Basil,
Treacle Mustard,
Wild Wood,
Hemlock,
Water Parsnip,
Navelwort,
Brankursine,
Gold of Pleasure,
Flickweed—it is annual,
Horned Wild Cumin,
Oriental Sweet Fern,—Maundrell, *l. c.*
Bastard Parsley, various species,
Oriental Shrub Hartwort,
Scorching Carrot,
Asphodel,
Broom,
 Cels. *Hbt.* P. ii. p. 246.

} were observed by Thevenot on the 25th of March, on his
 journey from Sidon to Labatia, (Thevenot, *Voyages au*
Levant, tom. iii. p. 37).

.....

No. CCCCLIX. FOURTH MONTH. APRIL.

1. WEATHER.

RAINS are more frequent during the months of March and April, and are what they call the latter rains, *Melkush*, מלכוש, Οψιμς, as Korte asserts (*Reise nach dem gelobten Lande*, p. 489); and Shaw affirms (*Travels*, p. 290), that none are observed after them until summer. Many travellers have experienced wet Weather on their journeys this month: as, Myrike, on the 1st of April, at Sichem (Myrike's *Reise nach Jerusalem und dem Lande Canaan*, p. 91); Cotovicus, near the city of Hebron, not far from Solomon's Pools, where it is said to rain very seldom at other times (Cotovici *Itinerarium Hierosolymitanum et Syriacum*, p. 242); Sandys (*Relation of a Journey*, pp. 153, 154, p. 202), the 23rd of March (2d of April) 1611, on the mountains adjacent to Rama, and the 1st of April, on Mount Carmel; and Pietro Della Valle (*Voyages*, tom. ii. p. 117), on Mount Tabor, in the Desert of *Birlab*, near *Bil Aca*

Aca Riche and *Zaka*, on the 4th and 5th of April; *Thevenot* (*Voyages au Levant*, tom. ii. p. 565, 566), as he was going from Cairo to Gaza.

The rains cease, however, about the end of April, and the sky is generally fair and serene. Many relate, that the sun's heat is excessive in the plain of Jericho, which is entirely surrounded by mountains that repel every wind, except that which blows from Africa, which farther increases the violence of the heat; nor can any refreshing breeze find access, (*Mariti, Viaggi*, tom. iii. p. 122, 123, 146, 147. *Maundrell, Journey from Alep. to Jerusalem*, p. 144. *D'Arvieux, Memoires*, tom. ii. p. 186). *Steph. Schulze* (*Leitungen des Hochsten, P. V.* p. 86), found the small streams there quite dried up, as early as the 8th of April. But in other parts of Palestine, the spring is now most delightful; as *Steph. Schulze* (*ibid. P. V.* p. 59. p. 167), observed, at Joppa, the 3rd of April, on mounts Tabor and Hermon the 23rd of March (3rd of April). Excessive heat, however, raged at Rama about the end of the month, (*Maundrell, Journey from Alep. to Jerusalem*, p. 96). *Maundrell* says (p. 95) that a very heavy dew fell in the night-time. We are informed that the air is much colder, both on the sea-coasts of Syria and Palestine, where the winds, blowing from the sea in the morning and evening, refresh it, and render the heat less intense; and, on the mountains Libanus, Carmel, Tabor, and Hermon (*Egmont and Heyman's Travels*, vol. ii. p. 13. *Korte's Reis nach dem gelobten Lande*, p. 373. *D'Arvieux, Memoires*, tom. ii. p. 289. 186). During this and the following months, travellers frequently pass whole nights under their tents, without any inconvenience; as did *Myrike*, for example, in the plain of Jericho, the 14th of April (30th of March), and *Thevenot* at a little distance from Rama, April the 10th (*Myricke's Reise nach Jerusalem*, p. 72. *Thevenot, Voyages du Levant*, tom. ii. p. 571. tom. ii. p. 88).

At Aleppo, as we learn from *Russel*, the sky is always without clouds, except those small bright ones that rise in the afternoon. Never is the sky observed to be cloudy or obscured, except when there is rain, which is accompanied with thunder, much seldomer than in the last month. A hoar-frost is seen, for several days together, the beginning of the month; especially when the winds blow from the north or east. The air grows very hot, but the mornings and evenings are colder.

The mercury rises gradually, as the month advances, from 60 to 66 degrees. In the afternoon, it does not rise, when the sky is clear, above eight or ten degrees. (*Nat. Hist. of Alep.* p. 150).

The heat being now extreme in Palestine, the snows on the summits of Libanus, and other mountains, begin to thaw, (*Thomson's Travels*, vol. i. p. 122). We have already spoken of the swelling and overflowing of the Jordan, on the thawing of the snows, about the end of March. (Besides what is there said, *vid. Mariti, Viaggi*, tom. iii. p. 207. *Myrike's Reise nach Jerusalem*, p. 82).

I will add the two following observations concerning the meteorology of Palestine. In the morning about sun-rise, *Mariti*, as he was travelling on the shore, saw the Dead Sea, for many days together, covered with a thick black mist, extending no farther than the borders of the sea, (*Mariti, Viaggi*, tom. iii. p. 226). *Shaw* likewise (*Travels*, p. 289), the beginning of April, saw an *ignis-fatuus* in the valley of Mount Ephraim, display itself for an hour, in a variety of extraordinary appearances. From the beginning of the evening, he and his companions had observed the atmosphere to be remarkably thick and hazy, and the dew was clammy and unctuous.

2. CORN.

The harvest falls out entirely according to the duration of the rainy season.—After the rains cease, the Corn soon arrives at maturity. Much depends on the time of its being sown, which it is sooner by some than by others, as shewn above. Nor must we omit, that the Corn remains a long time in the fields after it is ripe; the threshing, which is performed in the open air, interrupts the harvest. Lastly, allowance is to be made for the temperature of the air; which varies according to the different situations of countries, (Korte's *Reise nach dem gelobten Lande*, p. 572. p. 187).

WHEAT, when Mariti was at Jericho, in the beginning of April, was not only in full ear, but began to turn yellow, and to ripen, (Mariti, *Viaggi*, tom. iii. p. 182). Shaw informs us, that it always ripens later than barley. At Jericho and Ptolemais, it is ripe about the end of the month; but at Bethlehem and Jerusalem still later, (Shaw's *Travels*, p. 290). We must not forget, that Shaw visited Palestine in a year in which the Corn was much backwarder than usual; for he says himself, that the season was so bad in the year 1722, that, not being able to bring their first fruits at the stated time, an intercalation (as *Veadar*, וָאֵדָר) was necessary. In Lower Egypt, it is ripe in the month *Nisan*, (Thomson's *Travels*, vol. ii. p. 170).

ZEAL, or SPELT, (*Cusemet*, כִּסְמֵט, Cels. *Hiero-bot.* P. ii. p. 98), is ripe in Lower Egypt in the month *Nisan*, according to the observation of Benjamin of Tudela, (*Itinerar.* p. 103).

BARLEY is ripe in the beginning of April, in the plain of Jericho, according to Mariti, *l. c.* In all other parts of Palestine, it is in ear at this time; and the ears turn yellow about the middle of this month, (Shaw, *l. c.*). But Egmont and Korte inform us, that it is, for the most part, cut down this month (Egmont's *Travels*, vol. i. p. 335. Korte's *Reise*, p. 187). The same has been observed in other countries of the same latitude; in Cyprus by Ecklin (*Reise-beschreibung*, p. 16), and by Cotovicus (*Itinerarium Hierosolymitanum*, p. 93); in Lower Egypt by Prince Radzivil, (*Peregrinatio Hierosolymitana*, p. 159); and by Benjamin of Tudela, (*Itinerar.* p. 103); in Syria by Cotovicus (*Itinerar. Hierosolymit.* p. 411); in the kingdoms of Morocco by Hoest, (*Nachrichten von Marókos und Fes*, p. 129).

3. TREES.

FIG-TREE.—Shaw affirms, p. 290, that the Spring Fig, called *Prodomus*, or Forerunner, is still hard, and not longer than a common plum.

ALMOND-TREE—produces ripe Almonds about the middle of April, at Algiers, as also in the empire of Morocco, (Shaw's *Travels*, p. 129. Hoest's *Nachrichten*, p. 305).

ORANGE-TREE.—Maundrell (*Journey from Aleppo to Jerusalem*, p. 62), saw Oranges at Berytus already very yellow, on the 14th of March; whence it appears that they are ripe this month.

TURPENTINE-TREE, (*Aleth*, אֵלֶת, Cels. *Hiero-bot.* P. i. p. 34)—was in blossom in the country round Bethlehem, the beginning of April, according to Sandys, (*Relation of a Journey*, p. 176).

CHARNUBI, (Cels. *Hiero-bot.* P. i. p. 226)—were in blossom in St. John's Desert, as D'Arvieux informs us, (*Memoires*, tom. ii. p. 250. Concerning the *Charnubi* consult Cotovicus, *Itinerar. Hierosolymit.* p. 92).

4. SHRUBS. HERBS.

VINE.—In the month of April a new shoot, bearing fruit, springs from that branch of the Vine that was left in March, which must also be lopped. (Borchard, *Exactis. Descript. T. S. in N.O.* p. 332).

SUGAR-CANES, cut in small pieces, are planted at Cyprus during this month, as Cotovicus informs us, (*Itinerar. Hierosol.* p. 137). Ignatius Rheinfelden and Borchard affirm, that Syria and Palestine produce Honey-Canes, from which they obtain Sugar. (Ignatius von Rheinfelden *Hierosolymitanische Bilgerfahrt*, p. 46, 47. Borchard, *Descript. T. S. in N. O.* p. 316).

Asphodel,
Ranunculuses,
Anemonies,
Lysimachias,
Yellow-leaved Hyslope,
Dragon's Wort,
Hernolanuses,
Phalangias,
Tulips,

} were still in flower at Aleppo the 25th of April. (Thevenot, *Voyages au Levant*, tom. iii. p. 92).

} were in flower this month about Tripoli, in Syria, (Rauwolf's *Beschreibung der Reyss in die Morgenländer*, P. i. p. 58).

The grass being now very high, the Arabs lead out their horses to pasture, (Mariti, *Viaggi*, tom. ii. p. 25, 28). The same is done at this time in Persia also, (Chardin, *Voyage en Perse*, tom. iii. p. 12. Thevenot, *Voyages au Levant*, tom. iii. p. 188).

.....

No. CCCCLX. FIFTH MONTH. MAY.

1. WEATHER.

IN the month of May the summer season commences, when the excessive heat of the sun renders the earth barren, the same as too sharp a winter does with us, (Korte's *Reise nach dem gelobten Lande*, p. 257). Sometimes, but not every year, rain has been observed even in the first part of this month. Schweigger, as well as many others, had rain the 6th of May, (27th of April), as he was going from Hadlidus, a part of Palestine, to Acre, (Schweigger's *Neue Reyssbeschreibung nach Constantinopel und Jerusalem*, p. 280). However, all the travellers, whose remarks I have collected concerning this month, as Hasselquist (*Reise nach Palestina*, p. 180), the beginning of May, Stephen Schulze (*Leitungen des Höchsten*, p. v. p. 199), the 15th of May, Schweigger (*Reyssbeschreibung*, p. 317) the 27th of May (18th of April), 1581, who then passed Mount Tabor, and the plain of Esdraelon, complain of the extreme heat they endured when travelling in the day-time. Pococke says, the plain between Acre and Nazareth, situated towards the east, on the land of Safet, is chapped and cleft by the burning heat; but Egmont found the air of the town of Safet most pure and salubrious; and at the same time so cool, that the summer heat, which was so violent in the parts adjacent, was hardly perceptible in this place. (Pococke's *Travels*, &c. vol. ii. p. 89. p. 114. Egmont and Heyman's *Travels*, vol. ii. p. 47). On the sea coast, also, Schulze and Hasselquist could hardly bear the violence of the heat, greatly increased by the sun's rays, reflected from the sea. The testimony of these

travellers might seem to disagree with that of others, who relate, that the heat is less violent in these parts, had we not remarked above, that the air is refreshed by the winds which blow morning and evening from the sea. (Schulze's *Leitungen des Höchsten*, P. V. p. 167, 169. Hasselquist's *Reise*, p. 184). I need not repeat, that the heat rages most of all in the plain of Jericho.

This account agrees with what Russel has said concerning Aleppo, (*Nat. Hist. of Alep.* p. 151). In May, says he, a few showers are observed, sometimes accompanied with hail and thunder. The rest of the month the sky is serene and fair, except that small bright clouds sometimes rise. The violence of the heat is greatly increased by a calm, or by the winds blowing either from the north or east. They, however, blow generally from the west in summer, and then they are cold. Russel particularly takes notice, that the western winds, during the whole summer, cause no small variation in the thermometer; for the air becomes hotter in proportion as they abate, especially if they are calm for several days together. But even in a calm, the violence of the heat is observed not to be so great as when the wind blows from the north or east.

At the beginning of the month, the mercury reaches 70 degrees; then it rises gradually from 76 to 80. In the afternoon, it does not rise above six or nine degrees.

The snows on Libanus thaw rapidly now, but the cold is still very sharp on its summits. Maundrell found the snow so hard frozen on the top of this mountain, the 17th of May, as to bear the weight of men and horses. On the 18th of May, he beheld heavy clouds descending from the top of the mountains into the valley, (Maundrell's *Journey from Aleppo to Jerusalem*, p. 236, 239).

Here I must not omit to mention, that Stephen Schulze, as he was going from Mount Tabor to Tiberias, on the 18th of May, observed a dry mist, such as usually obscures the sun with us, and yet he neither perceived smoke, nor dust, nor vapour, nor smell. He learned from the natives, that this is frequently observed when the heat is very great, (Schulze's *Leitungen des Höchsten*, P. V. p. 199).

2. CORN.

D'Arvieux asserts (*Memoires*, tom. i. p. 333), that they continue, in the month of May, to get in their harvest. Hasselquist (*Reise nach Palestina*), saw Corn ripe 14th of May, in the fields between Acre and Nazareth, as did Pococke (*Travels*, &c. p. 89. 91), the 15th of May, in the land of Safet, and the valley of Zebulon, and Schweigger (*Reyssbeschreibung*, p. 285, 317) the 16th of May, near Rama, and 17th of May around Mount Tabor. D'Arvieux tells us, that the plain of Esdraelon yields the largest crops of Corn; and if you view it from the neighbouring mountain in the month of May, when the stems are lightly agitated by the wind, you have the beautiful appearance of a fluctuating sea, (D'Arvieux, *Memoires*, tom. ii. p. 292). The harvest was already got in at Bethlehem, when Schweigger was there (*Reyssbeschreibung*, p. 310, 318). But having, as yet, only spoken of Corn in general, we come now to consider each in its kind.

WHEAT is cut down in the month of May in Galilee. (Hasselquist's *Reise*, p. 84). The Wheat Harvest takes place about the same time in the empire of Morocco, (Hoest's *Nachrichten von Morókos und Fes*, p. 129). Russel affirms, that all the Wheat is cut down at Aleppo before the 20th of May, (*Nat. Hist. of Aleppo*, p. 17. Thevenot, *Voyage au Levant*, tom. iii. p. 129).

BARLEY.—Frequently the Barley is not all cut down before the month of May.—Egmont saw Barley ripe the beginning of this month, in the fields lying under Mount Tabor (Egmont and Heyman's *Travels*, vol. ii. p. 27). At Aleppo, the beginning of the month is the time of the Barley harvest, (Russel's *Natural Hist. of Alep.* p. 17. Thevenot, *Voyages au Levant*, tom. iii. p. 129).

RICE.—Egmont relates, that a very extensive plain, near Tiberias, the lands whereof were sown with Rice, was already pillaged by the Arabs, although the greater part of the grain was not yet ripe, (Egmont and Heyman's *Travels*, vol. ii. p. 37). Schweigger observed the Rice quite green there on the 14 of May, (Schweigger's *Reyssbeschreibung*, p. 317).

RYE.—Egmont saw a kind of wild Rye, with empty ears, round Mount Tabor; and also a kind of wild oats, (Egmont and Heyman's *Travels*, vol. ii. p. 27).

3. TREES.

EARLY APPLE-TREE.—The common Early Apples may be gathered in the month of May, in the northern regions of Africa; but the *sashi*, or early males, which are far superior to the former, ripen later, (Shaw's *Travels*, p. 129). The Early Apples come to maturity in Palestine, too, at least towards the end of the month, as appears from Pococke, (*Travels*, vol. ii. p. 126).

4. SHRUBS. HERBS.

VINE.—The shoot, which sprung forth last in the month of April, and had fruit, being topped again, another small branch shoots forth in the month of May, loaded with the latter grapes, (Borchard. *Exactissim. Descript. T. S. in nov. Orb.* p. 332, 333). What Thevenot (*Voyage au Levant*, tom. iii. p. 112), says of the best Grapes being gathered at Aleppo in May, disagrees with the testimonies of other travellers concerning the time of the vintage in the environs of Aleppo.

COTTON, (*Xylon, seu Gossypium herbaceum, Gossypium foliis quinquelobis, caule herbaceo.* Hort. Upsal. 203), is sown this month. Hasselquist saw the grounds between Acre and Nazareth, and not long before, those in the excellent plain of Zebulon, planted with Cotton, (Hasselquist, *Reise nach Palæstina*, p. 176). About the same time Egmont (Egmont and Heyman's *Travels*, vol. ii. p. 29), found the plain about Rama cultivated with Cotton, and Pococke also the grounds in the land of Safet, (Pococke's *Travels*, vol. ii. p. 89). In some of the grounds, the stalks of the last year might be seen. Pococke affirms, that it is always sown in the beginning of May, and that they sow it every year in Palestine; whereas, in America, on the contrary, and in Lower Egypt, it continues all the winter; but this account does not agree with the testimonies I have inserted above, from Mariti's *Itinerary*, nor with Korte's assertion; for he says, the Cotton-Tree bears the winter in Syria, and in the month of May it puts forth a yellow blossom, which produces a ball resembling a walnut, and this contains the cotton, (Korte's *Reise nach dem gelobten Lande*, p. 576. Compare Radzivil. *Peregrinatio Hierosolymitana*, p. 93).

MANDRAKES, (Cels. *Hiero-bat. P. I. p. 3. sq.*), of which there is great plenty in Galilee, yield ripe fruit this month, which may be proved, by the double testimony of Hasselquist's *Reise nach Palästina*, p. 184, and Stephen Schulze's *Leitungen des Höchsten, P. V. p. 197.*

Sage, } flourished in great plenty on Carmel, (Egmont and Heyman's *Travels*, vol. ii. p. 11).

Portulaca latifolia seu sativa, Casp. Bauhin. p. 588; Broad-leaved or Garden Purslain; } are common at Aleppo from the month of May till the end of July, according to Russel, (*Nat. Hist. Alep. p. 25*).

Cucumis vulgaris, maturo fructu subluteo, Casp. Bauhin. p. 310; the yellow Cucumber;

Cucumis sativus vulgaris, fructu albo; the White Cucumber;

Korte takes notice, that they still continue, after the harvest, to sow various Garden Herbs, part of which are unknown to us; and many of them, as cucumbers, cauliflower, and others, come to maturity twice in the same year, in spring and in autumn, (Korte's *Reise nach dem gelobten Lande*, p. 187).

In Palestine, the grass and Herbs were grown to that height this month, that when Thevenot was riding from Nazareth to Acre, on the 8th of May, they reached the girth of his saddle, (Thevenot, *Voyages au Levant*, tom. ii. p. 671). Schweigger observed, that the grass was at the highest about the 14th of May, near Rama, and on the 17th of May, in the plain near the town Schenau, (Schweigger's *Reysbeschreibung*, p. 285, 317).

.....

No. CCCCLXI. SIXTH MONTH. JUNE.

1. WEATHER.

JUNE, being the first summer month, and the sky always clear, it is evident the Weather must be extremely hot; and this is affirmed by Radzivil, of Palestine altogether (Prince Radzivil, *Peregrinatio Hierosolymitana*, p. 27), and by Pococke of the land of Safet, (Pococke's *Travels*, &c. vol. ii. p. 114. Shaw's *Travels*, p. 127). That there is no cold, even in the night-time, may be concluded, from the silk-worms, which die as soon as they are exposed to cold in the open air, remaining all night on the trees, (Cotovico *Itinerarium Hierosolymitanum*, p. 303). Travellers pass whole nights in the open air, without any inconvenience, (Prince Radzivil, *Peregrinatio Hierosolymitana*, p. 26, 26).

At Aleppo, according to Russel, the sky is always serene and fair, except that small bright clouds sometimes rise. Rain, therefore, is seldom observed, and never much of it. Thevenot (*Voyages au Levant*, tom. iii. p. 102), informs us, that it rained at Aleppo in this month, at which all the inhabitants were astonished. The winds, generally blowing from the west, refresh the air in the afternoon: and, by blowing sometimes during the whole night, they assuage the heats, which are now excessive. As the month advances, the mercury gradually rises in the morning, from 76 to 80 degrees. In the afternoon it stands between 84 and 92 degrees.

The Inhabitants pass their nights in summer upon the roofs of their houses, which are not rendered damp by any dew, (Russel's *Nat. Hist. of Alep. p. 152*).

The summits of the mountains of Palestine are not yet free from snows. Pococke (*Travels*, vol. ii. p. 153), found the snow still frozen on Libanus the 14th of June; and

Radzivil about the same time, (Prince Radzivil *Peregrinatio Hierosolymitana*, p. 27), and Henry de Beauveau, (*Relation Journaliere du Voyage de Levant*, p. 162). D'Arvieux (*Memoires*, tom. iii. p. 432), also went to Libanus in the month of June, and met with snow then in that part where the cedars are, and found it at the same time so cold, that he was obliged to put on winter garments. The same person, when standing on the top of the mountain, found the sky quite clear; but below there were heavy clouds, that descended into the valleys, and caused rain, (D'Arvieux, *Mém.* tom. ii. p. 408).

2. CORN.

At Aleppo the Corn is sometimes not all cut before the beginning of June; although Russel's testimony differs from this assertion of Thevenot, yet it cannot, on that account, be denied; since Shaw has informed us, that in Africa the harvest sometimes lasts till the end of June, according to the foregoing season, (Thevenot, *Voyages au Levant*, tom. ii. p. 129. Shaw's *Travels*, p. 123). That Rice ripens this month, may be gathered from what has been already said.

3. TREES.

CULTIVATED FIG-TREE.—The Early Figs, both black and white, ripen this month.

They fall off, however, as soon as they are ripe, (Shaw's *Travels*, &c. p. 296. p. 130). When they do not come to their proper size and maturity, they are called *PAGIM*, פַּגִּים, Ολυνδοι, Συκα ωρια, which names are used for unripe fruit, whether of spring or summer. When the Early Fig begins to ripen, the tree puts forth the *caricas* also, the same that are dried and preserved. That these may not fall off or degenerate, they begin, in the month of June, the caprification; that is, they either bind some of the Figs of the male or wild tree to the female, or else they place one of the male trees among the females. The former is done at Algiers, where one male tree is sufficient for the caprification of fifty females. The latter is practised in Egypt, where there are more male trees, (Shaw's *Travels*, p. 127. See there his quotations from the ancients. Add, *Pallad. Mart.* 10. 28. *Colum. de Re Rustica*, xi. 2. 56. and Reutdorf, *ad Fragmentum Democriti*, ap. *Fabric. B. G.* 4. 29, p. 350).

EARLY APPLE-TREE produces ripe fruit in June. There are also early males now, which ripen later than the common ones (see before). When Pococke was at Sidon, the 29th of May (9th of June), Early Apples were shaken off from the trees, ripe, (Pococke's *Travels*, &c. vol. ii. p. 126).

PLUM-TREE.—There are two or three kinds of Plums to be had at Algiers in June, according to Shaw, (*Travels*, p. 129). Russel only speaks of Plums in general, without distinction, (*Nat. Hist. of Alep.* p. 21).

CHERRY-TREE produces ripe Cherries at Algiers. In the countries of Palestine and Syria, there are none, or but very few Cherry-Trees. Cherries, however, are imported from Damascus, where there are plenty of them, (Shaw's *Travels*, l. c. Cotovic. *Itinerarium Hierosolymitanum*, p. 328). Russel informs us (*Nat. Hist. of Alep.* p. 21), that there are three sorts of Cherries to be met with at Aleppo:

Cerasus sativa, fructu rotundo rubro et acido—Tournef. the common Red Cherry.
Cerasus major, fructu magno cordato albo—the White-heart Cherry.
Cerasus, Vissia Cherry.

MULBERRY-TREE, (Cels. *Hiero-bot. P. I.* p. 288). The fruit of this tree is ripe at Algiers, (Shaw's *Travels, l. c.*). There are two sorts of Mulberry-Trees in the environs of Aleppo, according to Russel, viz.

Morus fructu nigro, Casp. Bauhin. p. 459—the Black Mulberry.

Morus fructu albo, the White Mulberry, and in great plenty; for the silk-worms are fed on their leaves, (*Nat. Hist. of Alep.* p. 21).

CEDAR-TREE, (*Barush*, ברש, Cels. *Hiero-bot. P. I.* p. 74. p. 108). The Cedar Gum, or rather *cedrium*, a clear white resin, which is said to have great medicinal virtues when hardened, distils spontaneously in the summer-time, and without any incision being made, from the bark of the Coniferous Cedar. However, when they wish to extract a greater quantity, they make an incision in the bark. The Bacciferous Cedar yields berries this month, which do not grow from blossoms, it being furnished with only empty panicles, but from the boughs. (D'Arvieux, *Memoires tom. ii.* p. 413, 414. Egmont and Heyman's *Travels*, vol. ii. p. 280).

4. SHRUBS. HERBS.

BALM-TREE grows chiefly about Jericho. From this the Arabs, by making an incision, get *Opobalsamum*, the Balm of Gilead, during the months of June, July and August, (Cels. *Hiero-bot. P. I.* p. 357. Mariti, *Viaggi, tom. iii.* p. 153. Sandys's *Relation of a Journey*, p. 197, 198).

MELON, the COMMON, Casp. Bauhin. P. 310. *seu Melo Magnus, cortice virenti lævi, semine parvo* (I. B. l. 244), the large Green-rinded Melon, is gathered at Algiers about the end of June, (Shaw's *Travels*, p. 126). It grows plentifully at Aleppo likewise, according to Russel, (*Nat. Hist. of Alep.* p. 25).

ROSEMARY.—Radzivil (*Peregrinatio Hierosolymitana*, p. 41) saw a great many Rosemary-bushes flourishing close together in Galilee.

Lettuces,
Endives,
Cresses,
Wild Chervil,
Spinage,
Beet,
Garden Artichoke,
Wild Artichoke,

are over at Algiers this month; but are succeeded by the *Calabaschas*, *Mellukii*, *Bendinjanns*, and *Tomatas*, (Shaw's *Travels*, p. 126).

It is to be observed, that the Arabs, as the summer advances, lead their flocks to the hills and mountains situated more to the north, (De la Roque, *Voyage dans la Palestine*, p. 174. Radzivil, *Peregrinatio Hierosolymitana*, p. 45).

.....

No. CCCCLXII. SEVENTH MONTH. JULY.

1. WEATHER.

AS the sky is serene and fair during this month too, every one will readily perceive, that the Weather is the same in July, and the two following months, as it was in June, except that the heat is observed to be more intense. There is no rain at all; for except De la Roque, who says, it continued to rain for a whole day and night at Sidon, in the month of July 1688, no one mentions any thing of it. Indeed

deed it is quite contrary to Russel's account. (De la Roque, *Voyage de Syrie et du Mont Liban*, tom. i. p. 7. 10). All travellers, who have been exposed to the open air this month, affirm that the heat is now extremely intense. Radzivil found the brooks which ran through the valley of Terebinthus, dried up as early as the 9th of July. The heat, however, at Jerusalem, is much less than that in the environs of Jericho, (Radzivil, *Peregrinatio Hierosolymitana*, p. 116. 97, 98).

Libanus, towards the end of July, is, for the most part, free from snow, except that which may perhaps remain on Anti-Libanus, and in the caverns and defiles, into which the sun cannot penetrate; whence it is brought down into the low countries of Palestine, to cool the wine and other drink, as Thomson informs us, (*Travels*, vol. i. p. 122. De la Roque, *Voyage de Syrie et du Mont Liban*, tom. i. p. 74. Rauwolf's *Reyss in die Morgenlander*, P. II. p. 148). The snows on the tops of the mountains thawing gradually during the summer, Libanus yields a perpetual supply of water to the brooks and fountains in the countries below. It cannot be affirmed that the snows on the summits of Libanus are entirely dissolved every year; for I shall bring presently the testimonies of several travellers, who met with snow on Libanus much later than this; and Korte, who makes it much colder on this mountain, as we have shewn above, than in other parts, saw some in several places, even in the month of July, (Korte's *Reise nach dem gelobten Lande*, p. 419. 460).

Russel has observed, that the Weather still continues serene at Aleppo. The winds generally blow from the west; but when they fail the heat is excessive. The mercury usually stands in the beginning of the month at 80 degrees: towards the end at 85 or 86. It does not rise in the afternoon above eight or ten degrees. (*Nat. History of Alep*. p. 152, 153. Egmont and Heyman's *Travels*, vol. ii. p. 348).

2. TREES.

PALM, or DATE-TREE, (*Phoenix*, Linn. *Hort. Upsal.*).—Radzivil found ripe Dates at Jericho as early as the 3rd of July. They ripen much later at Cairo; and at Jerusalem they seldom come to maturity. (Radzivil, *Peregrinatio Hierosolymitana*, p. 97. Shaw's *Travels*, p. 297).

APPLE-TREE and PEAR-TREE, { present ripe fruit, in great variety and abundance, at Algiers, in the month of July; but they are all inferior, even to our most common one, and they do not last till autumn. (Shaw's *Trav.* p. 129).

NECTARINE-TREE and PEACH-TREE, { yield ripe fruit at the same place in the middle of June. The Nectarines are larger, and of a more agreeable flavour than ours; but the Peaches, besides being of the most exquisite flavour, weigh, for the most part, ten ounces. (*Ibid.* p. 130).

3. SHRUBS. HERBS.

VINE.—Grapes ripen at Algiers, and in the empire of Morocco, about the end of July; yet the vintage, as Shaw informs us (p. 138. Hoest's *Nachrichten von Marókos und Fez*, p. 303), does not take place till September, with which account Borchard agrees. Korte has observed, that the Grapes are ripe in the vineyards about Aleppo, notwithstanding which they remain on the Vines until November, (Korte's *Reise nach dem gelobten Lande*. p. 574. p. 571).

ANGURIA, or GOURD, called *Citrus*, in all countries in the same latitude, ripens this month, (Shaw's *Travels*, p. 126. Russel's *Natural Hist. of Alep.* p. 25. Cotovic. *Itinerar. Hierosolymitan.* p. 137).

CAULIFLOWER, }
WATER-PARSNIP, } are sown in the month of July, (Shaw's *Travels*, p. 126).

There is no longer a sufficient supply of pasturage for the cattle, (*Ibid.* 150).

.....

No. CCCCLXIII. EIGHTH MONTH. AUGUST.

1. WEATHER.

MOST persons agree, that the sky is always serene and fair during this month also, and that the heat is extreme: Schulze experienced it on the 3rd of August at Ptolemais, and Tschudis Glarus the beginning of the month, between Joppa and Rama; as also at Jerusalem. He says, moreover, that in the plain of Jericho, the 1st of August 1519, the ground was so parched, that when he alighted from his horse, his feet could not bear the heat. (Schulze *Leitungen des Höchsten*, P. V. p. 272. Tschudis von Glarus, *Reyss und Bilgerfahrt zum heiligen Grabe*, p. 109. 236. 294).

At Aleppo, according to Russel's account, the Weather is entirely the same during the first twenty days, as in the preceding months: afterwards white clouds, commonly called *niliacæ*, larger than those which are generally observed in summer, as we have so often repeated, rise, for the most part, till the end of the month. Dew falls now, but not in any great quantity.

The mercury, until those days when the clouds rise, continues the same as in the last month: afterwards it falls four or five degrees, *Nat. Hist. of Alep.* p. 153).

Korte saw snow on the summits of Libanus the 18th of August, but it was wet and slippery, (*Reise nach dem gelobten Lande*, p. 471).

2. TREES.

CULTIVATED FIG-TREE.—The Fig, properly so called, which remains a long while on the Tree, and is always reckoned in the Sacred Writings among summer fruit, may be gathered at Algiers in the month of August.—These Figs, when dried, are called *caricas*, or Lenten Figs (ἰσχαδές, *Garagedut*, גרוגדות; Παλαθαι, *Debelim*, דבלים, are also made of them. Shaw's *Trav.* p. 129). Tschudis (*Reyss und Bilgerfahrt zum heiligen Grabe*, p. 166. 299), saw ripe Figs at Jerusalem the 1st of August, and at Jericho the 1st. The third produce, or the Winter Fig, which does not ripen before winter, appears this month, (Shaw's *Travels*, p. 130).

CULTIVATED OLIVE-TREE, (*Tzit* תיט, Cels. *Hiero-bot.* P. II. p. 330), yields ripe Olives this month in the environs of Jericho, as Tschudis informs us, (*Reyss*, p. 299).

POMEGRANATES ripen this month, (Shaw, *l. c.*).

The SHRUBS *Al-kenna*, or *Al-henna*, brought out of Egypt into Palestine, put forth leaves this month, and then fragrant blossoms, which the Turks, by various artificial methods, endeavour to produce sooner. (Rauwolf's *Beschreibung der Reyss in die Morgenländer*, P. I. p. 58).

3. SHRUBS. HERBS.

VINE.—The first clusters of the Vine, which blossomed at Antaradus in the month of March, come to maturity this month, and are ready for gathering, (Borchard, *Exactissim. Descript. T. S. in nov. Orb.* p. 333). Helfrich saw ripe Grapes about Joppa the 18th of August 1565: Tschudis, on the same day, on Mount Sion; Steph. Schulze, at Bekajah, a town not far distant from Acre; Dandini, in the vineyards of Libanus; Nau, in the Valley of the Cluster, (*Nehel Eschol*). All travellers speak with admiration, both of the size of the clusters and the sweetness of the Grapes. (Helfrich's *Bericht von der Reise nach Jerusalem*, p. 40. Schulze's *Leitungen des Höchsten*, P. V. p. 285. Dandini, *Voyage du Mont Liban*, p. 78. Nau, *Voyage nouveau de la Terre Sainte*, p. 463, 464. Borchard, p. 315, 316, and *l. c.* Radzivil, *Peregrinat. Hierosolymit.* p. 139).

.....

No. CCCCLXIV. NINTH MONTH. SEPTEMBER.

1. WEATHER.

SEPTEMBER, beside the extreme heat that still rages, is sometimes remarkable in this respect, that rain falls towards the end; for Tschudis makes the rainy season commence in Palestine either in the months of September or October, (Tschudis, *Reyss*, p. 236. Hoest's *Nachrichten von Maròkos und Fes*, p. 129). Moreover, it is to be observed, that although the days are very hot, the nights are cold. Thus Schulze declares (*Leitungen des Höchsten*, P. V. p. 417, 419, 420), that in the neighbourhood of the city of Dimas, the 4th, 5th, and 16th of September, before sun-rise, the cold was very sharp, and a few hours afterwards he felt excessive heat.

Russel has observed, that, at Aleppo, between the 18th and 25th day of the month, dark clouds rise from the west, also a whirlwind, which brings such a quantity of dust, as to overspread the whole city; and that rains generally follow, after a few days, either in the city itself, or parts adjacent; these refresh the air, and render the month most delightful. The heat is nearly the same as in the preceding months. Frequently, however, when there is a calm, it is much greater. Should it fail to rain, the Weather continues the same during the whole month. Lightnings are very frequent in the night-time; and if they are seen in the western hemisphere, they portend rain, often accompanied with thunder. The winds blow chiefly from the west.

The mercury remains the same in the beginning of this month as it was at the latter end of August; except that in the afternoon it rises higher. In rainy Weather it falls three or four degrees, till it gets down to 65; but the variation of one day does not exceed three or four degrees; and when it rains, one or two degrees. (Russel's *Nat. Hist. of Alep.* p. 14. 145. Korte's *Reise nach dem gelobten Lande*, p. 565).

Steph. Schulze went to Libanus in the month of September. He saw no snow on its summit; but he affirms (*Leitungen des Höchsten*, P. v. p. 471), that it was covered with white stones, which, from a distance, gave it the appearance of being covered with snows; and that the snow remained only in those parts situated towards the north, and not exposed to the sun. Some have concluded from this, that there are years in which Libanus is altogether free from snow, which, however, is con-

trary to the testimonies of other travellers; and Warnekos, in that excellent descant, *De Fertilitate Palestinæ*, (vid. *Repertor. fur. Bibl. und Morgenl. Litteratur*, P. xv. p. 198). hath clearly shewn, that Schulze hath not distinguished *Libanus* planted with cedars, and covered with white stones, from *Anti-Libanus*, that is perpetually covered with snows.

2. CORN.

Russel informs us (*Nat. Hist. of Alep.* p. 16), that the inhabitants of Syria begin to plough about the end of September. Rauwolf, (*Beschreibung der Reyss in die Morgenländer*, P. III. p. 19), about the same time saw some lands near Rama, sown with Corn and Indian Millet.

3. TREES.

PALM, or DATE-TREE, (*Phœnix*, Linn. *Hort. Upsal.*), presents ripe Dates this month in Upper Egypt, according to Radzivil, (*Peregrinatio Hierosolymitana*, p. 172).

POMEGRANATE-TREE —Cels.	} were laden with fruit this month, in the gardens of Damascus. (Schulze's <i>Leitungen des Höchsten</i> , P. V. p. 443. Hoest's <i>Nachrichten von Morókos und Fes</i> . p. 306).
<i>Hiero-bot.</i> P. I. p. 275,	
PEAR-TREE ,	
PLUM-TREE ,	

The CITRULLUS ,	} yielded ripe fruit, according to Helfrich, (<i>Bericht von der Reise nach Jerusalem</i> , p. 41).
ORANGE-TREES ,	

The **CHARNUBI** yield ripe pods the beginning of September. Ladoire saw a great quantity of these fruits lying under the trees in St. John's Desert; and Cotovicus informs us, that he saw prodigious heaps of pods piled up on the sea-coast of Cyprus; and also at Gaza, (*Voyage fait à la Terre Sainte par Ladoire*, p. 225. Cotovic. *Itinerarium Hierosolymitanum*, p. 92. 247).

The **SEBESTUS** yields fruit this month, resembling nuts or acorns, from which they obtain glue. Egmont saw these Trees about Sidon. (D'Arvieux, *Mem. tom. i.* p. 339. Egmont and Heyman's *Travels*, vol. ii. p. 242).

4. SHRUBS. HERBS.

VINE.—The second clusters, which were in blossom at Antaradus in the month of April, are gathered this month, (Borchard, *Descr. T. S. in nov. Orb.* p. 333). Ladoire, (*Voyage à la Terre Sainte*, p. 236), affirms, that they gather their vintage this month about Bethlehem and Hebron. Otto von der Gröben (*Orientalische Reisebeschreibung*, p. 92, concerning the time, p. 109, 102), has observed that the Grapes are ripe at Jerusalem. We are told by many, that in the neighbourhood of Aleppo the vintage commences from the 15th of September. There is a great abundance of Grapes in Syria about this time, and every one admires both their size and sweetness. (Egmont and Heyman's *Trav.* vol. ii. p. 348. D'Arvieux, *Memoires*, tom. vi. p. 462. Rauwolf's *Beschreib. der Morgent. Reyss*, P. I. p. 22. Korte's *Reise*, p. 523, ll. cc. AUGUST).

COTTON, the same, according to Korte, which was sown the year before, and has lain all the winter, is gathered ripe in this month, (Korte's *Reise nach dem gelobten Lande*, p. 576).

No. CCCCLXV. TENTH MONTH. OCTOBER.

1. WEATHER.

IN some years, according to Tschudis (*Reyss und Bilgerfahrt*, p. 236), the rainy season does not commence in Palestine till this month. Cotovicus (*Itinerarium Hierosolymitanum*, p. 242) had rain on the 21st (a. d. 4. id.) of October 1598, at the city Hebron, and the Sealed Fountain by Solomon's Pools (*vid.* APRIL), and Ignatius, not far from Cæsarea, (Ignatius von Rheinfelden *neue Hierosolymitanische Bilgerfahrt*, p. 50). Korte affirms, that the extreme heat is now abated; although the heat is still considerable in the day-time, as Cotovicus observed, near Joppa, and Schulze at Acre; yet it is certain that the air is much refreshed by cold in the night, by which the dew, that is much more dense in this southern climate than in our more northern countries, is frozen (Korte's *Reise nach dem gelobten Lande*, p. 257. Cotovici *Itinerar. Hieros.* p. 137. p. 130. Schulze's *Leitungen des Höchsten*, P. V. p. 469). The rains are sometimes accompanied with thunder, such as De la Roque (*Voyage de Syrie et du Mont Liban*, tom. i. p. 38) experienced, on the 28th of October, on the mountains near to the plain of Namphen, towards Libanus, situated between Gebail and Tripoli.

The same traveller, at the latter end of October, passed the night under the cedars on the top of Libanus, without suffering any inconvenience; which very much surprised him, as he had given credit to the testimonies of other travellers concerning the cold and snows reigning perpetually there. He therefore expressly declares, that neither did he see any snow, nor perceive any cold at all. What Egmont relates agrees with it, that in the month of October, on Libanus, and at the convent of St. Mary de Canobine, he always alighted in the heat of the day, and refreshed himself under the shade of pines and other trees, (*Ibid.* tom. i. p. 73. Egmont and Heyman's *Travels*, vol. ii. p. 284). But from all these, it cannot be determined whether the snows and colds still remain on the summits of Anti-Libanus, or no.

The air, being refreshed by the first short rains, that are usually observed at Aleppo about the middle of September, the Weather is delightful; but it is more variable after the second rains, that fall in the month of October. The October rains, called early or former rains (*Iuareh*, יורה, Πρωμυοι), depend on the time of the September rains, in about twenty or thirty days after which they usually follow. Their quantity is not always the same, but sometimes greater, sometimes less; they last three or four days. However, they do not fall without intermission, but in frequent showers. The winds are seldom very strong, but variable.

The mercury in the morning, stands, for the most part, before the rainy days, at 72 degrees. It does not rise, in the afternoon, above five or six degrees. After the rains, it descends gradually to 60 degrees. The variation of one day, seldom, on rainy days never, exceeds three or four degrees. (Russel's *Nat. Hist. of Alep.* p. 155).

2. CORN.

WHEAT is sown by the Arabs about Algiers in the middle of October, according to Shaw, (*Travels*, p. 123). As Russel has informed us, that the Wheat is sown at Aleppo also about the same time, it is probable that this is the time of sowing it in Palestine, (*Nat. Hist. of Alep.* p. 16).

BARLEY, } are sown at Aleppo from the month of October, during
 TURKEY WHEAT, } November and December, until the end of January.
 TURKEY MILLET, } (Russel, *l. c.*)

2. PULSE.

BEANS.—See JANUARY.

CICER SATIVUM, *flore candido*, Casp. Bauhin. p. 347; White Blossoming Chick-Pea.

LENS VULGARIS, *semine subrufo*, Casp Bauhin. p. 346; Common Lentil, with a reddish seed—*lens monanthus*, Hort. L. B.; Lentil that produces only a single flower.

LATHYRUS SATIVUS, *flore purpureo*, C. Bauhin. p. 344; Purple Flowering Garden Spurge.

VICIA MINIMA *cum siliquis glabris*, Inst. R. H. 397; Small Smooth Podded Vetch.

All these are sown at Aleppo about the same time, (Russel, *l. c.*).

3. TREES.

PISTACHIO, (*Bethena*, בֶּתְנָה, Cels. *Hiero-bot.* P. I. p. 25), a Tree peculiar to Palestine, Syria, and Egypt. Cotovicus (*Itinerarium Hierosolymitanum*, p. 263), saw this Tree with fruit on, not unlike pine-apples, at Jerusalem, close by the church of the Holy Sepulchre.

The CHARNUBI present pods during this month. Also see SEPTEMBER, (*Ibid.* p. 249).

OLIVE-TREE, (*Tzit*, תִּיִּת, Cels. *Hiero-bot.* P. II. p. 330) produces ripe olives towards the latter end of October, in the empire of Morocco, according to Hoest, (*Nachrichten von Marókos und Fes*, p. 304).

POMEGRANATE-TREE yields ripe fruit at the same place, in this month, if not sooner, (*Ibid.* p. 307).

4. SHRUBS. HERBS.

VNE.—The third clusters, which, in the month of May, had produced another small branch, loaded with the latter Grapes, must be gathered this month, (Borchard, *Exactissim. Descript. T. S. in nov. Orb.* p. 333). Ignatius von Rheinfelden (*Neue Hierosolymitanische Bulgerfahrt*, p. 134), in the vineyards about Bethlehem, found the Vines hung with the most excellent and delicious Grapes, in clusters of nearly a foot in length. Otto von der Gröben (*Orientalische Reisebeschreibung*, p. 262), remarked the same in that country.

COTTON is gathered ripe at Aleppo this month, according to Russel. They sow it afresh from this time, (*Nat. Hist. of Alep.* p. 18. Cotovic. *Itinerar. Hierosol.* p. 137. Ignatius von Rheinfelden, *Hierosol. Bilgerf.* p. 53).

JERICHO ROSE blows in this month, as may be gathered from a passage in Otto von der Gröben. As for other things related of it, they are silly fables, unworthy notice! *Vide ll. cc.* (Mariti, *Viaggi*, tom. iii. p. 169, 172. Maundrell's *Journey from Aleppo to Jerusalem*, p. 144. Egmont and Heyman's *Travels*, vol. i. p. 334. D'Arvieux, *Memoires*, tom. ii. p. 189. Nau, *Voyage de la Terre Sainte*, p. 352. Thomson's *Travels*, vol. ii. p. 28. Otto von der Gröben, *Orientalische Reisebeschreibung*, p. 231).

SESAMUM.

MELO vulgaris, C. Bauhin. p. 310; *Melo magnus, cortice vi-*
renti lævi, semine parvo, J. B. 1. 244. the large
Green-rinded Melon, with small seed;

ANGURIA, Gourd, called *Citrus*; Cotovicus, p. 137;

CUCUMUS parvus (*Adjour*); the Small Cucumber;

NIGELLA, *flore minore, simplice candido*; the Fennel Flower,
C. Bauhin, p. 145;

FÆNUM GRÆCUM sativum, C. Bauhin. p. 348; Garden Fenu-
greek;

CARTHAMUS officinarum, *flore croceo*, Inst. R. H. 457; the
Bastard Saffron, or Safflower of the shops;

are sown at Aleppo
during this and the
following months,
according to Rus-
sel, p. 17.

Lettuces,

Endives,

Cresses,

Wild Chervil,

Spinage,

Beet,

Garden Artichoke,

Wild Artichoke,

may be gathered at Algiers from the month of October until
June, (Shaw's *Travels*, p. 126).

.....

No. CCCCLXVI. ELEVENTH MONTH. NOVEMBER.

1. WEATHER.

KORTE and **Shaw** both affirm, that if the rains are not already fallen, they certainly fall this month, (Shaw's *Travels* p. 290. Korte's *Reise nach dem gelobten Lande*, p. 187. 380. Rauwolf's *Reyss in die Morgenländer*, p. 61.) Cotovicus travelled in rainy Weather on the 12th (a. d. 3. *non.*) of November, and on the 16th (a. d. 7. *id.*) of November, near Sichem (Cotovic, *Itinerar. Hierosol.* p. 335, 344, 346, 347. but concerning the temperature of the air about Sichem, p. 238). He also says, that on the 17th (a. d. 6. *id.*) of November, he found there had been no rain on the mountains of Gilboa and Hermon; and concluded from it, that it never rains in these parts, which, however, is a mistake; for Borchard, who is very accurate, and worthy of credit, says, "it is not true, as some suppose, that no rain or dew falls on the mountains of Gilboa, since both dew and rain fell on myself, when I was on that mountain, A. D. 1283." Bernard de Breydenbach affirms the same. (Borchard. *Descr. T. S. in nov. Orb.* p. 322. B. de Breydenbach, *Bevarden tot dat hylige Grafft.* fol. i. 3).

The sun's heat, although not so great in the day-time, is, however, still violent; but the nights are very cold, and uncomfortable for travellers, many of whom journey by night, carrying torches before them, after the manner of the Turks, (Cotovic. *Itinerar. Hierosolymit.* p. 334, 357). The rivers and lakes are most of them dried up; for Cotovicus (*ibid.* p. 361), when he passed Lake Meron, on the 19th (a. d. 4. *id.*) of November, found hardly a space of five hundred paces in circumference, filled with water.

At Aleppo, November may be reckoned among the rainy months, although clear Weather frequently intervenes, and the number of the days, in which it rains, does not amount to more than seven or eight. It does not snow this month; but, after

the first fourteen days, it freezes just before sun-rise. The winds are chiefly from the north; but they seldom blow with force.

The mercury, as the month advances, gradually falls from 60 to 50 degrees. The variation of one day is not more than from two to five degrees. (Russel's *Nat. Hist. of Alep.* p. 156. Korte's *Reise nach dem gelobten Lande*, p. 530).

2. CORN.

Korte informs us, that this is the month for the general sowing of Corn in Palestine. At Aleppo, likewise, and in Lower Egypt, they sow their Corn this month. (Korte's *Reise nach dem gelobten Lande*, p. 187. Egmont and Heyman's *Travels*, vol. ii. p. 348. Thomson's *Travels*, vol. ii. p. 170).

WHEAT is sown in the month of November, in the empire of Morocco, according to Hoest, (*Nachrichten von Marb'kos und Fes*, p. 307).

ZEAL, or SPELT, is sown about the same time, as appears from what has been already said, (*vide APRIL*).

BARLEY is sown at Algiers about the middle of November, (Shaw's *Travels*, p. 123).

Finally, consult the month of OCTOBER, as to the several kinds of Corn and Pulse, that are usually sown this month.

3. TREES.

PALM, or DATE-TREE.—Dates are still gathered in Egypt, in the middle of November, (Thomson's *Travels*, vol. ii. p. 176).

NAPECA, or CENOPLIA (Cels. *Hiero-bot.* P. I. p. 23), a prickly Tree, that yields delicious fruit, of the most exquisite flavour, in shape resembling crab-apples, and containing a nut as big as olives. Cotovicus saw it this month, near Bethsàida, (Cotovic. *Itinerar. Hierosolym.* p. 358).

Russel remarks (*Nat. Hist. of Alep.* p. 14), that the Trees retain their leaves until the middle of November.

4. SHRUBS. HERBS.

VINE.—At Aleppo the vintage lasts to the 15th of November. *Vide SEPTEMBER*, Egmont and Heyman's *Travels*, vol. ii. p. 348. D'Arvieux, *Memoires*, tom. vi. p. 462).

.....

No. CCCCLXVII. TWELFTH MONTH. DECEMBER.

1. WEATHER.

DECEMBER is the first winter month; for, according to Russel, the season, from the 12th of December to the 20th of January, is reckoned by the inhabitants of Aleppo the coldest part of winter, (*Nat. Hist. of Alep.* p. 12. Korte's *Reise*, p. 585). The cold is then frequently so piercing, that even those born in our climate can hardly endure it. In all the thirteen years that Russel lived in Syria and at Aleppo, he only three times observed ice, that would bear a man; and then he was obliged to walk cautiously, and in places not exposed to the sun. The snow seldom remains all day on the ground, not even in the midst of winter. When the sun shines, and there is a calm, the atmosphere is hot.

The same things are observable in Palestine. There is a very remarkable instance of a most piercing cold in Steph. Schulze, (*Leitungen des Höchsten*, P. V. p. 50).—
He

He tells us, that towards the end of December, two young men perished through the cold, near Nazareth; lat. $32^{\circ} 30'$. long. $53^{\circ} 15'$. (Mariti, *Viaggi*, tom. ii. p. 187).—Travellers relate, that rains are more usual this month than snows, as D'Arvieux found near Rama (D'Arvieux *Memoires*, tom. ii. p. 83); Nau, in Galilee; and Cotovicus, in his journey from Libanus to Aleppo, (Nau, *Voyage nouveau de la Terre Sainte*, p. 567, 568, 569, 571. Korte's *Reise nach dem gelobten Lande*, p. 187, 380. Cotovic. *Itinerar. Hieros.* p. 399, 400, 401, 403, 405).

The Maronites have told many travellers, that the snows continue to fall on Libanus from the month of December, (Thomson's *Travels*, vol. i. p. 122. De la Roque, *Voyage de Syrie et du Mont Liban*, tom. i. p. 74).

When the easterly winds blow, the Weather is dry, although they sometimes bring a mist and hoar frost, and are accompanied with storms, of which Shaw gives an account, p. 285.

December, according to Russel's observation, is, for the most part, a rainy month at Aleppo. Mists become more frequent and thicker, and the sky is often obscured. The greatest number of rainy days does not exceed sixteen. Ice may be seen every day, especially about sun-rise. Snow falls after the first fourteen days, but not in any great quantity; it freezes afterwards. The winds, as in the last month, blow usually from the east or north. They are seldom violent.

The mercury usually stands all the month, at 46° . It frequently gets up in the afternoon, if there is no rain, three degrees. (*Nat. Hist. of Alep.* p. 155, 156).

2. CORN. PULSE. HERBS.

CORN is sown during this month also. *Vide* the end of OCTOBER.

PULSE—*Ibid.*

SUGAR-CANES ripen, and are cut down this month at Cyprus, according to Cotovicus. (*Itinerar. Hierosolymit.* p. 137).

Finally, the Herbs mentioned above blow about the end of December, according to Rauwolf, (*Reyss in die Morgenländer*, P. I. p. 118). The grass and Herbs again springing up out of the ground after the rains, the Arabs drive their flocks down from the mountains into the plains.

No. CCCCLXVIII.

A LIST OF THE AUTHORS, and of the Editions of their Works, which are quoted in the foregoing CALENDAR, arranged according to the Dates of their Visits to the Holy Land.

Itinerarium Benjaminii Tudelensis ex Versione Benedicti Aria' Montani. Helmstadt, A. D. 1636, 8vo.

Rabbi Benjamin travelled into Syria, Palestine and Egypt, A. D. 1172, as appears by the preface.

[N. B. This is a translation from the Rabbinical Hebrew. Rabbi Benjamin was a Spanish Jew: his narrative has been suspected. Whether it may be depended on as perfectly authentic or correct, throughout, we do not take on ourselves to determine].

Locorum Terræ Sanctæ exactissima Descriptio, Auctore F. Brocardo, Monacho. Inserted in the *Novi Orbi Regionum ac Insularum veteribus incognitarum*, published at Basle, ap. Hervagium, 1555, folio.

This traveller appears to be the same, who, by Egmont, (*Travels*, vol. ii. p. 215), and by others, is called Brocard, and by Helfrich, Buccard.

Edit. 4.

Z Div. 2.

He travelled into Palestine about A. D. 1283 (vide *Nov. Orb.* p. 323). The best edition of his travels was that published at Venice, A. D. 1519; but this was afterwards corrected, by a copy from the *Alvensleben* library, and this edition is now esteemed the best. *Stuck, V. C. Verzeichniss der Reisebeschr.* p. 38. *Korte's Reise*, Supp. iii.

Bernhard van Breydenbach *Bevarden tot dat hylige Grafft.* Mentz, 1488. folio.—He travelled into Palestine A. D. 1483, as appears by the preface to his work.

Reyss und Bilgerfahrt zum Heylingen Grab des Edlen Herrn Tschudis von Glarus. Rohrschach, 1606, quarto. He travelled A. D. 1519.

Ecklin's *Reise zum Heylingen Grabe.* Cologne, 1582, 8vo.

Beschreibung der Reyss Leonhardi Rauwolf gen Syriam, Judæam, Arabiam, &c. in drey Theilen. Franckfort, 1582, 4to. Rauwolf was in Palestine A. D. 1575.

Neue Reyssbeschreibung aus Teutschland nach Constantinopel und Jerusalem durch Salomon Schweigger. Nuremburgh, 1608, 4to. Schweigger travelled in Palestine A. D. 1581.

Jerosolymitana Peregrinatio Principis Radzivillii, a Thoma Tretero, translated from the Polish language into Latin. Antwerp, 1614, folio. It appears that Radzivil used the corrected calendar, as he observes in his preface.

Itinerarium Hierosolymitanum et Syriacum, by John Cotovicus. Utrecht and Antwerp, 1619, folio. Cotovicus visited Palestine A. D. 1598.

Voyage du Mont Liban, translated from the Italian of the Rev. Father Jerome Dandini. Paris, 1685. Dandini was in Palestine A. D. 1599.

Relation Journaliere du Voyage fait et descrit par Henry de Beauvau. Paris, 1619, 12mo. This author travelled A. D. 1605.

Relation of a Journey, &c. by George Sandys. London, 3rd. edition, 1632, folio. Sandys travelled into Palestine A. D. 1610.

Voyages de Pietro della Valle dans la Turquie, l'Egypte, la Palestine, la Perse, &c. Della Valle was in Palestine A. D. 1615.

Le Voyage de Hierusalem et autres Lieux de la Terre Sainte faict par le S. Benard, Paris, 1621, 8vo. Benard was in Palestine A. D. 1616.

Neue Jerosolymitanische Bilgerfahrt, oder Hurze Beschreibung des Gelobten Heylingen Landts, durch G. F. Ignatium von Rheinfelden. Constance, 1664, 4to. Ignatius was in Palestine A. D. 1656.

Voyage de M. de Thevenot en Europe, Asie, et Afrique, &c. Amsterdam, 1727, 8vo. Thevenot, travelled in Palestine A. D. 1658. [Dr. E. D. Clarke doubts his history].

Memoires du Chevalier D'Arvieux, contenant ses Voyages, &c. mis en ordre par Labat. 6 tomes. Paris, 1735, 8vo. D'Arvieux was in Palestine about A. D. 1659, 1660.

Voyage de M. le Chevalier Chardin en Perse, &c. 10 tomes. Paris, 1723, 8vo.—[Chardin travelled in Persia A. D. 1673—1677].

Voyage nouveau de la Terre Sainte, par le R. P. Nau, de la Compagnie de Jesus.—Paris, 1744, 8vo. This author was twelve years in Palestine from A. D. 1674.

Orientalische Reisebeschreibung des Brandenburgischen Adelichen Pilgers Otto Friederich von der Gröben, &c. Marienwerder, 1694, 4to. Otto travelled A. D. 1675.

Henrich Myrike *Reyse nach Jerusalem und dem Lande Canaan*, A. D. 1684. Osnaburg, 1714, 8vo.

Voyage de Syrie et du Mont Liban, containing the description of all the country known by the names of Libanus and Anti-Libanus, Kesroan, &c. by M. de la Roque. Amsterdam, 1723, 5 tomes. 8vo. De la Roque travelled A. D. 1688.

Voyage dans la Palestine, with the general description of Arabia, composed by Sultan Ismael Abulfeda; translated into French from the best mss. with notes, by M. de la Roque. Amsterdam, 1718, octavo. The preface contains the life of D'Arvieux.

A Journey from Aleppo to Jerusalem, by Rev. Henry Maundrell, 1705. [Maundrell travelled A. D. 1697].

Voyage fait à la Terre Sainte, 1719; containing a description of the city of Jerusalem, as well in its ancient as in its modern state, by Marcel Ladoire. Paris, 1720, 8vo.

Travels, &c. in Barbary and the Levant, by Dr. Thomas Shaw, who visited Palestine A. D. 1722.

Travels through Part of Europe, Asia Minor, Syria, Palestine, &c. by M. Van Egmont and M. John Heyman, 2 vols. London, 1759, 8vo.

[They travelled A. D. 1693—1720, according to the inferences of Mr. Harmer, *Observations*, vol. i. Preface, p. x. xi].

Travels through Turkey, the Holy Land, &c. by Charles Thomson. London, 1767, 8vo.

[This book is composed from the works of travellers into these parts. Thomson was no genuine writer or traveller; nevertheless, he has selected from good writers; his authority must therefore be referred to his principals, and rests solely upon them].

Dr. Pococke's *Travels in Egypt and Syria*, 2 vols. folio. He visited Palestine A. D. 1737.

Jonas Kortens *Reise nach dem gelobten Lande*, A. D. 1738, into Egypt, Syria, Lebanon, and Mesopotamia. Halæ Magdeb. 1751, 8vo.

D. Freid. Hasselquist's *Reise nach Palestina*, A. D. 1749, 1752. Published by Linnæus, 1762.

Die Leitungen des Höchsten nach seinern Rathe auf den Reisen durch Europa, Asia, und Africa, von M. Stephanus Schultz. Fünd Theile. Halæ Magdeb. 1771. Schultz travelled A. D. 1754.

The Natural History of Aleppo and Parts adjacent, &c. by Alexander Russel, M. D. London, 1750, 4to. [Dr. Russel has since been published to greater advantage.—This work is the result of many years residence at Aleppo].

Viaggi per l'Isola di Cipro e per la Soria e Palestina, fatti da Giovanni Mariti, 1760, 1768, 8vo. 5 tomes. Florence, 1770.

Nachrichten von Morokos und Fes im Lande selbst gesammelt, 1760—1768. von George Host. Copenhagen, 1781, 4to.

No. CCCCLXIX.

ILLUSTRATIONS OF ISAIAH, CHAP. XVIII. CONCLUDED.

EQUANIMITY is always of use to its possessor; but it must not degenerate into insensibility: and there is this difference, at least, between equanimity, which is a virtue, and insensibility, which is a vice, that the former may reply to what the latter would disregard.

We supposed, that in attempting to illustrate the xviiith Chapter of Isaiah, according to the *old, orthodox*, interpretation of Vitringa, Bp. Lowth, and others the most learned commentators, we had little risked from any judicious Divine, the imputation of “intemperance;” and when it was reported to us that the learned Jew, Mr. LEVI, should say, “He did never see any thing so wild in his life,” we were no farther surprised, than to wonder he had not seen wilder things than this in a Christian Bishop HORSLEY, indeed, if we are not misinformed, admitted that the observations were conducted by “men of ability;” and to this compliment (which that very learned prelate does not always pay to those who differ from him in opinion), we with pleasure return our bow; meaning now to resume and to terminate our view of the subject.

The more we have considered the matter, the stronger is our conviction, that the geographical marks employed by the prophet, determine the people to whom his prophecy is addressed; and we beg leave, under this idea, to begin the connection of his prophecy somewhat earlier than we did before, at chap. xvii. 12.

Ho, to the throng of many (or great) people, which is tumultuated like as the sea is tumultuated;
And to the nations, which are noisy, as the sounding of an inundation (mighty waters) is noisy!
To the people, which, like as the soundings of many (or great) waters shall sound—
But fear *shall be* in them, and flight from afar off,
And chasing, like an atom on the mountains before the wind,
Like an eddy (a whirl) before the whirlwind.
They shall look to the time of evening, and behold trouble;
And before the morning, annihilation (she is not).
This is the portion of them who spoil us (or who have spoiled):
And the lot of them who rob us (or who have robbed).

Then follows what in our version is chapter xviii.

Ho, to the land shadowing with wings, &c.

Now I have presumed to think, that the people at and around the cataracts of the Nile are described, or at least are alluded to, in this sounding passage. Let us compare these poetical images with those of the Latin poet:

——*Quis te tam lenè fluentem,
Moturum, tantas violenti gurgitis iras,
Nile, putet? Sed cum lapsus abrupta viarum
Excepere tuos, et præcipites cataractæ,
Ac nusquam vetitis ullas obsistere cautes
Indignaris aquis: spuma tunc astra lacessis;
Cuncta fremunt undis; ac multo murmure montis
Spumens invictis canescit fluctibus amnis.*

LUCAN, lib. x. ver. 315.

Who, that beholds thee, Nile, thus gently flow,
With scarce a wrinkle on thy glassy brow,
Can guess thy rage, when rocks resist thy force,
And hurl thee headlong in thy downward course,
When spouting cataracts thy torrent pour,
And nations tremble at the deafning roar?
When thy proud waves with indignation rise,
And dash thy foamy fury to the skies?

Rowe.

The prophet seems to transfer the agitations of the waters to the people which inhabit near them; to compare these people to their own cataracts: a tumultuated sea: and we should recollect, that the Nile is called the sea, in Nahum, iii. 8. where we read of "populous No, whose rampart was the sea, (i. e. the Nile): Ethiopia, and Egypt, were her strength," the very countries to which we refer this description.

But this may be still more apparent, if we examine the import of a word used in this prophecy (בְּרִיחַ *cabirim*), *mighty waters*: the general meaning is *abundant, copious, multiplied*; and we find, chap. xxviii. 2. it signifies an *inundation*, "a flood of mighty waters overflowing." This is the very idea of the Latin poet, as well as of the Hebrew poet: and we are not aware that any other river than the Nile could furnish this description in either writer: at least the Nile is the most famous, and stands foremost among the noisy streams of antiquity. Cicero says, it stunned and deafened those who approached it. "*Ubi Nilus ad illa, quæ Catadupa nominantur, precipitat ex altissimis montibus, ea gens, quæ illum locum accolit, propter magnitudinem sonitus, sensu audiendi caret.*" Som. Scip. cap. 5. Vide also Diod. Sic. lib. i. cap. 19, 20. Seneca, Nat. Quest. lib. iv. cap. 2. Now observe, that in fact an inundation of the Nile is hardly more noisy than the usual stream of the river: so that, since noise is indispensable, in the allusion of the Hebrew prophet, we might well render, "a people noisy, as the sound of a cataract is noisy."

This geographical mark, then, ascertains the people to be the Nubians; and the event predicted agrees with that foretold in the subsequent passage, "at evening trouble—at morning annihilation;" i. e. disappointment of their hopes, expectations, and preparations. This unites extremely easily with the following prophecy, which is addressed to the same people, begins in the same manner, predicts the same events, but in a style somewhat varied, and rather more at large. Our present attempt is directed to fix the geography of this people, by means of *farther evidences*, drawn from descriptions of their permanent customs, and manners.

There is so much evidence, that Cush is Ethiopia, that we consider it as undeniable; and that nothing need be said to confirm it. For the rest, let us take the words in their order, as they stand in the prophet, and as we formerly considered them.

1. *Shadowing land.* Vide chap. xxx. 2. "Woe to those who trust in the *shadow* of Egypt;—the *shadow* of Egypt shall be your confusion." *Shadow* in this passage clearly implies *protection*; and shews this prophet's own sense of this symbol.

2. *Adjacent to the rivers of Cush.* "We came to the Nile at the port of the boats which come from Ethiopia, where we saw most of the people black; so that, on the one side, and on the other, the Egyptian and Ethiopian navigation ends at the cataract. *Navigations Ægyptiacæ finis*, says Pliny, lib. v. c. 9." Pococke, vol. i. 124.

"The island of Philæ, near the cataracts, is high, and very small, not being above a quarter of a mile long, and a quarter of a mile broad. It was looked on to be rather nearer to the east side, and was inhabited both by Ethiopians and Egyptians." Pococke, vol. i. p. 120. Consequently, this was the boundary between the two nations. Pococke also quotes Strabo, lib. xvii. p. 818, whose words, referring to the lesser cataract (for there are more than one), which he connects with the island of Philæ, strongly mark the line of junction between Ethiopia and Egypt; the limits of these two countries on the Nile: Τὸ δὲ καταρρακτὸν μικρὸν τὰς Φιλᾶς εἶναι συμβαίνει, κοινὴν κατοικίαν Αἰθιοπῶν δὲ καὶ Αἰγυπτίων κατεσκευασμένην.

Herodotus also speaks of Egypt as beginning at the island of Elephantine (near Philæ), and says, the Ethiopians inhabited one half of the island. Herod. lib. ii. cap. 29. These testimonies of ancient authors are perfectly agreeable to our sense of

the word **גָּמָא**, *ober*; and are amply sufficient to prove that the limits of these people were *adjacent to the rivers of Cush*, i. e. the southern streams of the Nile. They prove also, with what ease the southern Egyptians might communicate any message to the Ethiopians, since they inhabited these islands together; and they prove, that light vessels, boats &c. might go up to this boundary of the two people; but here they were stopped by the cataracts: so that Isaiah accommodates his directions precisely to the customs of the people, and to their usages, as determined by the localities of the country itself; and as if he were present to view them.

Let us now see whether "the light embarkations," to which the Hebrew prophet alludes, were not also known among the ancient Greek writers.

3. *Vessels of reeds, &c.* "Strabo, *lib.* xvii. p. 818, mentions that they crossed over to the island (Philæ, near the cataracts) on a float made of rods (*δια σκυταλιδων*), like a sort of basket-work; which I take to be much the same as they use now, made of palm-boughs tied together, with the shells of pumpkins under them, to bear them up, on which they go down the river; and when they go home, they carry them on their backs. *Vide* the figure: at A, the man is sitting on one of them; at B, a person is carrying one on his back." Pococke, vol. i. p. 121.

Now it should be observed, that this *skutalidon* of Strabo signifies not merely rods, but canes, reeds, slender twigs, branches, &c. They could hardly be rods, i. e. branches of trees, in a country destitute of wood; but if made of palm boughs, as Pococke supposes, or of rushes, or of reeds, i. e. CANES, they would be the very thing expressed by the word **גָּמָא** *gama*, employed by the prophet to denote them; which means a *cane*, or young *thirsty* shoot, twig, &c. requiring water to promote its growth.

Thus we see these ancient writers agree in their meaning. Surely, then, they allude to the same people, since the manners they describe are the same.—Pococke has a description of these floats; but as it coincides with what we have already given, we shall not repeat it. *Travels*, vol. i. p. 84.

4. Pococke says, they employ *pumpkins* (hollowed, no doubt) to compose these floats. Now these are fair companions to the reeds, or canes, *gama*, of Isaiah, and may well be denoted by the word *cali*, rendered *vases*, which imports, *to hold, to contain, to comprehend*: and whether these *comprehenders* are vegetable, such as hollow pumpkins, or earthen, such as pottery vases, either may answer to the prophet's meaning; either composes but a light embarkation; and each is used in this country for the same purpose. FORSKALL says, "the fishermen (on the Nile) usually fasten the empty gourds (called by him *flagons*) to their rafts of canes, that they may float lighter." See NAT. HIST. ART. GOURD.

5. We thought we had said enough on the ancient nation of the Nubians, or southern Egyptians, in our former attempt; but, as the idea of their persons being *contracted*, is new to many readers of the Bible, and therefore the inference, that the prophet Isaiah may have alluded to them under their *general* description in antiquity, is not admitted without reluctance, we shall adduce farther proofs on that subject.

Diodorus Siculus, *lib.* iii. *cap.* 5. says, "There are many nations of Ethiopians, of which some cultivate both sides of the Nile, with the islands which are in the middle of it; particularly those along the sides of the river, have a black skin, a *drawn in*—contracted—face, *ταῖς δὲ ἰδέαις στροφι*, and curled hair."

It was thought a bad omen to meet an Ethiopian or a Moor. *Juv. Sat.* v. 84. vi. 600.

Lucian, *de Merc. Cond.* 27. describing an Ethiopian, brought during supper to entertain the company, says, "a *diminutive Alexandrian* or DWARF from Alexandria (i. e. in Egypt), *Ἀλεξανδριώτικος ἀνθρωπίσκος*, sung or danced:" the same Lucian says,

Gen. 18. "A certain deformed diminutive dwarf of a man, ἀνορθος καὶ ἐνθροπισκος, with his head shaved, and with few straight hairs on his head, sung, strutted about, &c. affecting the Egyptian pronunciation." The luxury of the women was, to be attended by *Ethiopiana*. Terence, *Eun.* act. i. sc. 2. 85. These dwarfs were called by the Greeks στυλῆνες, *stulpones*, and σκωταί, *scopai*, and νάνι, *nani*. The Latins also called them *nani*, and *pumiliones*.

Augustus seems to have disliked the employment of them, considering them *ut Indubria naturae*, as caprices of nature, *maligni ominis*, of bad aspect; or ominous.—*Adolescentulum Lucium honeste natum exhibuit, tantum ut ostenderet quod erat bipedali minor, librarum septemdecim, ac vocis immensas*. The little Lucius, who was shewn as a sight, was under two feet in height, weighed seventeen pounds; but his voice was prodigious. Augustus permitted Julia to keep—in *deliciis, minimum hominem, duos pedes, et palmam, Canopam nomine*—for her pleasure, a little man, two feet nine inches high, named *Canopus*: which name is clearly Egyptian. St. Chrysostom, on the First Epistle to Timothy, complains of those who were fond of these ἀμαρτηματα, errors, transgressions, of nature. His words are, "some give themselves to harlots, others to flatterers, others to monsters, to idiots, to *nani* (dwarfs)—thus placing their delight on some error of nature." These Athenæus calls *men not men, ἀνθρώποις οὐκ ἀνθρώποις*: and Martial ludicrously says of such an one, that, "by the size of his head, should you see that only, you would think him to be Hector; but if you see his whole person, you would think him Hector's infant son, Astyanax:"

*Si solum spectes hominis caput, Hectora credas,
Si stantem videas, Astyanacta putes.*

Can there be more decided *diminutiveness*? can contracted members be more clearly demonstrated? Surely this is enough. My inference is, that if the prophet Isaiah, as we have seen, describes *this country*, like other ancient writers, it is likely he should also coincide with that description of its people, which is current among writers of antiquity, as already evinced by the testimony of Aristotle, Pliny, Nonnus, Juvenal, Strabo, Ctesias, Diodorus Siculus, Lucian, Martial, and St. Chrysostom, who all, more or less, allude to these *deformities* as being brought from Ethiopia, or southern Egypt; where, no doubt, they were supposed to be native.

6. *The world*—i. e. Egypt. We have given what we thought strongly inferential arguments in proof, that the Egyptians, like the Romans, called their government *the world*. But this is placed beyond a doubt, by the translation which Jerom gives of the Egyptian appellation of Joseph, (and I think Clemens Alexandrinus agrees with Jerom): Pharaoh called Joseph *Zapthnath-Paaneah*, which, in Egyptian, signifies says Jerom (*Heb. Quest.* Gen. xli. 45. tom. iii. p. 224; and Vulgate, *in loc.*) *Salvatorem mundi*, "the Saviour of the world." Now what *world* had Joseph saved, except the kingdom of Egypt? What other import can Pharaoh's descriptive title convey? It is true, commentators have sought for other versions of this appellation, but that was because they recollected no other Saviour of the *world* than the Messiah; and they saw no reason to conclude that Pharaoh had *that* reference. Certainly not; whereas, on our principle all comes easy, and natural, at once: and this instance is unexceptionable, being drawn from Scripture, and from remote ages.

As we do not mean to go over the whole prophecy again, here we close our arguments; *presuming*, that in the former prophecy (perhaps, more correctly, the former part of this same prophecy), the prophet alludes to the Nubian cataracts; and thinking we have proved, 1st, That the land of *shadows of wings* is southern Egypt.—2d,

That the limits of Ethiopia and Egypt are described by the phrase *adjacent to the rivers of Cush*.—3d, That southern Egypt sent *agents* into northern Egypt, [and *vice versa*.]—4th, That these agents voyaged on *floats composed of vases and reeds*, or of gourds and canes.—5th, That the floats used in this country are so *light*, that men carry them on their shoulders after they have done swimming in them.—6th, That the people were considered as personally *diminished* in stature, dwarfs; yet, 7th, were esteemed warlike, and even *terrible*.—8th, That their *lands were despoiled by rivers*; and, 9th, That the Egyptians called Egypt “the world.” Where so many geographical facts and permanent manners contribute to confirm the old application of the prophecy, we shall wait, with steady patience, till a new application of this portion of holy writ shall produce instances more numerous, or proofs more apposite and powerful.

No. CCCCLXX.

CONCLUDING INVESTIGATIONS OF THE DAG OF JONAH.

THE manner in which we began our considerations on the subject of the *Dag* of Jonah, evidently shewed such a vibration between hope and fear, between confidence and apprehension, as the novelty of that medium of proof which we proposed to offer, was perfectly well calculated to inspire.

Aware that minds the most liberal were occupied by strong prepossessions, we found it necessary to introduce the subject, and to advance it *by degrees*. In fact, this is the only one of these FRAGMENTS, in the conduct of which we have used the art of procrastination, or indeed any kind of art, beyond simple reasoning.

We first proposed the idea of PRESERVER, as conveying the true sense of the Hebrew word *Dag*. We shewed, that the word rendered to *swallow*, signifies to *include*, or to *cover*; that the word rendered to *vomit*, signifies to *discharge*, and not precisely animal vomiting; and then we hinted at sundry senses of the word *Dag*, as well in our own language as in the Hebrew. The effect of these remarks has been, to stagger the opinion of many; without producing perfect conviction. We submitted them frankly to the examination of gentlemen who had written and published on the subject of Jonah, but they received no reply in opposition; they only caused hesitation and doubt. We took advantage of the article on Ancient Shipping, to consider this matter a second time; we stated objections and answers; we noticed various kinds of ships named in Scripture; metaphorical descriptions of ships, current in antiquity; the ambiguous usage among the ancients of words descriptive of ships; and the numerous equivocations between the names of classes of vessels and those of classes of fishes. Moreover, we investigated some of the technical terms anciently used in ship-building; and shewed how far they countenanced a reference of the *Dag* of Jonah to a floating *Preserver*. We examined also the parts of ships, and applied the *pictorial* application of the ambiguities attending the descriptions, names, &c. of vessels and fishes.

These remarks have procured us praise—considerable praise directed to our ingenuity; notwithstanding which, the doubts of our friends linger. It is even with pain we have to regret the secession of subscribers, to whose sentiments we pay great deference. We admit, with cheerfulness, the sentiment, “Let Scripture be its own interpreter; its own best interpreter.” Nevertheless, while in search of Scriptural knowledge, we, for our part, shall be happy to receive it, whether from Barbarian, Scythian, bond, or free; we would willingly be debtors, even on a Scripture article, to the circumcised or to the uncircumcised, to Greek or to Jew; nor shall we esteem it as unwarrantable
“goin

“going beyond Scripture,” to gather an explanation from the followers of Mahomet themselves. Let the spark, the glimmering of information, be struck out from whence it may, we are happy to hail that omen and beginning of future illumination.

We resume our labours on the subject of Jonah's deliverance, as we hope, for the last time; and propose to conclude them by shewing, *first*, the serious difficulties which embarrass the history of the *Dag*, as usually interpreted; which interpretation, be it remembered, is borrowed from the Jewish Rabbins. *Secondly*, we shall set before the reader the still more inextricable perversities held by the Rabbins, which, indeed, are but the consequences of a superstitious adherence to the *words* and *letters* of this history, in their received interpretation: *thirdly*, we shall offer remarks on a sense of the word, which has the sanction not only of the Rabbins themselves, but of coincident circumstances, of fair construction of the passage, of oriental allusion, and of common sense, in the highest degree.

Our hints on the serious difficulties which embarrass the history of Jonah's preservation, by a living fish, we shall translate from the famous Swiss naturalist, SCHEUZER, whose life was spent in the study of Nature, and of his Bible; and some of whose valuable labours, if it please God to succeed our endeavours, may hereafter be offered to the reader's acquaintance.

SCHEUZER takes the words in their usual acceptation, and is strongly of opinion that a *shark* was the fish employed in this miracle; yet he does justice to the opinion of M. HASÆUS, who opposes the shark; and who observes, 1st. That the name of *cetus* does not agree with the shark, which never has been reckoned among the *cetaceous* kinds of fish; neither does it agree with them in nature.—2d, The teeth of the shark are so ranged, that they would tear a man to pieces.—3d, They are so placed, that they cannot let any thing escape which they have seized.—4th, The shark lives wholly on flesh; consequently its digestive powers would soon terminate the life of any creature which it had taken into its stomach. For these, and other reasons, M. HASÆUS prefers the whale of that class called *orca*: he concludes, moreover, that there is no need that Jonah should be received into his stomach or belly, strictly speaking, but rather enclosed in his gullet: because the swallow of this whale, as of all the whale kind, is too narrow to suffer even a man's arm, much less to suffer his body, to pass through it. He reasons thus: “The word *bethen* may be taken to signify any kind of *cavity*: for example, that of the gullet, or the internal cavity of the jaws, in animals.” The same he observes of the word “*mohi*, which is used to signify the belly, the heart, the womb, the mind; to which the Greek *koilia* answers, which is taken for any hollow space or place, *koilon*.”

SCHEUZER adds, “If we reflect seriously, though but slightly, on this history, we cannot fail of perceiving, and at the same time of adoring, the Almighty hand of God, in it. In effect, we remark no less power exerted here than was necessary to preserve the companions of Daniel amid the flames. Let us imagine a man whose life depends, like that of all other men, on a free respiration, but who, nevertheless, remains three days in the closest of prisons, where the air, whether we suppose him to be lodged in the gullet of a whale, or in the belly (stomach) of any other fish, was either too condensed or too rarified [we may add, *tainted*]; and who, if we suppose he was in the gullet of a whale, was every moment beat by the waves, without food, without rest, now at the surface of the water, now at the bottom of the ocean; or, place him in the stomach of some other fish, it is evident that the warmth of the part, and the digestive faculty of this bowel, would speedily dissolve him, and convert him into chyle. He could neither be seated, nor could he stand up, nor lie at his length, but

he must needs perspire vehemently, as well by reason of his close situation, wanting air, as of his fears for his life. Neither could he receive, in this dark dungeon, the smallest ray of light, except at times, if it entered by the throat. The waves, which flowed in and out perpetually, must needs increase his terrors; as well as the sight of those jaws, armed all around with long and cutting teeth. For nourishment he could have only the mucosity of the viscera, or, at most, a few fishes newly swallowed, and half digested; and if his prison was the throat of an *orca*, he had only sea-weeds [as that kind of whale does not eat fishes].

“Beyond a doubt, such a situation must terrify him; but his quitting it was still more trying; for whether it were a shark or a whale, he had equally to dread those long rows of terrible teeth. In short, all threatened him with death; his going in, his continuance there, his coming out; and only the sovereign hand of God was his security.”

Such is the language of the pious SCHEUZER; and such has been our own language heretofore. The reader will weigh these difficulties with serious discretion; and if he be a naturalist, he will need no farther enlargement in proof of their inextricable perplexities, on the usual acceptation of the history.

No. CCCCLXXI. JEWISH TALES OF JONAH AND HIS DAG.

WE turn now to the second part of our design, which is, to shew the unphilosophical, the inexplicable, the useless Tales propagated by the Rabbins on this subject. Having lost the genuine interpretation of the history, by way of amends, they have indulged the wildest of fancies, and have *sported* the most improbable, not to say impossible, of imaginations. Notwithstanding which, as the reader will observe, these reveries are founded on the *letter* of the Scripture narration.

1. Jonah, say the Rabbins, was that son of the widow of Sarepta, who was restored to life by Elijah. She says to that prophet, “The Word of the Lord in thy mouth is *truth*.” Now *Amittai* signifies *truth*; and Jonah was “the son of *Amittai*.”—*Ergo*, Jonah was the son of this allusion. Whereas, in fact, Jonah was of *Gath-hepher*, and Jonah prophesied ninety years after Elijah had finished his mortal course, and was departed to a better world.

2. The Tales of the Rabbins, which may be read in *Solomon Jarchi*, are equal, in point of futility, to the legends of the heathen. They say, that Jonah was swallowed, first of all, by a *male* fish (דָּג, DAG); but, not being sufficiently punished by this imprisonment, nor being, as yet, willing to call on the Lord for deliverance, he was cast forth by this fish, and taken into the belly of a *female* fish (דָּגָה, DAGAH), by which, she being pregnant, he was squeezed the more closely, and was the more severely punished, by excessive pressure in her entrails.—See how these Rabbins,—learned Rabbins, surely!—aware of a variation which we shall presently consider more fully, have presumed to account for a change of the word used in the original, from *Dag* to *Dagah*, in the same period.

3. The Rabbins say farther, that this fish was created from the beginning of the world, and was reserved for the purpose of swallowing Jonah;—so that it was *only* three thousand one hundred and thirty years of age! following the chronology of Josephus.

4. They say, moreover, that Jonah was literally in *hell*, because he says, “out of the belly of *hell* cried I;” and, that *hell* is situated in the *sea*, because Jonah was in the *sea*, when he says he was in *hell*.—The reader will judge of the demonstration attached to this assertion, and inference.

5. We have seen the sexes varied, not by God, but by the Rabbins, to punish poor Jonah more effectually; and we shall find anatomy and geography themselves not suffered to remain as it had pleased God to appoint them, when these fancy-elevated teachers undertake to illustrate this subject. The reader will cast his eye on the Map of Africa, while he peruses an extract, borrowed from LIGHTFOOT.

"The Jews hold, that the whale that swallowed Jonah brought him into the Red Sea, and there shewed him the way that Israel passed through it; for his eyes were as two windows to Jonah, that he looked out and saw all the sea as he went. They will needs have some reason for this loudly; and this is it, because Jonah, chap. ii. 5. saith, *SUPH habhush leroshi, i. e. the WEEDS were wrapped about my head*; which they construe, *the Red Sea* (called in Scripture the Sea of SUPH) *was wrapped about my head*. And to help the whale thither, *Rabbi Japhet* saith, that the Red Sea meets with the sea of *Jaffa*, or the Mediterranean. Unless the Rabbin means that they meet under ground, guess what a geographer he was! and if he find a way under ground, guess what a deep scholar! A long journey it was for the whale to go up to Hercules' Pillars, into the ocean, and from thence (round Africa) to (the northern point of) the Red Sea, in three days and nights!" *Erubhin, cap. xviii.*

Now, beside the absolute impossibility of Jonah's forcing his way from the belly of the whale, into the whale's head, and through the substantial and intricate bones of that well protected part, to get into the seat of the sense of sight, we ought to know, that the eyes of a whale, being one on each side of his broad head, are separated by an interval of many feet, (and surely Jonah's eyes were not many feet asunder) so that he could neither look out of both "windows" at the same time, nor could he remove from one to the other, and thereby use them both at different times. And farther, as the optic nerves of fishes cross each other in their way to the brain (*vide Monro on Fishes*), could Jonah have used *one* of these eyes, he would not have seen that side of the fish where he looked out, but the *contrary*, the *off* side. What a pity our learned Rabbi was ignorant of this construction! What farther mysteries have we not lost, by his want of acquaintance with piscine anatomy! How correct is his adaptation of a whale's retina, optic nerves, &c. &c. to the human organs of sight!

6. Moreover, in opposition to Rabbi Japhet's geography, *Josephus* says, the whale which inclosed Jonah went up the Bosphorus into the Euxine Sea, and that Jonah travelled from thence to Nineveh.—Whoever has read *Chardin's Travels* into these parts, will readily appreciate this supposition. But *Sulpicius* outdoes even this; for he says, that Jonah was cast on shore by the whale, on the banks of the Tigris, at Nineveh; so that, after having circumnavigated Africa, from the Mediterranean to the Northern *tongue* of the Red Sea, this whale must have gone back again, around Arabia, and up the Tigris some hundreds of miles, in spite of shoals and sand-banks; in spite of obstacles from nature, and of others from art, in the short space of three days and nights! a *flying* whale, surely! a *telegraph*!

7. What is extraordinary, if we believe these Rabbins, the *letter* of Scripture supports their opinions. We have seen how they make the fish first *male* and then *female* (*Dag* and *Dagah*); how they wrap the Red Sea (*Suph*) about the prophet's head. The Hebrew also calls Nineveh "a city of God," which our translation well renders "an exceeding great city;" but Aben Ezra says, it was a devout city, and feared God; and he observes, it is not said they brake their images when they repented; therefore they had not any images to break!!!

8. *Rabbi Eliezer*, expounding chap. i. 16, says, "As soon as the mariners saw,

when they drew near to Nineveh, all the wonders that the blessed God did to Jonah, they stood and cast every one his gods into the sea. They returned to Joppa, and went up to Jerusalem, and circumcised themselves," &c.—What says geography to this? They saw—near Nineveh—the wonders done to Jonah—in the Mediterranean, off the coast of Joppa, where he took ship!

9. *Rabbi Joshua* says, "that the men of the ship were got to Nineveh, [in three days!] and told all the occurrence about Jonah; how they had thrown him over hatches, and yet he was among them; and therefore they believed the sooner." And *Rabbi Rasi* says, there were men of the seventy nations and languages of the world in the ship with Jonah, that all nations might hear the account of this astonishing occurrence.

Is there any wonder that the Heathen of antiquity should exclaim *Credat Judæus!*—that they should startle even at what was true, when associated with what was so monstrous!

10. *Assahili*, an Arabian writer, says, Jonah was the same space of time in his voyage as was granted to the Ninevites to repent in, *i. e.* forty days. On the other hand, Theodoret, Cyril, and Theophylact, willing to make these spaces of time commensurate, reduce the days of repentance granted to Nineveh, from forty days of grace to three.

It has been no pleasure to me to transcribe these evident errors, of men whose talents have been respected in their own nation, and who may be occasionally very correct in literals; but I wish to impress effectually on the mind of the reader the unhappiness of following these blind leaders of the blind. Is there any wonder they have fallen into the ditch? Is this explaining Scripture? Is this honouring the Word of God? Surely not. I am not ignorant of the necessity (often *indispensable*) for attending *closely* to the Letter of Scripture; but, when such bewildering consequences result from over-attachment to the letter, I hope to stand excused, for thinking it more honourable to study and adopt the *meaning* of Scripture. Is it most respectful to our Bibles to suppose, that Almighty God (with whom we admit that nothing is impossible) should perform miracles so perfectly prodigious, useless, inexplicable, and contradictory, or that these "wandering Jews" should be mistaken in their would-be super-accurate applications of the words they undertake to illustrate? or in their judgement in attaching to words which are capable of two senses, that sense which best suits the nature and design of the passage?

No. CCCCLXXII.

PROPOSED TRANSLATION, OF THE DAG OF JONAH.

THE third and last division of our subject, is, to propose a Remedy for these disorders; and as it was in considering the word *Dag*, in the compound appellation *Dag-aun*, that we took occasion to introduce the *Dag* of Jonah, we shall continue to that subject the preference to which we then thought it entitled.

We formerly suggested an idea, that the word *Dag*, in the instance of *Dag-aun*, denoted a PRESERVER (of any kind) from the danger of the waters; and we referred this idea very strongly to the *Dag* of Noah. We have been charged with indulging "effusions of fancy." If our friends shall see one of those supposed *effusions* completely justified, with any proportion of that satisfaction which we ourselves have enjoyed, they will not rank it among the least of their gratifications. We quote, for that purpose, the following passage from the *Asiatic Researches*, vol. vi. p. 480, Lond. edit. 8vo.

“The *Bauddhists* say, that it is BUDD'HA NAR'AYANA, or BUDD'HA dwelling in the waters; but the *Hindoos*, who live in that country, call him MACH'ODAR NATH, or THE SOVEREIGN PRINCE IN THE BELLY OF THE FISH. . . . The title of MACH'ODAR NATHA properly belongs to NOAH; for *by the BELLY OF THE FISH they understand the CAVITY or INSIDE of the ARK*. There is a place under ground at Benares which they call *Mach'hodara*. The central and most elevated part of Benares is also called *Mach'hodara*; because, when the lower parts of the city are laid under water, by some unusual overflowing of the *Ganges*, this part remains free from water like the (internal) *belly of a fish*. The [whole] city also is sometimes thus called; because, during the general floods, the waters rise like a circular wall round the holy city. In short, ANY PLACE IN THE MIDDLE OF WATERS, *either NATURAL or ARTIFICIAL*, WHICH CAN AFFORD SHELTER TO LIVING BEINGS, IS CALLED *Mach'hodara*.”

Such is the information of Captain WILFORD. Had he been offered handfuls of gold, he could not have written a paragraph more decisively in favour of those ideas, which our conjectures included in the word *Dag*, viz. *preservation from water*. He has also decidedly applied these ideas to the instance of *Noah*. Moreover, the learned author expressly observes, that *shelters* from water, whether such *shelters* be NATURAL or ARTIFICIAL, are all denominated by the same word; which is the very principle we had adopted. We must take the liberty of laying very great emphasis on this testimony: Mr. WILFORD, in India, could not know to what use we might apply it in England.

I think myself clearly entitled to say the same of the *Dag* of Jonah, as this indefatigable scholar has said of the *Dag* of *Aun*, to transfer the *belly* of the *Fish* to the *cavity* of the *Ark*, no less in this instance of the prophet than in that of the patriarch. In short, if the sovereign prince [Noah] was resident in the belly of the fish, *i. e.* the cavity of a vessel, then why should we hesitate in admitting the same residence as equally preservative of the Hebrew prophet? since the Hebrew word, employed by the prophet himself, admits the same reference, equally with the Indian.

So far our principles are justified by a testimony at once unexpected and beyond suspicion.—But let us proceed a little farther.

Our every way honoured friends have demanded, admissible authorities from *Scripture* in support of our suggestions on this subject; and we, on our part, having cleared our ground, as we hope, satisfactorily, are now arrived at that point in the course of these considerations, where we shall endeavour to shew, that *Scripture* itself strictly taken, is favourable to what has been proposed; nay, not only favourable, but that the prophet Jonah tells us under his own hand, in express terms, that he was providentially saved from drowning by a *floating Preserver*.

To determine this, the Hebrew scholar will turn to the text of Jonah, where he will find the passage stands thus (and has stood thus many hundred years), chap. ij. 1. “And Jehovah prepared a great *Dag*, to include Jonah; and Jonah was in the internal parts of the *Dag*, and Jonah prayed from the internal parts of this DAGAH”—(HE DAGAH, דָּגָה, where the HE ה is emphatic and demonstrative, THIS *Dagah*). Now we ask, what has been the received import of the word *Dagah*? and, for answer, we extract an article from Mr. DAVID LEVI's *Lingua Sacra*, because that writer, himself a strict, as well as learned, Jew, cannot possibly be suspected of departing from Jewish interpretations: and because he is the only Jewish lexicographer whose work, being in English, and not scarce, we can suppose to be easily accessible to English readers.

After having given the first sense of the word *Dag*, as signifying a *Fish*, and *fishermen*, which is universally admitted, Mr. LEVI proceeds to its second sense:—viz.

“2nd. A small ship; a fishing-smack.

“ואחריתכן בסירות דגה And your posterity in *fishing vessels*. Amos iv. 2.

“This in the English translation is *fishing hooks*. But after the most strict examination, I cannot find any of the commentators or lexicographers of note, espouse this sense. For Jarchi, Kimchi, Jonathan, and Buxtorf, are decidedly unanimous in favour of the sense I have given; and the learned Abarbanal thinks it denotes *fish pots*; as alluding to their expression in Numb. xi. 5.”

[Dr. Taylor, in his Concordance, renders—“*Navicula*, a small SHIP.” Amos iv. 2.]

“דגה DAGAH; *Chaldee*, a small SHIP. ובנותכן בדגית צדי And your daughters in the fishermen's *ship*. Targ. Jona. Amos iv. 2.

“And in *Talmudical Hebrew* it denotes a cock-boat; a skiff, &c. מוכר את הספינה He that sells the ship, sells *the cock-boat* (with it). Bava. Bathra, chap. v. Gloss. דגית על שם שצדים בה דגים (It is called) *Dugeeth*, because they catch fish in it.”

Also, under the variation *Dagag*, he says,

“דגג, *Chaldee*, a SHIP or VESSEL. Plural, וברדגגן אפי מים, And in SHIPS on the face of the waters. Targ. Jonath. Isaiah xviii. 2.” So far Mr. LEVI, who has only copied Buxtorf; but Buxtorf adds, *Voc. דגית*, “*Navicula levis, quæ celeritur vehitur in superficie aquæ*,” A LIGHT VESSEL. “Elias scribit, דגג, explicatque *Navem magnam, ex multis remis constantem, sive Triremem, quem Galéam vocant*,” A LARGE VESSEL, constructed for many oars, in fact the modern Galley.

Thus we see sufficient Rabbins and Targums, in support of rendering *Dag*, by fishing vessel, or *Navicula*; and *Dagah*, by a ship or vessel, large or small: and with this agrees (and even contends for it) Mr. PARKHURST, Art. דג, p. 564, *Heb. Diet.* 4to.

It appears, then, that the root *Dag*, which is variously spelled DG, DAG, DIG, DUG, has *two* senses, each of which signifies to *preserve from water*, as we have heretofore insisted.—1st, A *Fish*, because that creature is preserved *under* water.—2nd, A *Ship*, because that construction is preserved *on* the water. We find the Rabbins themselves unanimously giving the sense of a *ship* to this word in other places of Scripture; while the *Chaldee*, which is the parent of the Hebrew, is decisive for this sense of the word; and oriental allusion is absolutely demonstrative on this subject.

Since, then, both Jews and Christians agree in rendering the word *Dagah*, a ship; since a ship is an *acknowledged* and *admitted* sense of the root *Dag*, I desire to see efficient reasons wherefore the second sense of this word should be rejected in *this* passage, in the writings of Jonah. If I were contending for a *new* or a *disallowed* idea of the word, the duty of producing such reasons would naturally lie on me; but, in supporting an *ancient* and *acknowledged* idea, an idea *unanimously acknowledged*, I appeal to ancient authorities.—the *verdict* of these we have seen.

Secondly, We proceed to observe on the variations attending this word *Dag*, in the history before us. It is, 1st. דג גדול, DAG GEDUL,—GREAT *Dag*.—2nd, it is DAG, דג, simply, without mention of *great*.—3rd, it is DAGAH, דגה, as we have already remarked; all in the compass of a few lines. Now, if this were a *fish*, why these variations?—But taken for a vessel, the whole becomes easy. Let *Dagah* signify a vessel of some size, and *Dag*, as the root of the word, signify any kind of floating body, it will then become necessary, when the word *Dag* is *first* used, to annex some adjective, whereby to determine whether the said *Dag* be large or small, long or short, broad or narrow, &c. Accordingly, the prophet adds the word *great* to *Dag*, where it *first* occurs, lest otherwise, it might be mistaken for a small *Dag*; but there was no need to say a *great*

Dagah, because that word, in itself, implies a vessel of burden. Neither was there any need to repeat the word *great* to the *Dag*, afterwards, as the reader by the first *great*, and by the use of the second term, *Dagah*, was guarded against mistaking this *Dag* for a small vessel. Under this view of the subject, not a word is superfluous, or can be spared; nor is there a single variation without its uses, or unaccounted for, and, very happily for us, every word illustrates its companions. We have, in fact, both the root and its offspring.

It has been remarked of a great minister, that when he could shew a favourable statement, he omitted the flourishes of rhetoric. We shall imitate him. We believe our statement will not be easily overturned, and therefore we leave these reasonings to their own stability. We have not burdened our readers with studied applications of various readings, nor critical collations of copies. Nobody, hitherto, has suggested any corruption in the passage of Jonah, under consideration; and when such shall be suggested, it will be time enough to answer, by claiming as much right to prove that *Dag* ought to be *Dagah*, as any other person has to prove that *Dagah* ought to be *Dag*.

To conclude, should our labours be thought to tend to explain this hitherto inexplicable portion of Scripture, we shall neither regret the study which it has cost us, the anxious solicitude which it has occasioned us, the pains of turning over volume after volume, without meeting a single idea applicable to our wants, nor any of those incessant head-aches and heart-aches, to which, by the investigation of this subject, and by hazarding our opinion, we have been peculiarly exposed; but we shall resume, with pleasure, our former simile of the key;—we have filed the wards, have fitted them to the lock; and, though the bolts were rusty, we have, we hope, overcome their resistance, and have opened the way to the true understanding of a history, which will no longer be the triumph of infidels over believers.

.....

We must not wholly quit this subject without desiring the reader to return to the passage quoted from the Asiatic Researches, where we remark, that a place “under ground” had this title of *preserver*. This then is the very case of our Lord, who assimilates his preservation in the heart of the earth, to the preservation of Jonah in the heart of the sea. It was hinted before, that there was more in the reference to the *sign* of Jonah, than is usually perceived; and the reader is only desired to admit, that the same general sense of a word, which occurs in one Eastern language, might also occur in another Eastern language, and then this extract will be in point to our former suggestions. In short, the parallels would stand thus:—

NOAH	JONAH	JESUS
in the water,	in the water,	in the earth,
is preserved	is preserved	is preserved
by Divine power,	by Divine power,	by Divine power,
in his ARK,	in his DAG,	in his TOMB,
in which he was,	in which he was,	in which he was,
1. part of a first year,	1. part of a first day,	1. part of a first day,
2. the whole of a second year,	2. the whole of a second day,	2. the whole of a second day,
3. the beginning of a third year.	3. the beginning of a third day.	3. the beginning of a third day.

These coincidences, it is hoped, sufficiently justify the references of these subjects to each other; and whatever additional assimilations may be supposed or included in them, they will not set these aside.

No. CCCCLXXIII.

FARTHER ILLUSTRATIONS OF THE SIMILE OF A BOW.

NUMBER ccxxii. included some Illustrations of the nature and mechanism of the Compound Bow, *i. e.* a Bow compounded of the handle and *arms*, which arms were strengthened by coils of rope, &c. wound around them. This was referred *figuratively* to God's strengthening Joseph. To confirm the idea, and at the same time to illustrate another passage of Scripture, which was then overlooked, we resume the subject of the Bow, and beg the reader to turn to our Plate of Ancient Military Machines, No. ccxxi. The prophet Hosea says, chap. vii. 15,

*Though I have bound and strengthened their arms,
Yet they do imagine mischief against me,
They return, but not to the Most High:
They are like a deceitful Bow.*

Observe, 1. How binding the arms of a people should strengthen them, does not appear; but, that binding the arms of a Bow was the proper method to strengthen its arms, may be seen in our remarks on the plate.

2. The rendering *not to the Most High*, is certainly unwarrantable. The text says simply (לֹא עֲלֵה, LA OL) *not upwards*, or *not forwards*; but it contains no allusion to the Most High, *i. e.* God; and on what account, or by what inference, turning to God, should be termed turning *aside*, or turning *round*, which is the direct import of the word *shub*, is inconceivable. But, associate with these verses the notion of a Bow, lately bound with fresh, or additional, coils of rope, hair, &c.;—these coils being its motive powers, such binding must needs strengthen its arms, the elastic parts of the Bow, to which they are applied; yet the arms of this Bow, not being steady, but turning round, (at their insertion?) slipping aside; any way except right forwards, such *verberation* would effectually prevent a shooter in this Bow from hitting the mark he aimed at: such a Bow might well be called *deceitful*, not trust-worthy. This is the comparison; and I presume to think this is the fact also: and, if so, it strengthens our idea, that Joseph is compared to a Bow, the arms of whose handles were strengthened by the Mighty One of Jacob: for if God might strengthen the Bow, *i. e.* the people of Israel, in Hosea's time, so he might the Bow, *i. e.* the person of Joseph, in Jacob's time; the deeper antiquity, notwithstanding. N. B. This contributes to remove the harshness hitherto supposed in the phrase of Genesis, "arms of his hands," to which commentators have never been reconciled.

No. CCCCLXXIV. SPEAR STUCK IN THE GROUND.

1 SAM. xxvi. 7. The ancient warriors used to stick their Spears upright in the Ground when they put them aside: thus we are told, that Saul lay sleeping, and his Spear stuck in the Ground. *Vid.* Hom. *Il.* K. v. 153. with Eustath. *Not. in loc.* *Il.* Z. 123. *Il.* Γ. 135. Virg. *Æn.* vi. 652. *Æn.* xii. 130. Senec. *Phæn.* 470. These Spears had two points; one with which they struck; the other, perhaps, blunter, called *σάργανος*, which they stuck into the Ground. Sometimes the *σάργανος* was a hollow and pointed iron, which they stuck into the Ground, and the Spear was put into it, as a candle into the socket. Virg. *Æn.* ix. 609. 2 Sam. ii. 23.—Extracted from Dr. JORTIN'S *Tracts by the Rev. W. C.*

CAMELS.

No. CCCCLXXV. CAMELS:—WIND CAMELS.

IN No. cxxii. was proposed, not without a sense of hazarding somewhat rather specious than solid in so doing, a very uncustomary representation of the Camel. How far it might meet acceptance by the judicious, has not appeared; but in the present number, it is intended to add a few hints to what was there suggested. In the Ambassadors' *Travels into Persia*, page 307, we find, *inter alia*, the following information: "The Persians have several sorts of Camels; those with two bunches they call *Bughur*; those with one, *Schuttur*. Of these last are four kinds: 1. *Ner*.—2. *Jurda Kaidem*.—3. *Lohk*. The fourth kind is by the Persians called *Schutturi baad*, and by the Turks, *Jeldovesi*, that is WIND-CAMELS. They are much less in bulk, but more active and sprightly than the other: for whereas the ordinary Camels go but a foot pace, these trot and gallop as well as horses. The king and the chans have many teams of them; and every team consists of seven Camels, coupled together. They use them at magnificent ceremonies, either to meet ambassadors, covered with covering-cloths of red velvet, or pack-saddles made of the same stuff, embroidered with gold, and with silver bells about their necks; or to ride post; nay, sometimes in the wars, in which they are thus much the more serviceable, that, in a defeat, they contribute much to the saving of the baggage. They trot so hard, that the boy who guides them, and to that end gets up first, is glad to be tied to the pannel or saddle, by the waist. When they run, they put out their heads, and open their nostrils, and run with such violence, that it is impossible to stay them."—"The harmonious sound of a man's voice, or an instrument, enlivens them. Whence it comes, that the Persians tie little bells about their knees, and a pretty big one about their necks."—"Camels are very revengeful, and long remember injuries."—"A Camel's anger" is a proverb for an irreconcilable enmity.—[Will the attitude of these Camels, when running, stretching out their necks, and opening their nostrils, &c. justify the derivation from *swelling*? 28].

In Judges, viii. 2. we read of golden ornaments on the necks of the Midianites' Camels, which Gideon took away; and verse 26. of the chains about their necks, with no doubt, other ornaments, bells, small and great, &c. as in this extract.

We read, too, 1 Sam. xxx. 17. that David smote all the Amalekites, except four hundred young men, who rode upon Camels and fled. This accords with what is noticed of their swiftness, as very salutary in war.

Our extract says, that this species of Camel is used for magnificence, &c. Was it of this kind, Hazael took forty, when he went to stand before Elisha? He did not merely lade forty Camels with the good things of Damascus, I suppose; nor could he mean to make the whole of their burdens a present to the prophet; but these, probably, were choice animals, and laden as much with magnificence as with any thing else, the *honour* of which is recorded by the historian. 2 Kings viii. 9.

There are in Hebrew two words to signify a Camel (גמל), GIMEL, which is commonly used, and (אחשטארן) ACHASHTARAN, Esther viii. 10. 14. As the business, in this instance, was in haste, no doubt, the swiftest kind of Camel was used to dispatch it. This then denotes the *Wind-Camel* of the present article; the *Adshare* of No. cxxii.; and may be derived from (צרר) *chush*, to go quick; though more probably the name is Persian. Nevertheless, we find a man of this name, 1 Chron. iv. 6, —was he so named from his speed? N. B. This is very different from BOCHART, *Edit. 4.* 2 B *Div. 2.*

who renders this word *mules*, *great mules*; but we see in Persia *four* names in our extract, for four different species of Camels; might not a knowledge of their distinctions contribute to appropriate the names used in these passages of Esther? whose history we know happened in Persia.

What should we think of the word *Wind-Camel*, if it had occurred without accompaniments? We might have been equally perplexed with the translator of Norden, who writes thus, p. 17, vol. ii. using in French an Arabic appellation: "We saw this day abundance of *Water-Camels*, but they did not come near enough for us to shoot them." His translator adds, in a note, "whether they are a particular species of Camels, or a different kind of animals, I do not know." Now the *Water-Camel* is the *Pelican*; so called by the Arabs, because that bird carries a great quantity of water in its throat-bag: but the metaphorical application of the name for a beast to denote a bird, embarrassed the translator; who wondered, as well he might, at Norden's thoughts of Camel-shooting.

This application of the word *Aáshare* to a swift Camel, illustrates a passage in Proverbs, vi. 11.—at least it illustrates the ideas of the Chaldee paraphrast on this passage, and the parallel passage, or rather repetition, chap. xxiv. 34.

A little sleep, a little slumber,
A little folding of the arms to sleep.
So shall thy poverty come as one that travelleth,
And thy want as an armed man.

It is evident the writer means to denote the speed and rapidity with which penury approaches; therefore, instead of *one that travelleth*, read—a post, or swift messenger, an EXPRESS.

But our present business is with the *armed man*. Now the words (כַּאִישׁ בָּגָן *ish magen*) are no where used to denote an armed man, or, "a man of a shield," as some would render them, literally; but the Chaldee paraphrast translates them גַּבְרָא כִשְׂרָא, *gabra cishera*, or rather *ci-ashera*, which has always been rendered *upright*, "an upright man," from *jashar*, upright, but which, if rendered a *strong* man (a hero, as *gibbor* signifies) *swift* like an *Aáshare* [*Swiftness* was a prime quality in ancient heroes, e. gr. Saul, Jonathan, Achilles, &c. vide RACE, *Dict.*] or, mounted on an *Aáshare*, i. e. an *Aáshare-rider*, to answer to the *post*, or *express*, in the former line, we shall have an increase of swiftness suggested here, as the passage evidently demands. The similitude of the Hebrew letters, as they now stand, to what they would be, if the word *achashtaran*, used in Esther, were received instead of them, is worth our notice: כַּאֲשַׁמְטָן כַּאֲשַׁתָּן. If the Chaldee has not retained this reading, it has done no more than substitute the name of the swiftest species of Camel known to the writer, for the swiftest species of Camel mentioned in the Hebrew. What these *Aáshare* were capable of performing, not only in point of swiftness, but of continuance, the reader has seen in our former attempt.

The LXX. translate Δρομευς, a swift, or *runner*, which shews that they knew nothing of this "man with a shield," who certainly could not be expected to run so freely, when incumbered with a shield, as another could run without one. N. B. A *shield* is a weapon of defence. Had it been said a *sword*, it might have denoted *power* and *attack*. Our translators, aware of this, have employed the ambiguous word "armed." The sentiment, on these principles, would stand thus:—

So shall thy poverty advance as rapidly as an express,
And thy penury as a strong and swift [antagonist, or] *Aáshare-rider*.

The arduous and bold attempt of our former article was, to assimilate a Camel to a Ship: The following extracts from Arabic poetry, translated by Sir Wm. Jones, speak the same language:

“ Even now she [the Camel] has a spirit so brisk that she flies with the rein, like a dun cloud driven by the wind, after it has discharged its shower.

“ Long is her neck; and when she raises it with celerity, *it resembles the stern of a ship floating aloft on the billowy Tigris.*

“ Ah, the vehicles, which bore away my fair one, on the morning when the tribe of *Malec* departed, and their Camels were traversing the banks of *Deda*, resembled
LARGE SHIPS

“ Sailing from *Aduli*, or vessels of [the merchant] *IBN YAMIN*, which the mariner now turns obliquely, and now steers in a direct course;

“ Ships, which cleave the foaming waves with their prows, as a boy at play divides with his hand the collected earth.”

In these extracts we see, then, that the Camel is the SHIP—the SWIFT SHIP of the desert. They contribute to justify our principle, that poetical images can only be ascertained by local information.

.....

The following belongs to the natural history of the Camel, and especially to the properties of that store of water which the creature collects for future supply.

“ Nature has furnished the Camel with parts and qualities adapted to the office he is employed to discharge. The driest thistle, and the barest thorn, is all the food this useful quadruped requires; and even these, to save time, he eats while advancing on his journey, without stopping, or occasioning a moment of delay. As it is his lot to cross immense deserts, where no water is found, and countries not even moistened by the dew of heaven, he is endued with the power, at one watering-place, to lay in a store, with which he supplies himself for thirty days to come. To contain this enormous quantity of fluid, Nature has formed large cisterns within him, from which, once filled, he draws, at pleasure, the quantity he wants, and pours it into his stomach with the same effect as if he then drew it from a spring; and with this he travels patiently and vigorously, all day long, carrying a prodigious load upon him, through countries infected with poisonous winds, and glowing with parching and never-cooling sands.”....

“ We attempted to raise our Camels at Saffieha, by every method that we could devise, but all in vain; only one of them could get upon his legs; and that one did not stand two minutes till he kneeled down, and could never be raised afterwards.— This the Arabs all declared to be the effects of cold; and yet Fahrenheit’s thermometer, an hour before day, stood at 42°. Every way we turned ourselves, death stared us in the face. We had neither time nor strength to waste, nor provisions to support us. We then took the small skins that had contained our water, and filled them, as far as we thought a man could carry them with ease; but after all these shifts, there was not enough to serve us three days, at which I had estimated our journey to Syene, which still, however, was uncertain. Finding, therefore, the Camels would not rise, we killed two of them, and took so much flesh as might serve for the deficiency of bread, and, from the stomach of each of the Camels, got about four gallons of water, which the Bishareen Arab managed with great dexterity. It is known to people conversant with natural history, that the Camel has within him

reservoirs, in which he can preserve drink for any number of days he is used to. In those caravans of long course, which come from the Niger across the desert of Selima, it is said that each Camel, by drinking, lays in a store of water, that will support him for forty days. I will by no means be a voucher of this account, which carries with it an air exaggeration; but fourteen or sixteen days it is well known an ordinary Camel will live, though he hath no fresh supply of water. When he chews his cud, or when he eats, you constantly see him throw, from his repository, mouthfuls of water to dilute his food; and Nature has contrived this vessel with such properties, that the water within it never putrefies, nor turns unwholesome. It was indeed vapid, of a bluish cast, but had neither taste nor smell." BRUCE, vol. iv. p. 596.

Camels are often mentioned in Scripture. See Isaiah xxx. 6. xxi. 7. a chariot of Camels. Camels are enumerated among the most valuable property, See 1 Chron. v. 21. Job i. 3. Jer. xxix. &c.

No. CCCCLXXVI. FIG-TREE.—SYCAMORE.

THE nature of the Fig-Tree, usually but unwarily said to be *cursed* by our Lord, has already engaged our attention. I merely mean to add a hint or two, at some other particulars respecting this Tree. The prophet Amos says, chap. vii. 14. he was "a gatherer of Sycamore fruit;" but we ought to render it a *dresser* of that kind of fruit; and the following extract shews in what that dressing consisted: It shews also the propriety of our rendering Psalm lxxviii. 47. "He destroyed the *Sycamore-Trees* (of Egypt) with frost." The incorruptibility of this wood suggests a reason for its being in esteem. And the observation, that some of this kind grow in Syria, contributes to strengthen our former remarks on the Sycamore of Zaccheus.

"The *dumez* (of Egypt) is called by the Europeans Pharoah's Fig: it is the Sycamore of the ancients, and is properly a *Ficus fatuus* (Wild Fig). The fig is small, but like the Common Fig. At the end of it a sort of water gathers together; and, unless it is cut, and the *water let out*, it will not ripen. This they sometimes do, covering the bough with a net, to keep off the birds; and the fruit is not bad, though it is not esteemed. It is a large spreading tree, with a round leaf, and has this particular quality, that short branches without leaves come out of the great limbs all about the wood, and these bear the fruit. It was of the timber of these Trees the ancient Egyptians made their coffins for their embalmed bodies; and the wood remains sound to this day. *These Trees are likewise in some parts of Syria.*" POCCOCKE, vol. i. p. 205. That these trees were common, and *ordinary* in Judea, *vide* 1 Kings, x. 7. Isaiah ix. 10. See Nos. LXVII. CCLX. and the Plate, SYCAMORE.

No. CCCCLXXVII. GARMENTS WORN, &c. IN THE EAST.

WE took notice, in FRAGMENTS, No. XLIX. of the great number of persons who received caftans, vests, or dresses, on occasion of a royal marriage, a custom proper for consideration in the case of that man in the parable, who had not on a Wedding Garment. A reference to a passage or two, may enable us to comprehend the importance attached to this mode of compliment in the East; and may enable us to explain the offence given by those who reject such favours.

"The next day, December 3, the King sent to invite the ambassadors to dine with him once more. The Mehemander told them, it was the custom that they should

wear over their own clothes the best of those garments which the King had sent them. The ambassadors at first made some scruple of that compliance: but when they were told that it was a custom observed by all ambassadors, *and that no doubt the King would take it very ill at their hands, if they presented themselves before him, without the marks of his liberality*, they at last resolved to do it: and, after their example, all the rest of the retinue." *AMBASSADORS' Travels*, p. 288.

The following, from the same work, farther illustrates the importance of such tokens of honorary reward or remembrance. Areb Chan, governor of *Schamachie*, made a great procession to receive the envoy, who brought him a letter from the King. He went out to the King's garden, and "being come within ten or twelve paces of the envoy, he very cheerfully put off his garment and turban; but perceiving the envoy stood a while, without saying aught to him, he began to be a little startled, and out of countenance, till the envoy said to him, *Ai Arab Chan*; who answered, What saidst thou? The envoy continued, "*Scha Sefi* sends thee a garment, and a letter of favour; thou art certainly beloved of the King." The *Chan* replied courageously, "May the King's wealth continue for ever; and may every day of his be as a thousand. I am one of the King's old servants." He thereupon took the garment with very great submission. *AMBASSAD. Travels*, p. 400. Compare Gen. xlv. 22. 2 Kings xxv. 9. Isaiah lxi. 3. Dan. v. 7. 16. 29. Zech. iii. 3, 4.

Chardin relates an instance of iniquity in an officer of the court, who, to be revenged on an absent enemy, sent him, instead of a royal *calate*, a plain habit. The Vizier, not daring to return into the city in that habit, and fearing lest the people should despise him, if they saw him so ill dressed at the King's expense, as one who had lost his reputation at court, he sent home for a royal habit, one of the richest and most magnificent that the late King had sent him, and made his public entry in that. This being known to all the court, they declared the Vizier was a dog; that he had disdainfully thrown away the royal habit, with reproachful language, saying, "I have no need of *Scha Sefi's* habits." Their account incensed the King, who severely felt the affront: and it cost the Vizier his life. *CHARDIN, Coron. Soleiman*.

We read also in *TAVERNIER*, p. 43. of a Nazar, whose virtue and behaviour so pleased a King of Persia, after being put to the test, that he caused himself to be disappareled, and gave his habit to the Nazar, which is *the greatest honour that a King of Persia can bestow on a subject*.

The reader will see, by this instance, the import of the action of Jonathan, 1 Sam. xviii. 4. who loved David as his own person; and exchanged dresses with him.—Compare Rom. xiii. 14. Eph. iv. 24. Col. iii. 10.

No. CCCCLXXVIII. EASTERN HOSPITALITY.—RED HORSES.

"WE were not above a musket-shot from *Anna* (on the road to Bagdad), when we met with a comely old man, who came up to me, and taking my Horse by the bridle, 'Friend' said he, 'come and wash thy feet, and eat bread at my house. Thou art a stranger; and since I have met thee upon the road, never refuse me the favour which I desire of thee.' The invitation of the old man was so like the custom of the people in ancient times, of which we read so many examples in Scripture, that we could not choose but go along with him to his house, where he feasted us in the best manner he could, giving us, over and above, barley for our Horses; and for us he killed a lamb and some hens. He was an inhabitant of *Anna*, and lived by the

river, which we were obliged to cross, to wait upon the governor for our passports, for which we paid two piastres apiece. We staid at a house near the gate of the city, to buy provisions for ourselves and our Horses; where the woman of the house having a lovely sprightly child of nine years of age, I was so taken with her humour, that I gave her two handkerchiefs of painted calicut, which the child shewing her mother, all we could do could not make her take any money for the provisions we had agreed for. Five hundred paces from the gate of the city we met a young man of a good family, for he was attended by two servants, and rode upon an ass, the hinder part of which was painted *red*. He accosted me in particular; and, after some compliments that passed, 'Is it possible,' said he, 'that I should meet a stranger, and have nothing to present him withal?' He would fain have carried us to a house in the country, whither he was going; but seeing we were resolved to keep our way, he would needs give me his pipe, notwithstanding all the excuses I could make, and though I told him that I never took any tobacco; so that I was constrained to accept it." TAVERNIER'S *Travels*, p. 111. *Vide* Lot, Gen. xix. 1. Abraham, Gen. xviii. 6. the Levite, Judg. xvii. 7. Rom. xii. 13. 1 Tim. iii. 2. 1 Peter iv. 9.

.....

This extract may contribute to explain another expression in Scripture, where we read in several places (as Zech. i. 8. vi. 2. Rev. vi. 4.) of *red* Horses; and the word used (*adam*) signifies *blood-red*, not any kind of bright *bay*, or other colour usual among Horses. This has appeared very unnatural, and indeed is so; but I apprehend that the custom of *painting*, or *dyeing*, animals for riding, whether asses or Horses, explains the nature of this description.

In the extract above, TAVERNIER notices, that the hinder part of this young gentleman's ass was painted *red*; and MUNGO PARK informs us, that the Moorish sovereign "*Ali*, always rode on a milk-white Horse, *with its tail dyed red*." I suppose this was employed as a mark of distinction, as TAVERNIER appears to have understood it: and though, in communicating prophetic ideas, *red* is, no doubt, symbolical, yet the symbol, the dignity of the rider, &c. were expressed by the *red* colour of these Horses, without suspicion (originally) of any contradiction to the usual course of things and of nature.

No. CCCCLXXIX. KING'S MARRIAGE.

"THE King, in his Marriage, uses no other ceremony than this:—He sends an *Azagi* to the house where the lady lives, where the officer announces to her, 'It is the King's pleasure that she should remove instantly to the palace.' She then dresses herself in the best manner, and immediately obeys. Thenceforward he assigns her an apartment in the palace, and gives her a house elsewhere, in any part she chuses. Then when he makes her *Iteghe*, it seems to be the nearest resemblance to Marriage; for whether in the court or the camp, he orders one of the judges to pronounce, in his presence, that he, the King, has chosen his handmaid, naming her—for his Queen; on which the crown is put upon her head, but she is not anointed." BRUCE'S *Travels*, vol. iii. p. 87.

This will recall to the reader the ease with which the Kings of Israel appear to have taken wives; but especially the manner in which David "sent agents, and took Bathsheba," 2 Sam. xi. 1. These agents answer to the *Azagi* of Bruce, who announce the King's pleasure. But we are not to suppose that Bathsheba yielded

without capitulation. We learn from another passage, 1 Kings i. 17. that David had promised, and even sworn to Bathsheba, that her son should succeed to his throne; and it appears to be not unlikely that this was one stipulation previous to their crime. [*Vide* also, Abigail, 1 Sam. xxv. 39, 40]. Compare No. cxxiv.

Where nothing more was used in forming this connection, a great degree of privacy might easily be preserved; so that no report of such intercourse might reach an army employed on a distant expedition, if indeed it was rumoured in the city where it occurred. The treacherous death of Uriah, nevertheless, opened the whole transaction between David and Bathsheba, and occasioned great scandal in Israel; as we learn from other passages.

No. CCCCLXXX. NAMES FROM INCIDENTS.

“THE children of the Mandingoes are not always named after their relations; but frequently in consequence of some remarkable occurrence. Thus, my landlord at Kamalia was called *Karfa*, a word signifying *to replace*; because he was born shortly after the death of one of his brothers. Other names are descriptive of good or bad qualities: as *Modi*, ‘a good man:’ *Fadibba*, ‘father of the town,’ &c. Indeed, the very names of their towns have something descriptive in them; as *Sibidooloo*, ‘the town of ciboa trees;’ *Kenneyetoo*, ‘victuals here;’ *Dorita*, ‘lift your spoon.’ Others appear to be given by way of reproach, as *Bammakoo*, ‘wash a crocodile;’ *Karan-kalla*, ‘no cup to drink from,’ &c. Among the negroes, every individual, beside his own proper name, has likewise a *kontong*, or surname, to denote the family or clan to which he belongs. Every negro plumes himself on the importance or the antiquity of his clan, and is much flattered when he is addressed by his *kontong*.” MUNGO PARK’S *Travels in Africa*, p. 269.

This extract will remind the reader of many appellations in Scripture, which are taken from occurrences of various kinds. It may be added to our suggestions in No. cxlii. &c.

No. CCCCLXXXI. HOUSE OF CHAMBERS—WIDE HOUSE.

“THE House assigned us for a lodging was built in the eastern fashion, with a square court in the middle. There was not one well furnished room in it; *yet it consisted of several distinct apartments, into which the entrance was through an open gallery, which extended all around it.* This lodging was far from being elegant and commodious.”—NIEBUHR, *Travels*, vol. i. p. 251. *Vide* Dr. SHAW’S account, No. cciv.

Something like this should seem to be what Solomon means by his (Wide House) *house of chambers*, Prov. xxv. 24. *q. d.* “If a person, by good fortune, should dwell in the most distant chamber of the gallery, from a quarrelling woman, yet her contention will disturb the whole dwelling, and every one of its inhabitants will suffer by their troublesome neighbour, who will either spread the flame of strife from chamber to chamber, or annoy the whole gallery by her brawls and squabbles.”

No. CCCCLXXXII. CHARACTER OF ISHMAEL.

NOTWITHSTANDING the descriptive character of Ishmael, that his “hand should be against every man, and every man’s hand against him,” we ventured in

No. xxx. to attribute to him social qualities ; and, among others, we queried whether he might not enjoy the assemblings of the tribes descended from him, or connected with him. Now there seems to be somewhat of a contradiction in Gen. xvi. 12. when Ishmael is described as a man whose hand will be against every man, and every man's hand against him.—2d, Yet he shall dwell in the presence (*before the faces*) of all his brethren. One should think, at first sight, that his brethren would rather run away from him than dwell near a man, whose hand was so constantly against them : even if Ishmael himself were not a *misanthrope*.

Let us consider this passage attentively. “Hagar, you are, yourself, flying away from submission ; your son will hate submission as much as you can do : you have despised Sarah your mistress, though greatly your superior ; your son will brook no superior of any kind ; but when he acquires some consideration among men, he will always be for managing affairs, will always be uppermost, *paramount*. [This we know to be fact, in the instance of the squabble between Ishmael and Isaac.—Ishmael, no doubt, wanted to maintain his prerogatives as the elder son. To see a younger preferred above him !—he could not bear it]. Your son Ishmael will expect all eyes to be attentive to him, and this order he will enforce. In short, wherever he pitches his tent, he will direct all tents to stand with their faces towards his tent ; and thus he will dwell in the presence of (*before the faces of*) all his brother *sheicks*, and all the heads of companies, who must either treat him with the highest respect, and look towards him, or be driven from his station and neighbourhood.”

Thus understood, the latter part of the verse agrees with the former ; and this conception of its import may at least furnish matter of speculation, when connected with the following extract from THEVENOT, part ii. p. 148.

“The Basha's tent, pitched near Cairo, was a very lovely tent, and reckoned to be worth ten thousand crowns. It was very spacious, and encompassed round with walls of waxed cloth. In the middle was his pavillion, of green waxed cloth, lined within with flowered tapestry, all of one set. Within the precincts behind, and on the sides of his pavillion, were chambers and offices for his women. Round the pale of his tent, within a pistol shot, were above two hundred tents, *pitched in such a manner, that the doors of them all looked towards the Basha's tent ; and it ever is so, that they may have their eye always upon their master's lodging, and be in readiness to assist him, if he be attacked.*” The reader will observe the magnitude of this tent, the dimensions of its walls, offices, &c. *Vide* the Illustrations of Solomon's Song : and the article TRENCH, in the *Dictionary*.

Did not this Basha dwell *over against the faces* of those who lodged in these tents ? and was it not one sign of his superiority ? Did Ishmael, in like manner, announce his superiority ? and if so, was this, in part at least, his dwelling close (*by*) *over against* the faces of all his brethren ? his friends, his coadjutors, his confederates.

As the present Arab camps are pitched in a circular form (for so we learn, not only from the foregoing extract, but from D'Arvieux, who says “the situation of the camp is round, when the ground permits it”), is it not likely that the camp of the Israelites in the wilderness was pitched in the same form ? because, the measures from the centre *i. e.* the tabernacle, to the extremity of the camp, if the camp were square, would vary, and be shorter, when drawn to the sides, or be longer, when drawn to the angles of the square, than two thousand cubits ; which we are told was the dimensions of the camp ; and afterwards became a sabbath day's journey.

It is *possible*, moreover, that when all the people stood at the doors of their tents, to view Moses going to the tabernacle, “and *looked after* Moses, until *he was gone into* the

the tabernacle," Exod. xxxiii. 8.; that their tents were so placed as to look towards the tabernacle (suppose by way of homage); else how could *all* the people, "*every man,*" see their conductor, or watch his *going in*? for this action of looking seems to have lasted longer than merely while Moses was passing by the doors of certain tents.

This adds something, perhaps, to our conceptions of the history of the brazen serpent, erected on a banner-pole, Numb. xxi. 6. If this serpent were placed near, or, at, the tabernacle, then the Israelites, by coming to the doors of their tents, might view this token, independently of its elevation to a considerable height; as they occasionally viewed Moses, when entering that sacred structure.

No. CCCCLXXXIII. LETTERS HONoured IN THE EAST.

IT may be proper to lay before the reader the customary kind of homage which in the East, is paid not only to sovereignty, but to communications of the sovereign's will, whether by word or by Letter. The latter is our present object; more especially, because, under the article *Kiss* in the *Dictionary*, we ventured to direct the sense of certain passages of Scripture, in conformity with this notion.

The reader will perceive, that the favour of a Letter, like that of a garment sent to an inferior, is an occasion of the greatest respect in the party who receives it.

"When the Mogol, by Letters, sends his commands to any of his governors, those papers are entertained with as much respect as if himself were present; for the governor, having intelligence that such Letters are come near him, himself, with other inferior officers, rides forth to meet the *Patamar*, or messenger, that brings them: and as soon as he sees those Letters, he alights from his horse, falls down on the earth, and takes them from the messenger, *and lays them on his head, whereon he binds them fast*: then retiring to his place of public meeting, he reads, and answers them."—Sir THOMAS ROE's *Embassy*, p. 453.

This *binding of these Letters on his head* is, no doubt, to do them honour. What then shall we think of the force of Job's expressions, chap. xxxi. 35. "O that mine adversary had written a book—roll, accusation—*bill*; surely I would take it on my shoulder, and would *bind it as a crown* upon me," *i. e.* on my head. This idea, then, of the poet, was drawn from real observation of life, not from fancy, but from fact; though to us it seems singular, if not extravagant.

"The Letter which was to be presented to the new monarch was delivered to the general of the slaves. It was put up in a purse of cloth of gold, drawn together with strings of twisted gold and silk, with tassels of the same; and the chief minister put his own seal [upon it, to close it]. Nor was any omitted of all those knacks and curiosities, which the Oriental people make use of in making up their epistles.

"The general threw himself at his Majesty's feet, bowing to the very ground; then rising upon his knees, he drew out of the bosom of his garment the bag wherein was the Letter which the assembly had sent to the new monarch. Presently he opened the bag, took out the Letter, *kissed it, laid it on his forehead*, presented it to his Majesty, and then rose up." CHARDIN's *Coron. of Soleiman*, p. 44.

This is a clear confirmation of the sense given to the passages quoted in the article *Kiss*; *Dict.*

"While I was paying my obeysance, a gentleman, who had received from me at the hall door the King of Persia's Letters patent, which I held in my hand, and the present which I had brought from the Prince, and lay'd 'em in order in a large silver

voider, set down the voider at the Prince's feet; presently he took the patent, open'd it, and rising up from his seat, *put it to his lips, and lay'd it upon his forehead*; then gave it to his chief minister, to tell him the contents. Afterwards, he viewed the present with a great deal of curiosity and satisfaction." CHARDIN'S *Travels*, p. 215.

No. CCCCLXXXIV. MIXTURE OF MORTAR IN THE EAST.

IN a foregoing Fragment, No. cxc. we had occasion to allude to the nature of the Mortar used in buildings; but, as in Persia; where we have inferred that the prophet Ezekiel dwelt [*vide* No. cvi.], the Mortar is made in a manner different from that customary among ourselves, I apprehend that few, if any, British readers enter fully into the writer's meaning.

The prophet says, Ezek. xiii. 10. "one built up a wall, others daubed, cast, or set it, with untempered"—*Mortar* is the word supplied in our translation. "The Mortar in Persia is made of plaster, earth, and chopped straw, all well wrought and incorporated together: but this is not the material with which they cast or set, *i. e.* coat over, their walls. They cast their walls pretty often, also, with a mixture made of plaster and earth, which they call *Zerdghil* (*i. e.* yellow earth; though in reality it be not yellow, but rather of a musk or cinnamon colour): they get it on the river side, and work it in a great earthen vessel; but they put so little earth in proportion to water, that it remains liquid, like muddy water, or at most like strained juice; and it is altogether the colour of that earth. They make use of it to work the plaster in another earthen vessel, where they mingle this water with plaster, in such a quantity, that it retains the colour of the earth. With this mixture they cast their walls, which at first look all grayish; but, according as they dry, they grow so white, that, when they are fully dry, they look almost as if they were plastered over with pure plaster. This mixture is used not only for saving plaster, but also because it *holds better than plaster alone*; and (in my opinion) looks as well." That is at Ispahan. THEVENOT'S *Travels*, Part ii. p. 86.

We observe, 1. That the building of a wall is a different occupation from the plastering of it: "one buildeth, others plaster." 2. That the Mortar also is different. The word (תֶּפֶל *tephel*), rendered *untempered*, signifies crude, simple to excess, in a bad sense; insipid, *flat*, spiritless, *absque temperatura, absque temperamento*: it clearly means the preparation of plaster, without addition or mixture, as of this *Zerdghil*; for we find that this *Zerdghil* has the property of making the coating stand better than plaster. [And this seems to be the meaning of the word, where it occurs, Job vi. 6. *can that which is insipid, excessively simple, which has no due mixture of relishing particles in it, but is flat, spiritless, &c. be eaten without salt?* which may give it somewhat of a taste and relish; whence the metaphorical sense of the word is *folly*.] Observe, also, that the wall improves in colour as it dries; but the prophet says, that such expectation shall be disappointed; it shall be cracked down by rain, and the wall itself shall be overthrown by storms and wind, even to its foundation. Moreover, it shall fall on those who built it, and on those who plastered, cast, coated, rendered it—meaning, the injudicious and erroneous prophets of Israel.

This Number adds another indication, that the prophet Ezekiel resided in Persia; for this allusion, like some others already introduced, is taken from a local custom of that country. I doubt not, that, could we ascertain the situations, &c. of the prophets, we should find them, like our Lord, drawing many observations from surrounding objects, which to understand fully, requires adequate acquaintance with objects of the same nature and properties.

No. CCCCLXXXV.

MUSICAL INSTRUMENTS, FOREIGN, AT BABYLON.

UNDER the word **DULCIMER** in the *Dictionary*, the reader has seen the difficulty which arises on a passage of the prophet Daniel, where he uses the Greek word *symphonia*, in a Chaldee history. This foreign term has been made an argument against the integrity and authority of the book; and hitherto no one has fairly accounted for the use of it. We hinted, in the article, at what might lead to satisfaction on this subject; but the following extract appears to be more effectual, while at the same time it perfectly coincides with our conjecture: "At the coronation of Soleiman King of Persia," says CHARDIN, p. 51, "the general of the musqueteers, having whispered some few minutes in the King's ear, among several other things of lesser importance, gave out, that both the loud and soft music should play in the two balconies upon the top of the great building, which stands at one end of the palace royal, called *Kaisarie*, or Place Imperial. *No nation was dispensed with; whether Persians, Indians, Turks, Muscovites, Europeans, or others*; which was immediately done. And this same *tintamarre*, or confusion of instruments, which sounded more like the noise of war than music, lasted twenty days together, without intermission, or the interruption of night; which number of twenty days was observed to answer to the number of the young monarch's years, who was then twenty years of age."

Now, if among a list taken of these Musical Instruments, there should appear one or more peculiar to the musicians of Europe, say *violin*, or *hautbois*, &c. would such a record form a just argument against the authenticity of this history? It is clear, that Nebuchadnezzar, like the King of Persia, did not exempt any from attending his festival: and I think the instances are sufficiently parallel to justify the inference of their being conducted on similar principles, and of *foreign* Music being introduced by means very much the same in both cases.

No. CCCCLXXXVI. PIGEONS' DUNG USED IN THE EAST.

Mr. HARMER, vol. iii. p. 186, has extracted from CHARDIN the observation, that they have a multitude of Dove-houses in Persia, which they keep up, more for the Dung of these birds, than for any thing else; this being the substance with which they manure their melon-beds, and which makes them so good, and so large. He concludes from hence, that the *Doves' Dung* of 2 Kings vi. 25. was not a species of food, but was bought for the purpose of manuring beds of esculents of the succulent kind, as melons, cucumbers, &c. I add to his observation, that THEVENOT, Part ii. p. 115, tells us, they make at Ispahan great use of this article for this purpose. He says, "They eat melons almost all the year round; they take much pains in cultivating them. In the first place, they make use of a great deal of Pigeons' Dung (keeping Pigeons only for that purpose), which they put into the ground, where they sow the melons; and that Dung is sold by weight." So we find the Doves' Dung at Samaria was sold by the *cab*, and at a very great price.

"It is to be observed, that every time they open with their nails the earth about the roots, they fill it up with Pigeons' Dung, and give it new nourishment." p. 116.

He tells us farther, that "they dig at the roots of palm-trees, sometimes eight or ten feet, till they have found water on one side, and then fill up that hole with Pigeons' Dung, whereof they have always provision in that country, because in the villages they purposely keep a great many tame Pigeons; and I was told by the people of the

country, that if they took not that course with the palm-trees, they would not bear good fruit."

This kind of manure appears to be of greater consequence than we are aware of, especially to the perfection of the fruits which it nourishes; and as only the rich could afford to purchase it, in Samaria, it shews that the stores were nearly exhausted; yet that there were in that city persons who would procure this gratification under their then situation, however dearly they paid for the material necessary to effect their purpose. [But see CICER and DOVE's DUNG in the *Dictionary*].

De Vitriaco, however, tells us, that some of the more delicate Egyptians pined to death, when Damiata was besieged (A. D. 1218), though they had a sufficiency of corn, for want of the kinds of food they had been used to—*pompions*, garlic, onions, *fish*, birds, fruit, *herbs*, &c. It is possible, that in Samaria too, there might be those who equally pined for their accustomed cooling delicacies; and this agrees with allusions in the prophets to the extravagance of the Samaritan females, their sloth, pride, luxury and arrogance. Comp. Ezek. xxiii. Amos iv. 1.

I add the following from Tavernier, p. 146: "There are above three thousand Pigeon-houses in Ispahan; for every man may build a Pigeon-house upon his own farm, which yet is very rarely done. All the other Pigeon-houses belong to the King; who draws a greater revenue from *the Dung* than from the Pigeons; *which Dung*, as they prepare it, *serves to cultivate their melons*."

M. MORIER observes the same: he says, "The Pigeon-houses are large round towers, erected for the sole purpose of collecting Pigeons' Dung for manure. Their interior resembles a honey-comb, pierced with a thousand holes, each of which forms a snug retreat for a nest. . . . The Dung of Pigeons is the dearest manure the Persians use; they apply it almost entirely to the rearing of melons. . . . The revenue of a Pigeon-house is about 100 tomauns *per annum*. *Second Journey to Persia*, p. 141.

N. B. If Pigeons were kept only for their Dung, anciently in Judea, how reasonable was the offering in favour of the poor, of a pair of Turtle-Doves, or two young Pigeons!

No. CCCCLXXXVII. ROYAL FAMILY SHUT UP IN THE EAST.

WE find Divine anger threatening to "cut off from Jeroboam him who is *shut up* and left in Israel." 1 Kings xiv. 10. In chap. xxi. 21. the same threat is made against Ahab; *vide* also 2 Kings ix. 8. This *shutting up* of the Royal Family appears sufficiently strange to us; and the rather as we perceive that the sons of David the King enjoyed liberty sufficient, and more than sufficient.

The following extracts will throw some light on this subject:—In one of them we find the Royal Family dwelling together on a mountain, which, though a place of confinement, yet had some extent. In the other we find them in a palace, which only in name differed from a prison.

"The crown being hereditary in one Family, but elective in the person, and polygamy being permitted, must have multiplied these *heirs* very much, and produced constant disputes; so that it was found necessary to provide a remedy for the anarchy, and effusion of royal blood, which was otherwise inevitable to follow. The remedy was a humane and gentle one; they were confined in a good climate upon a high mountain, and maintained there at the public expense. They are there taught to read and write, but nothing else; 750 cloths for wrapping round them; 3000 ounces of gold, which is 30,000 dollars, or crowns, are allowed by the state for

their maintenance. These priuces are hardly used, and, in troublous times, often put to death upon the smallest misinformation. While I was at Abyssinia, their revenue was so grossly misapplied, that some of them were said to have died with hunger and of cold, by the avarice and hard-heartedness of Michael neglecting to furnish them necessaries. Nor had the King, as far as I could discern, that fellow-feeling one would have expected from a prince rescued from that very situation himself. Perhaps this was owing to his fear of Ras Michael.

“ However that be, and however distressing the situation of those princes, we cannot but be satisfied with it, when we look to the neighbouring kingdom of Sennaar or Nubia. There no mountain is trusted with the confinement of their princes, but, as soon as the father dies, the throats of all the collaterals, and all their descendants that can be laid hold of, are cut; and this is the case with all the black states in the desert west of Sennaar, Dar Four, Sele, and Bagirma.” BRUCE, vol. iii. p. 308.

“ Though more than thirty years had elapsed since the death of Sultan Achmet, father of the new Emperor, he had not, in that interval, acquired any great information or improvement. SHUT UP, during this long interval, in the apartments assigned him, with some eunuchs to wait on him, and women to amuse him, the equality of his age with that of the prince's, who had a right to precede him, allowed him but little hope of reigning in his turn; and he had, besides, well-grounded reasons for a more serious uneasiness.” BARON DU TOTT, vol. i. p. 115.

We see now how Athaliah might destroy, not merely an individual, but all the seed royal, 2 Kings xi. 1. because, if she found access to the palace to accomplish the slaughter of any one, she might easily cut off the whole. This also renders credible the slaughter of Ahab's sons, seventy young persons at one time.—They were kept shut up, it seems, in Samaria, where their keepers became their destroyers. How far the same confinement might take place in the instance of the sons of Gideon, Judges ix. 2, 5. we cannot determine; but it should appear, that at least they were kept in one place of abode, whether that place were the mansion or the tower of their father.

This Number is properly an appendix to No. LIX.

No. CCCCLXXXVIII. SEPULCHRES, FAMILY AND HONORARY.

THE importance attached to the possession of the Sepulchre belonging to the ancestors of a family, with the anxiety shewn by heads of families, to transmit this portion of their property to their descendants, is very conspicuous in many places of Scripture. From the days of Abraham, who procured such a depositary for himself and his, at a considerable expense, down to the Gospel instance of the honourable Joseph, who cut during life his Sepulchre in a rock, which was dignified by becoming the dormitory of the Lord of Life, this principle seems to have maintained its full energy. The sacredness, too, of the House appointed for all living, is more impressively felt in the East than among ourselves; for though among ourselves no person of decency would wilfully disturb the remains of the departed, yet we know that some studies make pretty free with the tomb and its contents.

The following inscriptions, shew the property of these residences strongly claimed; and many a threatening fulmination against the unprincipled disturber of perpetual repose, is extant on marbles which preserve the memory of the original purchase and purchaser.

"The marble, whose inscription we shall give here, was originally brought from the Levant, by the Chevalier de Camilli. The sense of the Greek inscription is thus: "This is the monument of Publius Ælius Tertius, of Smyrna, senator, *paedotriba* (or trainer up of youth). The place where he is laid belongs to me. My heirs and my freedmen, who also have a right of being buried here, should take care to preserve it, and to see that performed which I have ordered, by the inscription on my Tomb. They shall not lay any dead body in the coffin where I am put; nor shall they put any other coffin in this Tomb. If they shall fail in this, or shall give room for any other, contrary to my order, they shall pay a fine to the lords the Emperors, of five thousand deniers;" about 100*l*.

It is plain, then, that at Smyrna, whence this monument was taken, they had power to inscribe on their Tombs what they would have done, and to lay penalties and fines on those who should act contrary to their wills, expressed in these inscriptions: and, for the greater security, copies of these conditions were deposited in the archives. This was the custom at Smyrna, at least. We shall give here other instances, taken from the marbles at Oxford. "Alce, the wife of Timocrates, son of Apelles, jointly with Docimus, the son of Docimus, and Tryphon, another son of Docimus, with whom she was brought up, hath bought this vaulted room, together with the little chamber joining to it, and the places for laying coffins. She hath laid there a coffin of Proconessian marble, wherein she hath laid the bodies of those two men with whom she was brought up. And while now living, she hath prepared this place of sepulture for herself, for her daughter Alexandra, by her husband Timocrates, for her freedmen, and for the two men above named, who are gone into another life, and for their heir, Cudio."

"We see these places for sepulture were bought and sold, which is plain from other inscriptions, as from the next, the beginning of which is lost. . . . "Artemidorus, with the consent of his sons and grandsons, hath granted to him the use of the *thoraceum*, or vaulted chamber, which hath over it another chamber, and also the use of the monument, and of the coffins, together with their places, no one being able to give him any molestation. But as for any thing pertaining to the first *thoraceum*, or chamber above it, and the coffins, and places for coffins there, it is not allowed to sell any of the said things for whatsoever price, or to alienate them, on any pretence whatsoever. And if any one shall presume to alienate any of the above named things, both he who sells, and the purchaser, or person in favour of whom the alienation is made, shall pay to the venerable senate of Smyrna 2500 deniers (about 50*l*.). The copy of this inscription hath been placed in the archives." MONTFAUCON, *Antiq. Expl.* vol. iii. p. 494.

Here we have, 1. A Double Sepulchre, or *thoraceum*, which has *over it* another chamber. We have seen, in No. ccxi. chamber behind chamber, in Tombs. Now the Cave of Machpelah, Gen. xxiii. 9. was a double cave, as the word implies; but was it chamber *over* chamber, or chamber *beyond* chamber? I should think it was cut in a rock, and as likely to be the former as the latter. We see, 2. That strangers, or others not of the family, were sometimes admitted (no doubt by way of honour, or favour) to interment in the Sepulchres of natives. The Hethites, then, were not undutiful to their friends departed, when they said to Abraham, "In the choice of our Sepulchres, bury thy dead." 3. These sales were recorded in the archives of cities: so was, certainly, the purchase of Abraham enregistered in the archives of the city of Heth. N. B. This practice has its inference on the subject of the antiquity of writing. 4. That the freedmen partook of the family Sepulchre. Observe, also, the word,

Pædotriba, or trainer up of youth: this was no doubt an honourable office, as the party was a senator.—It was not therefore for want of another word the Apostle uses the less honourable appellation, *pedagogue*, to express the office of the law, Gal. iii. 24.

No. CCCCLXXXIX. SEPULCHRAL APPELLATIONS.

WE find in Scripture various Appellations given to the Sepulchre: among others, that of the *house* appointed for all living—the *long home* of man—and the *everlasting habitation*. I think these are capable of much illustration from antiquity. The following are from MONTFAUCON:

“We observed, in the fifth volume of our Antiquity, a Tomb, styled there, as here *Quietorium*, a Resting-place. There it is styled *Clymenis Quietorium*. *Quiescere*, to rest, is often said of the dead, in epitaphs. Thus we find, in an ancient writer, a man speaking of his master, who had been long dead and buried: *Cujus ossa bene quiescant*: May his bones rest in peace! We have an instance of the like kind in an inscription in *Gruter* (p. 696); and in another (p. 954), *Fecit sibi quietorium*: He made himself a RESTING-PLACE. [*Vide* Job iii. 13. 17, 18. xvii. 16].

“This resting-place is called frequently, too, AN ETERNAL HOUSE. *In his life-time he built himself* AN ETERNAL HOUSE, says one epitaph. ‘He made himself an ETERNAL HOUSE with his patrimony,’ says another. ‘He thought it better (says another epitaph) to *build himself* AN ETERNAL HOUSE, than to desire his heirs to do it;’ and another, ‘He put an inscription upon HIS ETERNAL HOUSE.’ And another, ‘He made a PERPETUAL HOUSE for his good and amiable companion.’—They thought it a misfortune, when the bones and ashes of the dead were removed from their place, as imagining the dead suffered something by the removal of their bones. This notion occasioned all those precautions used for the safety of their Tombs; and the curses they laid on those who removed them.”

I wish farther to illustrate this, by reference to those inscriptions on the Tombs at Palmyra, which have been explained by Mr. SWINTON, *Phil. Trans.* vol. liii. p. 276, &c. And the rather, because the Palmyrenians, as we have formerly observed, were so strongly assimilated to the Jewish nation, as to be all but Jews, in many of their peculiarities: as they really were Jews in some of them.

Solomon, Eccl. xii. 5. calls the Tomb (בית עלם *bith olam*) the house of ages, or of long duration; and Mr. Swinton reads the beginning of a Punic inscription, found in the island of Malta, thus (חדר בת עלם, *cheder beth olam*): the Chamber of long home.

[This] Chamber of the House of Ages [or the long home] is the Sepulchre of an upright man deposited [here] in a most sound [dead] sleep.—The people, having a great affection for him, were vastly concerned, when Hannibal, the son of Barmelec, was interred.”

Observe, this is the very expression of Solomon, and justifies the sense of the words, as used in our version. Observe, also, the figure to denote death—a *deep sleep*; a *sound sleep*. In this sense our Lord spake, “Our friend Lazarus [*soundly*] *sleepeth*: I go to awake him out of *sleep*: (and this gives the spirit of the disciples’ answer, “Lord if he *soundly* sleep, he shall do well;” sound sleep, being a favourable symptom in sick persons). “The maid is not dead, but *sleepeth*,” &c. The word *sleep*, I suppose, was capable of so much ambiguity, as not instantly, or infallibly, to strike our Lord’s hearers in the sense he intended by it.

We find also the description of “eternal house.” May this be the same as our Lord means, by “everlasting habitations”—*αἰώνια σκηνάς*, Luke xvi. 9. ? If it may, and if these words denote the Tomb, then we have hitherto erred in our comments on this passage: we usually understand it to signify, “make to yourselves friends

among persons of piety, that, when they die, they may receive you into heaven." But if, instead of *heaven*, we render *the tomb*, then we ought, perhaps, to seek another sense of the words. Shall we read them with an interrogation? "What! do you, [as this unjust steward did] make to yourselves friends by the Mammon of unrighteousness, —wealth acquired by injustice? that, when ye die, *they* who have been your accomplices, may receive you in the everlasting houses? (the tomb; *hades*). O, by no means act so unwisely; for their dwellings must needs be in *punishment*." I presume not to say, that this rendering meets the whole sense, or the difficulty of the passage; but there seems at least to be no harm, in considering these "everlasting habitations" as simply importing *hades*, or the unseen state; not determinately either *Heaven* or *Hell*. Otherwise, reading as usual, "make friends, who may receive you with honour, when you retire from this world to that which is unseen." *Vide HELL*; and Isaiah xiv. 9. Ezek. xxxi. 15. 2 Peter ii. 4. Comp. Nos. ccx. ccxi. GATES OF HADES, and Plate.

No. CCCCLXC. SEPULCHRAL INSCRIPTIONS.

I WISH to remark a custom (as it appears to be, from its frequency) among the Palmyrenians, on whose marbles we find the Inscriptions, "To the blessed NAME be fear for ever." "To the blessed NAME, for ever good and merciful, be fear." "To the blessed NAME for ever be fear," &c. Now this is precisely similar to the passage, Lev. xxiv. 11. "And the Israelitish woman's son blasphemed the NAME, and cursed." See also ver. 16. We observe that the name of the Deity is not expressed; but, at Palmyra, Baal, perhaps, was the name most venerated (as the stones which contain these Inscriptions are guessed to have been altars: but, if the parties to whom they refer were Jews, then these instances are so much the more applicable to our purpose); as in Israel Jehovah was the sacred name; yet in neither instance is it inserted, but is suggested by allusion and inference. Might the custom of not writing the name Jehovah, as maintained among the modern Jews, originate from some such usage of antiquity? As to the ascription of *fear* to the sacred name, it needs no explanation. Exod. xxiii. 21. Mal. i. 11, iv. 2. See 1 Kings xiv. 21. God chose to put his *Name* in Jerusalem, 2 Chron. xii. 13. Ezra vi. 12. Psalm xx. 1. xcix. 3. Isaiah lvii. 14. Micah iv. 5.

I shall give one of these Palmyrene Inscriptions at length:

"*To the blessed Name for ever be fear: Salmon, son of Nasa, son of Hiza, dedicated this on account of his own safety, and that of his children, in the month Nisan: the year 447.*" So we find Job offering sacrifices for himself and for his children, Job i. 5. for himself and for his friends, chap. xlii. 8, 10.

We may notice, on these Palmyrene Inscriptions, the months *Tebeth*, *Tisri*, *Nisan*, and *Elul*: also *Pellul* and *Shebeth*: which we also find in Scripture.

We have formerly considered Moses as *Caravan-Bachi* of Israel; but we are told no monument was erected over his place of burial, because it was absolutely concealed: that such an honourable erection might otherwise have taken place, appears probable, from one at Palmyra, which commemorates a *Caravan-Bachi*, who certainly did not equal Moses in dignity. "*This is the lot (or portion) of Julius Aurelius Salmalath, son of Mala, a Jew, chief of the caravan, which the senate and people have decreed to him, because he conducted home the caravan, and supported it at his own expense, in the year 569.*" This Jew is called in the Inscription *Rab Shiritah*. The word *Rab* the reader has seen in composition in many Scripture names; and the word *Shiritah* is, in the Hebrew, descriptive of that *caravan*, or company of Ishmaelites, which carried off Joseph, Gen. xxxvii. 25. [*Vide DANIEL ad fin. Dictionary*].

It may not be amiss to add Mr. SWINTON's translation from the Palmyrene, of the
Inscription

Inscription which we gave, as translated from the Greek, No. cviii. The reader will observe how differently the names of the same person appear in his native language, and in the Greek; together with the inferences arising from the same inscription being in both languages on the same monument. "Jareus, son of Hali-beus, son of Jareus, dedicated this elevated monument of silver, and its ornaments (prepared at his own expense), to Aglibolus and Malachbelus, in consequence of a vow he had made, when in great fear and danger, and for the safety (or health) of himself and his family, in the month Shebat, in the year 547." This "*elevated monument*" is what the Hebrews, I presume, would call "*a hand*:" *vide* No. ccxviii. There are other particulars on medals, &c. of this country, well worth notice.

. It may not be amiss to add, that since Mr. SWINTON's days, considerable progress has been made in the study of Palmyrene antiquities and inscriptions; also, that the Punic inscription found at Malta has been the subject of a particular essay by Sir WILLIAM DRUMMOND. London, 1810. His version differs considerably from that of his learned predecessor.

No. CCCCXCI. SWORDS, &c. FIGURES OF SPEECH FROM.

METAPHORICAL Figures of Speech may arise wholly from poetic imagination and fancy, combining conceptions of non-existent things, into imagery, for the purpose of force and vigour of language; but they often have a greater foundation in fact than appears at first sight; either they *have* such a foundation, or they *have had* it. Circumstances may have occurred which gave occasion to such or such expressions, whose significant import has preserved them in use, after their original causes or occasions have been lost and forgotten.

Though "ill words break no bones," yet we use the metaphor of "piercing words;" and we understand Hamlet very well, when he says, "I will *speak* daggers." In like manner the Psalmist says, "the words of his enemies are drawn Swords," iv. 21.; and lix. 7. "Swords are in their lips; their tongue is a sharp Sword." (*vide* Prov. xii. 8). I do not know whether the reader has taken the same offence as myself, at seeing this Figure of Speech realized in picture; so that, when it is said of our Lord, Rev. i. 16. (evidently in a poetical manner), that "out of his mouth went a sharp two-edged Sword," the painter has thought proper to depict a tongue of immense length, of the nature and appearance of a Sword. I say, having been offended at this, and similar representations. I was somewhat startled, on perusing a passage in THEVENOT, Part i. p. 229: "The galliot being out a cruising, met with a Turkish galliot, and having laid her athwart hauze, they met with a stout resistance. The Turks who were on board of her, *having a naked Sword between their teeth*, and a musket in their hands, beat off their adversaries."

How this naked Sword was used in combat does not appear; but if this ever were a part of a military custom, then the metaphor of a Sword, issuing from the mouth, seems as if it might be justified by matter of fact. And this expression may rank among those which have originated from some analogous incident.

There is a due medium between being over-fastidious in criticising works of art, and accepting every crude attempt at impossibilities with satisfaction, or passing it over with indifference; but I think I have seen so many false narrations (*i. e.* representations) adopted in the arts of design, and among judicious artists too, whose influence has considerable extent, that the public has been misled, to its serious injury; for indeed it is a serious injury when events of sacred history have been exposed to

censure, not from the language of their original authors, from facts truly connected with the original narration, but from such additions, caprices, and perversions, as genius, unguided by accurate information, has ventured first to suggest, and at length to indulge and establish.

Precisely the same thought arises from the use of arrows, which we are told by Mr. MUNGO PARK, *Travels in Africa*, p. 99. are held in the mouth, ready to be used in the bow, at an instant.—“The negroes....each of them took from his quiver a handful of arrows, and putting two *between his teeth*, and one in his bow, waved to us with his hand, to keep at a distance.” See now, how easily “bitter words” may be compared to arrows, as Psalm lxiv. 3.; how the “teeth of the sons of men may be spears and arrows,” as Psalm lvii. 4.; how “their tongue is an arrow shot out,” Jer. ix. 8.; how “the tongue that beareth false witness, is a sharp arrow.” Prov. xxv. 9. These metaphors never were difficult, because they were considered as comparisons; but now they assume a relation to positive fact, yet without losing any of their energy as comparisons.

Will this principle illustrate that sufficiently obscure passage, Psalm cxx. “Deliver my soul, O Lord, from lying lips, from a deceitful tongue. What shall be given unto thee, or what shall be done to thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper?” These latter words are usually understood to imply a punishment. “Thou shalt be pierced with arrows; thou shalt be burned with coals of juniper-wood,” which have the reputation of long continuing the fire that consumes them, of long holding it in vigour.

But, may we take it in another view? “Thou false tongue! thou art comparable in respect of piercing, to the sharpest [poisoned?] arrows of the mighty: thou art comparable in respect of the length of time to which thou holdest thy implacability, to coals of juniper-wood itself, famous as that wood is for its long maintenance of fire without being consumed. Thou retainest thine anger for ever.” This certainly makes a good sense, is agreeable to the Hebrew, and gives great spirit to the following interjection: “Alas for me! inasmuch as I wander in Mesech! as I dwell in the tents of Kedar!” That the tongue might readily be compared to such sharp arrows, we have seen above; and for the retention of fire, when otherwise it might cease, *vide* No. CXXVII.

No. CCCCLXCII. SEAL-SKINS FOR COVERING. TAHASH.

AMONG those inadvertent renderings, which, for want of better information on oriental natural history, have been adopted in our public translation, that of “badgers’ skins” for the covering of the tabernacle, Exod. xxv. 5. *et al.* and for shoes, Ezek. xvi. 10. has been liable to great exception. The badger is an inhabitant of cold countries, certainly not of Arabia, and is rare, even where it breeds; as in England: who has ever seen, at one time, Skins enough to cover a trunk, much less a large tent; even supposing the skin were proper for that purpose? Whereas, it appears by Exod. xxxv. 23. that several persons in the Israelitish caravan had *Tahash* Skins in their possession at the same time, so that the animal was not scarce. Not to question whether the Skin, if a rarity, would have been placed *outside* of the tabernacle, to defend the whole structure.

The ancient versions, for the most part, took the word *Tahash* to signify a colour, a violet colour, to which the rams’ Skins were dyed; and for this opinion Bechart contends: but the Rabbins insist on its being an animal; and Aben Ezra thinks it

to be of the bull kind; some animal which is *thick* and *fat*; and in this sense the word appears to be the same as the Arabic *Dahash*, fat, oily.

The conjecture, then, of those who refer the *Tahash* to the Seal, is every way credible; as in our own island the Seal is famous for its fat or oil, which, in default of whale oil, is used for similar purposes. Moreover, Seal-Skins, on account of their durability, are used to cover trunks and boxes, to defend them from the weather; and as the Skin of the *Tahash* was used for making shoes, Ezek. xvi. 10. so the Skin of the Seal may be tanned into as good leather as calf-Skin itself; and (I believe) is known in the leather trade by the name of "Dog's-Skin." [Perhaps, q. "sea-dog's skin?"]

It remains then, to be proved that an animal, fit for the purpose, was easily procurable by the Israelites in the wilderness; for this we quote THEVENOT, p. 166, who, being at Tor, a port on the Red Sea, says, "But they could not furnish me with any thing of a certain fish, which they call a SEA-MAN. [This name seems to have misled Linnæus, who ranks it *homo marinus*, *Trichekus*; but the Skin of this fish is too hard and unpliable for our present purposes.] However, I got the hand of one since. THIS FISH IS TAKEN IN THE RED SEA, about little isles, that are close by Tor. It is a great strong fish, and hath nothing extraordinary but two hands, which are indeed like the hands of a man, saving that the fingers are joined together with a Skin like the foot of a goose; but the Skin of the fish is like the Skin of a wild goat, or shamois. When they spie that fish, they strike him on the back with harping irons, as they do whales, and so kill him. They use the Skin of it for making bucklers, which are musket proof."

Whether this be a species of Seal, must be left undetermined; as nothing is said of its coming ashore; or being amphibious; nevertheless, it may be the *Tahash* of the Hebrews. NIEBUHR says, p. 157, Fr. edit. "A merchant of Abushahr, called *Dahash* that fish which the captains of English vessels called *porpoise*, and the Germans *sea-hog*, or *dolphin*. In my voyage from Maskat to Abushahr, I saw a prodigious quantity together, near *Râs Mussendom*, who all were going the same way, and seemed to swim with great vehemence."

These testimonies inform us, 1. That an animal is still called *Dahash* in Arabia. 2. That it is very numerous. 3. That its Skin is like that of a wild goat, or shamois, consequently, fit for being *dressed* and manufactured. 4. It is a *fat* fish, or else it could not require the harping iron, or be called the *porpoise*, which I suppose it resembles, but is not truly that fish. 5. The Skin is used for bucklers, and is musket-proof, which explains what Michaelis alludes to, when he says, quoting Rau [*Dissertatio de iis quæ Israelitæ ex Arabia petierunt extruendo Tabernaculo*], that the Skins of these animals were made into shoes, because of their softness; but they were used, also, to cover cabins, huts, &c. because they were thought to be a protection against thunder.

I shall merely add, from a note of Buffon, which he extracts from *Charlevoix*, the uses to which Seal-Skins may be applied. "Formerly a great quantity of Seal-Skins were made into muffs: but that fashion is now over. Their chief use is now to cover trunks and boxes. When they are tanned, they have nearly the same grain as morocco; they are not so fine, but they do not wrinkle so easily, and they keep their freshness longer. Very good shoes and boots are made of them, which *effectually keep out water*. Seats also are covered with them, of which the covering outlasts the wood." These properties render Seal-Skins very fit to cover the tabernacle; and Dr. Geddes is laudably correct in adopting this rendering. See TANNIM, and PLATE.

No. CCCCXCIII. SHADE ENJOYED IN THE EAST.

IT is a very customary and a very desirable thing in the East, to eat under the shade of trees; and this situation the inhabitants seem to prefer, to taking their repasts in their tents or Dwellings: so De la Roque tells us, p. 203. "We did not arrive at the foot of the mountain till after sun-set: and it was almost night when we entered the plain; but as it was full of villages, mostly inhabited by Maronites, we entered into the first we came to, to pass the night there. It was the priest of the place who wished to receive us: he gave us a supper under the trees, before his little dwelling. As we were at table, there came by a stranger, wearing a white turban, who, after having saluted the company, set himself down to the table, without ceremony; ate with us during some time, and thus went away, repeating several times the name of God. They told us it was some traveller, who, no doubt, stood in need of refreshment, and who had profited by the opportunity, according to the custom of the East, which is to exercise hospitality at all times, and toward all persons."

The reader will be pleased to see the ancient hospitality of the East still maintained, and even a stranger profiting by an opportunity of supplying his wants. It reminds us of the guests of Abraham, Gen. chap. xviii. of the conduct of Job, chap. xxxi. 17. and especially, perhaps, of that frankness with which the Apostles of Christ were to enter into a man's house after a salutation, and there to continue "eating and drinking such things as were set before them." Luke x. 7. Such behaviour would be considered as extremely intrusive, and indeed insupportable, among ourselves; but the maxims of the East would qualify that, as they do many other customs, by local proprieties, on which we are incompetent to determine.

No. CCCCXCIV. SAMIEL, OR HOT WIND.

WE had occasion, in No. iv. to consider some of the effects of the *Samiel*, or *Simoom*; but though we found it was occasionally fatal, yet we produced no instance of its deadly influence extending over any great space of country, or destroying any great number of persons. This deficiency may be partly supplied by the following information from THEVENOT, Part ii. p. 57: "This year, 1665, in the month of July, there died in *Bassora*, of that wind called *Samiel*, FOUR THOUSAND people in three weeks time." [BURCKHARDT has lately questioned the truth of such assertions; but, may not this Wind have different powers in different districts?]

If such be the effect of this seemingly casual visitation, what might not this extensive and mortal meteor produce, when invigorated and directed by an especial agent of Providence?

No. CCCCXCV. OF SERPENT WORSHIP.

WHOEVER has considered the subject, though with but moderate attention, must have wondered at the very general, indeed the almost universal, spread of the Worship of the Serpent. The reflection has occasionally been suggested by men of learning; yet no one has done justice to the inquiry: they have wished for it, yet have declined to undertake it. It was our design to have entered somewhat freely into this subject; but time and place, with other considerations, not under our own controul, forbid us.

The reader may have remarked, that among the eleven kinds of Serpents enumerated in the article SERPENT in the *Dictionary*, the name of that which is usually understood to have tempted Eve, does not occur. Is then *Nachash* (the name given to the Tempter-Serpent) a general term for this class of reptiles? or, is it capable of some other meaning? and what is that meaning?

One should have supposed that the entire brood of the Serpent would have been execrated, and abhorred by all mankind; and that the mere proposal to worship this reptile would have raised the detestation of the whole human race; but fact justifies us in saying, that no kind of Worship has been more popular. How can this be accounted for?

Perhaps a dissertation on this subject should consider, 1. The Serpent as denoting or producing evil. 2. The Serpent as denoting or producing good; which, contradictory as it may appear, yet is founded on fact. 3. The Serpent as denoting a family or nation; and, 4. The Serpent as denoting a being of supernatural powers. We shall just advert to these distinctions by way of essay, not of determination.

No. CCCCXCVI. THE EVIL SERPENT.

THE Serpent tribe, possessing the most active powers of destruction in that venom which Providence has given them for their security, has been considered as a source of evil, or as producing calamity. This is so well known, that we shall merely hint at instances. In India the destroying power, or death, is signified by the Serpent. [See PLATES: BAAL SHALISHA, No. 8.] In classic antiquity, the giants who attempted to scale Heaven are figured as half Serpents; and in the northern mythology, *Lok*, the genius of evil, is styled "the father of the great Serpent; the father of death; the adversary, the accuser; the deceiver of the gods," &c. *Northern Antiq.* vol. ii. p. 190. The reader will observe the coincidence of these titles with those of the *Satan* of Scripture. Scripture descriptions of the Serpent, are notoriously applicable to a producer of evil.

No. CCCCXCVII. THE GOOD SERPENT.

THE Serpent has always been admired for its motion: possessing neither hands nor feet, nor other exterior members adapted for making progress, yet is its action agile, speedy, and even rapid; it springs, leaps, and bounds, or climbs and glides, not merely with ease, but with alacrity. Solomon observes this, Prov. xxx. 19. and others have equally remarked it, as exciting surprize and wonder. The Serpent, also, sheds its skin yearly, and after this mutation, seems, by the splendour of its colours, and the vivacity of its motions, to have acquired new life.

The Serpent was domesticated, and still is, in a variety of instances, and in many places. At this day he securely enters the dwellings of the natives of Eastern India; and the ladies of Western Africa carry him in their bosoms. It is true, the Serpent tribe divides into those which are harmless, and those which are malignant; but the malignant in India, at least, enjoy equal privileges with the harmless. Pausanias says, "All the Dragons [dragons are large Serpents], and particularly that species which is of the clearest yellow, are esteemed sacred to Esculapius, and are familiar with mankind," *lib. ii. cap. 28*. Pliny also speaks of the Esculapian Snake, which is commonly fed, and resident in houses, &c. *lib. xxix. cap. 4*. Esculapius was adored in Epidaurus under the form of a Serpent; under which form he is said to have been brought to Rome, A. U. C. 463. *Vide* also Ovid, *Met. lib. xv. 630*. Livy, *lib. x. Val. Max. lib. i. 8*. Lampridius, in the Life of Heliogabalus, writes, that the Egyptians had a small Serpent which they called *Agæthodmonas*, i. e. "good genius:" as Servius notes, on Virgil, *Georg. iii.* [See the PLATES: EGYPT, Nos. 20, 21]. Eusebius says the same of the Phenicians, *Prep. Ev. lib. i. 7*. It is usually thought that the *Agathodemon* of Egypt was named in Egyptian *Cneph*: and the worship of *Cneph*, or *Cnephis*, or *Knephis*, was very prevalent in that country. The

Hebrew also has the same double meaning, since the word *Seraph* expresses a Serpent, and a class of angels, represented as high in dignity, and benevolent in character: the ministers of God for good to the sons of men. Isaiah vi. 6. [Comp. PLATES: CRETE, Nos. 20, 21. EPHEBUS, Nos. 15, 16. PTOLEMAIS, No. 13. SARDIS, No. 3. TYRE, Nos. 12, 16].

No. CCCCLXCVIII. OF THE SERPENT AS A NATION.

AMONG the first names which distinguished mankind, were those taken from creatures. The ox, the stag, the elk, the dog, &c. appear to be truly ancient designations of persons, and afterwards of the families of those persons, as they descended in process of time.

Among similar names, that of "Serpent" appears to have been adopted; and not in a single district only, but as well in the remote wilds of America as on the shores of the Indus, the Caspian, or the Red Sea. Carver, in his *Trav. in America*, gives the mark (a long Snake) of *Otohtongoomlisheaw*, which name signifies, says he, p. 380, "the great father of Snakes." *Ottah* being in English, father; *tongoom*, great; and *lisheaw*, a Snake.

If we transfer these ideas to the East, we find there *Ellopi*a, the island of Serpents, *Rhodes* had also the name *Ophiusa*, the island that swarmed with Serpents. Indeed Bochart thinks *Rhod*, a Syriac word for Serpent, gave the name *Rhodes*. In Phrygia, and on the Hellespont, dwelt *Ophiogeneis*, the Serpent breed, who were said to retain an affinity with Serpents. Serpents also abounded in Tenos and Cyprus; and about Paphos was a kind of Serpent with two legs. Crete was also famous for Serpents:—and in short the Athenians, the Bœotians, the Thebans, the Lacedæmonians, all thought themselves descended from Serpents. Serpents drove out the inhabitants of Amyclea, in Italy, and settled in their room. Egypt was over-run with Serpents, some of which passed from thence to Syria, where they obtained the character of being harmless to the natives, but fatal to strangers. Add to these notices from ancient authors the accounts of Mr. BRUCE, of a Serpent who dwelt at Masuah, in a shell; of a Serpent nine miles long, &c. and we shall infallibly infer, that not a reptile Serpent is intended, but a Nation, a person, or a power.

This has a pretty strong relation to part of the history of Moses, as reported by Josephus, who says, that, before he visited his Hebrew brethren, and claimed kindred with them, Moses had been general of the army of the king of Egypt; he attacked the enemy unexpectedly, by leading his troops through a country of Serpents—understand a people, confederate with the enemy—whom he defeated; and the whole of the history becomes credible.

Nothing is more common on the helmets of antiquity than Serpents forming the crest. We find the device of a Serpent painted on the shields of ancient heroes. We also read of a class of soldiers called *Draconarii*, from their ensign being a dragon; and our dragoon soldiers are so named from the French, *dragon*, soldiers which, together with an order of knighthood formerly extant in France, derived their title from insignia of the Serpent.

Mr. BRUCE, as we observed, mentions a Serpent dwelling at Masuah, in a shell, which agrees with what Captain WILFORD informs us, from the Indian *Puranas*, that on the shores of the Red-Sea was an island called *Sancha-Naga*. *Sancha* means a sea-shell, or the large *buccinum*. *Naga* means a Serpent. *Sancha-Naga* then means the Serpent who dwells in a shell. "The Royal Snake resided in the capital city, named *Cattini*." "The *Nagas* are large Serpents, in the language of *mythology*."

"The king of Serpents formerly reigned in *Chang-Cing*, a mountain very far to the

eastward," *Asiat. Res.* vol. ii. p. 106. But the word *Nagas* is taken also in another acceptation, in the *Puranas*, which describe (mythologically) the *Nagashes* as being evil angels, and hurtful to mankind; or, as some express it, "Serpents are in India an order of angels, but in general of a malignant character." We have also a history of Serpents contending with man in innocence, about the *amreeta*, or liquor which conferred immortality: *Vide* Roger on the Bramins, quoted in Maurice, *Hist. Indost.* vol. i. p. 490. 508: but whether these identical Serpents are called in Sanscrit *Nagash*, I have not ascertained; if they are, is this the same word as the Hebrew *Nachash*, which also signifies Serpent? May the Hebrew word signify, as well as Serpent, an order of angels, also? We know this is true with regard to the word *Seraph*, but has the word *Nachash* the same duplicity?

[I very much suspect, that great assistance might be derived from ancient roots preserved in the Sanscrit books, towards determining the import of several words which occur in our Hebrew Bibles. Capt. WILFORD observes that many names and terms preserved in the ancient *Greek* language, the import of which was lost to later ages, are obviously Sanscrit. He goes so far as to say, "The *Greek* language has certainly borrowed largely from the Sanscrit; but it always affects the spoken dialects of India: the language of the *Latins* particularly does, which is acknowledged to have been an ancient dialect of the *Greek*." *Asiat. Res.* vol. v. p. 301. Is it unlikely then, that the nearer country of Chaldea should retain Sanscrit terms; and so the Hebrew language?]

By these hints we perceive, that the Serpent has been acknowledged under the contradictory characters of a promoter of good, and a promoter of evil; as the insignia of a family, of a nation, and of a power, political and military; to which we must add, mythological and religious, *i. e.* of a rank of beings superior to man. To endeavour to account for these differences, would lead us too far; neither indeed does our present subject require any proof beyond merely that of the fact.

We ought not, however, to quit this subject, without remarking the salutary office which the Serpent is said to have performed to those of mankind, who were preserved from the deluge; concerning which we read (*vide* No. xx.), "When the Ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea-Serpent on my horn, for I will be near thee; drawing the vessel with thee, and thine attendants."—"The king tied the ship with a cable made of a vast Serpent." Surely this sea-Serpent well deserved to be commemorated by the name of *Soter*, Saviour! among the descendants of the great patriarch.

But the Serpent also, in the symbols of antiquity, denoted the year, which may be said to revolve on itself, and to return into itself. This perhaps might be taken from observing the station in the heavens of the great celestial Serpent; or what we call the "milky way" (which is most likely to be the ancient Serpent, though others have been since formed in the heavens by astronomers): running from north to south, and crossing the solstitial points, it seems to encircle the heavens, to divide them into parts, and to mark summer and winter. Shall I be permitted to fancy, also, that Noah paid great attention to this constellation, when he entered, or when he quitted his ark? Considering these principles in combination, can we wonder the worship of the Serpent was extensive?

These circumstances afford us a glimpse of those notions which influenced certain ancient sects of heretics *soi-disant* Christians, who worshipped the Serpent; of the clamours and rejoicings of those crowned with Serpents, who, in the orgies of Bacchus, roared out *Eva, Eva*—(which leads us to differ from Clemens Alexandrinus, and Mr. Parkhurst and Mr. Bryant, too); of those who initiated into the

mysteries of Jupiter Sabazius, by letting a Serpent slip down the bosom of the person initiated, and taking him out below; of the sacred tiaras crowned with Serpents, and of the *Psylli*, or devourers of living Serpents, who still, as travellers relate, practise their mad feats in Egypt. There are many more examples, to explain which these principles may be useful; but our present argument must not forget the different characters of the Serpent in Scripture; and to that we direct our attention.

That Scripture usually presents the Serpent under an evil designation, is admitted; but possibly those embarrassments which have arisen from the history of the Brazen Serpent in the wilderness, might be removed, by accepting the benevolent character of the Serpent. Why must his malignant powers be presented to us, when considering this instance of sanative virtue! Why should Israel be prohibited from considering him (symbolically) in the same light as other nations then, and afterwards, did? Why should he not be *Soter*, Saviour, to them, on this occasion (symbolically) as well as to Gentiles? Why may not Moses adopt the favourable notion of this reptile, as well as the unfavourable? Did not all antiquity do the same? And if all antiquity did so, why should we be startled at it? I know well, that when pressed, by enemies to revelation, to explain how the Serpent, the very essence of evil, could on this occasion, be connected with the idea of restoration; Christian divines have given various answers, on other principles; all of which may be proper; nor are they superseded by this favourable reference of the symbol.

If a favourable reference of the symbol of the Serpent, or even if an indifferent (not evil) reference of the symbolical Serpent in the wilderness be admitted, then we may discern greater propriety in our Lord's allusion to this history than we have heretofore been aware of. "As Moses lifted up the Serpent in the wilderness, even so must the Son of Man be lifted up"—add, "And I, if I be lifted up, will draw ALL men to me"—meaning, "they shall look unto ME, and be saved, even all the ends of the earth." Not merely the Jewish nation, to whom, in one instance, a symbolic Serpent proved salutary, but the Gentiles also; ALL men; those who have been used to consider the Serpent as a good genius, who have adopted it as their ensign and distinction, they shall in future "look to ME and be saved." My wish is to consider the nature of the Symbolical Serpent in the wilderness, independent of reference to the Tempter-Serpent of Eden; as I think they are totally irrelative; that it is unwise to confound them; and moreover, as they are called by two distinct words in the original Hebrew, that most likely two distinct natures are meant by them. The *Nachash* of Genesis is certainly not the *Seraph* of Numbers. The latter is—Good Serpent, good angel. Is the former—Evil Serpent, evil angel?

No. CCCCXCIX. EXPLANATION OF THE PLATES. PLATE I.

OF THE EVIL SERPENT.

No. 1. Hercules destroying the hydra, or famous Serpent which had many heads, and heads too which revived after being slain; till they were subdued by fire. This hydra is remarkable for having a body somewhat like a woman, and woman's breasts; though all the rest of her figure is serpentine. I think we are hereby led pretty plainly to consider this Serpent as emblematical.

No. 2. Represents Hercules slaying, by beating with his club, a female whose lower parts are composed of Serpents. Now, if Hercules be taken for a virtuous destroyer of vice, then what he destroys, (whether person, power, or propensity), is vicious, and consequently, these Serpents allude to the evil principle: we may add, that if the half Serpents, giants, who attempted to scale heaven, allegorize impiety, ambition,

ambition, turbulence, pride, &c.; this female, terminating in Serpents, may denote lasciviousness, fair in promise, but destructive in the event; like this figure, which, could her lower parts be concealed, might tempt like a siren. N. B. If, as some have thought, the hydra might allegorize the innumerable train of evils, corruptions, &c. which attend female depravity, then, under these emblems are included indications of those evils, which could not but strike observers of human life in all ages, and in all countries.

No. 3. May perhaps be explained on the same principles. It represents a woman thrown from an elevation, and changed during her fall into a Serpent.

I am aware, that certain histories are attached to these representations; but the present object is independent of those histories, being merely to evince that the Serpent imports a destructive and impious principle; or, that the figure of a Serpent was emblematical of evil.

No. 4. Shews an Emperor darting his javelin at a Serpent, who rises in resistance against him. This Serpent, no doubt, must denote an enemy, as well personal as political: *i. e.* a prince, or a power, (probably, in rebellion).

No. 5. Shews an Emperor who has obtained a victory, and a victory by which he has had the good fortune to trample a Serpent under his feet. We see that he treads with his right foot on the head of this Serpent, and thereby triumphantly crushes it, how venomous soever. The import of this Serpent is, no doubt, the same as the foregoing.

OF THE BENEVOLENT SERPENT.

No. 6, 7. The mysterious Trunk, coffer, or basket, may be justly reckoned among the most remarkable and sacred instruments of worship, which formed part of the pomp of the processional ceremonies in the heathen world. This was held so sacred, that it was not publicly exposed to view, or publicly opened, but was reserved for the inspection of the initiated, the fully initiated, only. Completely to explain this symbol, would require a dissertation; and indeed it has been considered, more or less, by those who have written on the nature of the Ark of the testimony, among the Hebrews. Declining the enquiry at present, we merely call the attention of the reader to what this mystical coffer was understood to contain—a Serpent! One of these medals shews a Serpent entering this basket; the other shews a Serpent quitting this residence.—As this must needs be a sacred Serpent, it can hardly be taken for any other than the *agathodæmon*, or good genius. This then was “the god they worshipped!” as the apocryphal Daniel exclaimed, when he had destroyed the Serpent-idol of Babylon. And we observe, by the bye, that these representations are supported by that history; which, though apocryphal, is probably near the truth, as to the deity worshipped in that city.

No. 8. A Serpent, wound around a cornucopia, or horn of plenty, as if he were the good genius who had bestowed those plentiful crops which fill this horn. He seems to be the power to which this abundant harvest is referred: perhaps, these are the first fruits, consecrated.

No. 9. A Serpent twisting itself round a staff, *i. e.* of Esculapius, with the motto *SORER, Saviour*. Now, whether this motto refer to Esculapius, or to the Serpent, it equally denotes a good genius, a protecting, favouring, salutary, principle.

No. 10. Is a very customary representation of a thanksgiving to Health and Esculapius, after recovery from severe illness. We see here Esculapius with his rod, around which a Serpent twines, as usual; also, a Serpent receiving food out of a patera, as an acknowledgment of services received. The little god Telesphorus, who

is always well clad, also comes in for his share of the gratitude; and is not less honourable, because he accompanies (or follows) Esculapius and Hygeia, the physician and health, as careful clothing should always accompany a state of convalescence. The reader will attend to the action of feeding a Serpent, as an expression of gratitude.

No. 11. I have elsewhere considered the *Cneph*, or Good Genius of the Egyptians, as symbolizing deceased paternal protection, a power to which requests for prosperity were addressed, and which was supposed to shed a benign influence over its descendants. Apply that idea in explanation of this Number, which, I suppose, represents a woman feeding a Snake, in honour of a departed friend, whose representation (or *manes*, so to speak) is raised on the top of the tree. Whether this friend were her husband or her father, does not appear; but that he was a soldier, and probably fell in battle, is intimated by the helmet and shield placed at the foot of the tree where his image appears. [Of expected re-appearance of the dead, there are some curious instances in antiquity.]

No. 12. Is, I apprehend, Socrates, worshipping his Good Genius.—It is well known that this philosopher spake of an *agatho-dæmon*, as his constant companion, which gave him advice, kept him from evil, and did him many important services. It has been thought that this demon was his conscience, which did not fail, on proper occasions, to criminate or to applaud him, according to his conduct. Perhaps this gem insinuates, that it was the instruction, education, information, he had derived from some now departed friend; for we have on the top of this column the *manes* or resemblance of one deceased. Socrates also holds in his hands the caduceus of Mercury, the god of the dead: but what is most to our purpose, is the Serpent, the Good Genius which is represented on the column. This seems to be so connected with the *manes* and the column, as to receive at least a share of the veneration implied in the action. It results from the whole, that the Serpent denotes the *agatho-dæmon*, or Good Genius of the worshipper.

No. 13. Shews the two Heads of Janus, separated by a kind of column, or altar, around which a Serpent twines, and raises itself above the whole. We have formerly considered Janus as allusive to the patriarch Noah, who looked backwards on a world destroyed, and forwards on a world renewed; but, what connection has the Serpent with Noah? Perhaps this question is answered by what we have said on the Sea-Serpent, which contributed to preserve the ark during the deluge.

No. 14. Is a decisive evidence that the Serpent was the genius of a place; for so reads the inscription, *Genius hujus loci*; and if the following word be *montis*, it agrees with ideas elsewhere recorded, of mountain Serpents; Serpents which especially delighted in high situations. This Serpent glides around the altar, in order to reach the food upon it; and is eating a fig; I presume, according to the nature of this class of reptiles. From a picture found in Herculaneum.

No. 15. Is part of a design found in Herculaneum, representing two Serpents, each eating an egg from off an altar, where, no doubt, this food was consecrated to them. This shews the attention these reptiles received among the Greeks and Romans, as they do to this day in India, and elsewhere. It may also correct a sentiment of MONTFAUCON, who thinks two Serpents, which seem to be devouring the same egg, are the two genii of good and evil, struggling for the dominion of the mundane egg, the world: a forced construction, which I am sorry to see adopted in a late writer. The Emperor Tiberius himself, fed a Serpent with great care, and for a long time: when, after being some time lost, it was found with its flesh consumed by ants, an omen unfavourable to its owner was drawn from the occurrence.

SERPENT'S HEAD. PLATE II.

We have spoken generally of the Serpent tribe, in what we have been considering; but we ought not to dismiss this subject without examining more particularly the natural conformation of those parts which are the seat of the Poison, as alluded to in Scripture. For this purpose, No. 1. offers the Head of a Rattle-Snake, in which the poisonous fangs appear raised, and projecting from the roof of the mouth. These fangs, in a state of rest, are folded down close on the part to which they adhere, and from which they rise; but when in a state of irritation, they start up, and present their sharp points, for the purpose of biting what they attack. These are understood to be the "cheek teeth" of Psalm lxviii. 6.

No. 2. Shews the Bones of the same head, and the articulation of the upper jaw. The under jaw shews the natural teeth of the Serpent, by which it is enabled to hold its prey, &c. The upper jaw shews those formidable fangs, the poison of which ensures rapid destruction.

No. 3. The Fangs shewn at large, and pretty nearly of their natural size. The venom passes from the bag which contains it, down a slit in the tooth, and along the small crevice which opens toward the point of the tooth, into the wound made by the fang. The venom is secreted by glands, which collect it at the root of the fang. N. B. This explains why *head* is synonymous with *poison*; as in the *Hebrew*.

No. 4. 5. Two figures said to be common in India, representing an Indian deity, *Chrishna*, in the act of suffering under the attacks of a mortal Serpent, being infolded in its convolutions, so that he cannot escape, while the Serpent bites him in the foot. The other figure shews *Chrishna* triumphant over this Serpent, and crushing him, by trampling on his head. The question is, Whether there may be, in these two figures, any reference, however traditional, perverted, or obscure, to the great first promise, that the Seed of the woman, though "bruised by the Serpent in the heel," yet should "break the Serpent's head." As a natural reptile is certainly not the object of this threatening, it would be agreeable to know what this emblematic Serpent signified. Beyond all doubt, this Serpent implied a principle of evil; but was that evil natural or moral? or, was it natural evil coincident with moral?—For instance, death is a natural evil; a person stung by a Serpent, dies; but may death be crushed in its turn? May death, though an evil, natural and inevitable, yet meet with a conqueror who shall triumph over it? shall indeed submit to it, as it were, in his heel, the extremity of his person, but, in return, shall destroy the power of death; "and death itself shall die." Or, is this Serpent descriptive of moral evil? by which, whoever converses with men, even a deity (*Chrishna*), must expect to be attacked, and to be entangled, but over which he shall eventually triumph. Or, is this Serpent the type of some power, which has indeed the sting of death; which has brought "death into the world, and all our woe;" which extends moral evil, also, that it may introduce death, and which promotes the empire of these united principles, death and sin? If this emblem includes such ideas, then it may bear a question, whether these figures be not references to that original promise, from which arise all our hopes as immortals, and all our expectations as Christians.

No. 6. The Head of that most fatal Serpent, the *Naja* of the Indians, the *Cobra da capello* of the Portuguese. It appears that this is the Serpent with which the figures in the center pieces are engaged; and it seems to have been chosen as an emblem, because the mark on its neck decidedly distinguishes it; while its highly exalted venom is so perfectly well known, that, to denote inevitable death, no creature more expressive, could have been selected. See the PLATE, SERPENTS.

.....

CORRECTIONS AND VINDICATIONS,

OF SEVERAL STATEMENTS MADE IN THE COURSE OF THESE FRAGMENTS.

NUMBER I.

Dr. GEDDES, in his *Critical Remarks*, which accompany his new Translation of the Bible, has done me the honour to call the idea, started in the first number of these FRAGMENTS, that *chemushim* might mean *officers*, or *officered*, rather than *in battle array*, "a fanciful and ill-supported hypothesis." He also says, it appears to him to be a *frivolous* objection, "that the Israelites could not *generally* have procured arms, because Pharaoh was not such a fool as to trust them," &c. He then says, "if they had no arms when they came from Egypt, where found they those with which they so soon after fought and defeated the Amalekites?" Exod. xvii. 9. If the Doctor had given a more rational interpretation to the word, he would have saved me the present trouble; and as I do not wish to adopt his "*rides, et licet rideas*," or "to give any *fancy* to be laughed at," I shall here attempt to support this "fanciful hypothesis."

The word occurs but in four places (as it is generally understood)—Exod. xiii. 18. Josh. i. 14. iv. 12. Judg. vii. 11. I mean to examine this last passage more particularly, as it will, I think, justify what may be said on the others.

And Gideon went down to the army of the Midianites, he and Phurath his servant [*aid-de-camp*], to קצת החמשים, *ketjah he chemushim*—a party of the officers who were in the camp. . . . Gideon came, and behold a *chief* [man] was telling a dream to his fellow, and said, "Behold, a roll of barley-bread tumbled into the camp, and advanced unto *the* [general's] tent, and overturned it," &c.

Observe, 1. That *HE Ahel*, THE tent, is properly descriptive of a public tent, or tent of magnitude and importance; not *a* tent, a private tent (as in our translation), but THE tent, the most conspicuous tent: for the dream evidently refers to the total rout of the army: but many *a* tent of the lower classes might have been overturned; yet the army might have escaped entire destruction. Moreover, if this were the public, official, tent of the kings, we see the completion of the dream, in the deaths of Zebah and Zalmunnah. *Vide* No. CCVI.

2. A *chief* man. I have taken the word *man*, put absolutely, for *chief*, in No. CCLXV. 5. (the history of the Tower of Babel), where it seems necessary: and again in Solomon's Song, Nos. CCCLXXX. CCCXLIII. where also it seems necessary: and I do the same here, because the dream of a common soldier [consider what a common soldier is in the East] is by no means comparable in its supposable encouraging effect on the mind of Gideon, to that of a *chief*, or superior officer. Nor is the fearful sentiment, predicting defeat and overthrow, expressed by his fellow, equal in the lips of a mere soldier, to what it would be in those of an officer of rank. Moreover, an officer is most likely to have THE tent uppermost in his thoughts.

3. As to rendering *ketjah*—some, or a party, observe, it is so rendered, 1 Kings xii. 31. xiii. 33. He made priests of *some*, i. e. a party—of the people [*some* of the lowest of the people, Eng. Tr.]; LXX. a party, μέρος τι, *some part*. The word occurs

also, Gen. xvii. 2. "And Joseph took *some* of his brethren, even *five* men:" here we have both words *ketjah* and *chemush*: and I query, whether we should not understand the passage thus: "And Joseph took a company—portion—*party*, of the heads of families—principals (*quasi* officers) of his brethren, and introduced them before Pharaoh." This seems to be perfectly agreeable to the occasion: why he should select precisely *five* persons from among his brethren {unless this number might be *regular* and *ordinary* to a party}, does not appear; but why he should introduce a party of the *principals* among them, common sense may tell us; as they were to solicit a very great, perhaps a singular, favour from the Monarch. Compare also Ezek. xxxiii. 2. *Heb.*

4. If I have been right in adopting the term *chief*, instead of common *man*, it will follow, that *chemushim* means *officers*; now under what pretence, or at what time, Gideon went down to the host, we cannot positively determine (for that he went the very same *night* in which he received directions to go, is not evident): but by the relation of a dream, which no doubt, had occurred during night, we may imagine it was (not late) in the morning. [I, for my own part, always think of our famous king Alfred's visit to the Danish camp, accompanied by his servant, when I read this history of Gideon].

On the whole it is apparent, that the history is cleared and improved, by supposing that Gideon drew his information from higher sources than mere soldiers, common *men*, that is to say, from *officers*: and this, if well founded, is strengthened by the other places where this word occurs; which perfectly agree with the principle.

Josh. i. 14. "You shall pass over Jordan *officered*, before your brethren [*i. e.* headed by] all your *mighty men of valour*, and shall help them." Or, if the reader prefer the old idea, "all your mighty men of valour shall pass over, properly *officered*." Either way the sense is clear, and applicable to circumstances. Chap. iv. 12. "Reuben, Gad, Manasseh, passed over properly *officered*, before Israel—about forty thousand passed over." As I think it may be doubted whether all these *forty thousand* were complete soldiers, or, *mighty men of valour* (which descriptive phrase is here omitted), it should seem that this character of military ability is rather applied to the *officers*, or leaders, than to the people, in the former passage.

Now, if these passages have been fairly illustrated, as I believe they have, it will follow, that we risk nothing in taking the word *Chemushim* to signify leaders, or *officers*, in Exodus xiii. 18. "And the children of Israel went up *properly* OFFICERED, under appointed principals—leaders, *chiefs*, out of the land of Egypt:" which, as it is precisely what was intended in our former Fragment, and what the nature of the case absolutely requires, and what the book of Numbers specifically treats of at large, may be taken (I presume to think, without vanity) as something different from that "fanciful and ill-supported hypothesis," which Dr. GEDDES has been pleased to call it.

Dr. GEDDES farther has erred, by misquoting my words. I did not say the Israelites had no arms: but, that they were not *generally* armed; and I marked the word *generally* in italics, for distinction; because I knew that Moses himself had been a general for the king, and therefore might have arms; and, indeed, how did he slay the Egyptian, Exod. ii. 12. if he had *no* arms? Moreover, that the Israelites, when in Egypt, had wars, and military expeditions, must be inferred from the mourning "of Ephraim, many days, over his sons, who were slain by the men of Gath, born in the land, because they came down to take away their cattle." 1 Chron. vii. 22. Understand this passage in whatever sense, I think it implies fighting, and weapons.

But the Doctor asks where the Israelites got the weapons with which they fought Amalek, chap. xvii. 9. ? I answer, partly from such as they had been allowed to procure, occasionally, in Egypt; but chiefly, from those spoils of the drowned soldiers of Pharaoh, whom they saw dead on the sea shore, chap. xiv. 30. and yet, after all, there were not arms enough in the Israelite camp to supply the whole multitude; but a *chosen body* was destined to attack their enemies.

FRAGMENTS, No. XIX.

The nick-name, which *Charma* (*Ham*) acquired from having *laughed* at his father, *Satyavrata*, when intoxicated, was *Hásyasíla*, or, "the laugher;" and his descendants were called *Hásyasílas*, in Sanscrit, by which are understood the African Negroes, or the Ethiopians. Captain WILFORD, on Egypt, &c. *Asiat. Res.* I do not perceive, in this appellation, any traces reducible to Hebrew etymology: but it corroborates the notion of the descent of the Negroes from *Ham*, and shews that it obtained in India also.—The reader will not fail to notice the caution given, *in loc.* respecting the want of authenticity to this FRAGMENT.

NUMBER CLI.

There is an error in saying, No. CLI. that, "Daniel is the first prophet who gives dates *forward* to following times." It is true, that Daniel is the first who seems to have calculated time *systematically*, and to have combined years, &c. into a confirmed and regular series; but Daniel himself had learned from the books of Jeremiah, that the captivity was to last "seventy years," which, in Jeremiah, was a date *forward*. Isaiah also says, "Within three-score and two years, shall Ephraim be broken," which is a date *forward*; and even so early as Abraham, *four generations* are predicted, which certainly is a calculation of time carried *forward*. The reader, therefore, will excuse this slip, and accept the writer's meaning, *i. e.* that Daniel seems to look forward more *precisely*, more *chronologically*, than other prophets.

NUMBER CLVII.

Notwithstanding I ventured to propose the comparison of a bride on horseback to an officer of horse, and have applied this to the bride of Solomon, No. CLVII. and Solomon's Song, first day Eclogue II.; and, notwithstanding it might be confirmed by a marriage procession in Chardin, [See the PLATE.] where several women ride on horses; yet, we ought to observe, 1. That the princess certainly did not travel all the way from Egypt on horseback. 2. Nor is it likely she should quit her carriage for a horse, on which, to make a public entry into Jerusalem: hence it will result, 3. That Solomon could hardly have seen his bride on horseback; to which add, 4. That the horses of Egypt are covered with ornaments of jewels, rubies, pearls, gold, &c.; so that in a poem where compliments are lavished on dress, it may be thought no mis-application of politeness, to refer the general brilliant appearance of this lady to that of brightly decorated horse glittering among the guards of her royal father. Considering the esteem in which horses are held in Egypt, and the Egyptian horses, especially, throughout the East, at all times; considering the pomp of Pharaoh, and the splendour of such accoutrements, this may be no ill compliment; at least, it is as graceful as comparing the *person* of the lady to a horse, as usually understood; and perhaps the proposal to make, "golden bands with spotted edges of silver," that immediately follows, may allude to some of those trappings, which, though not used among ourselves, are an occasion of great expense, and are esteemed extremely magnificent; so as never to be omitted among the grantees in the East.

VINDICATION OF THE PROPOSED ARRANGEMENT OF SOLOMON'S SONG.

The foregoing numbers were in the hands of the printer, when my publisher transmitted to me Mr. WILLIAMS's "New Translation of Solomon's Song, with Notes, and a Commentary." That gentleman observes, in his preface, that he "had adopted some ideas, and controverted others, of the EDITOR of CALMET." My information leads me to believe that Mr. W.'s work had been under his consideration little short of five and twenty years; and besides, it has had the advantage of having been circulated among his friends (to obtain their opinions) in a previous edition. I am pleased, therefore, to find, on the whole, that the arrangement of his version is considerably similar to that proposed by the Editor of CALMET, and that the corrections it has undergone since that private edition, have contributed to increase the similarity.

As truth is the object of our researches, Mr. W. will excuse a vindication of some particulars in my own arrangement, and a correction of a mistake or two in himself. He has qualified me as *learned* and *ingenious*; and I beg leave to return the compliment; not even excepting those points on which we differ.

Mr. W. has seen the propriety of arranging the Eclogues into *Morning* and *Evening*; but his first evening (which is the *first* interview after the nuptials, of those who suppose, as he does, the marriage to have been completed) contains only *one* speech by the bridegroom and *one* by the bride. The E. C. had called this interview, which is much longer in his arrangement, "distance itself," though placed before the marriage, when distance might appear a propriety; but an interview after the marriage, so cold and abrupt as this arrangement implies, if it might coincide with the climate of Greenland, is little adapted to the warmer regions of Egypt and Judea. It has also the effect of converting what we accept as the *morning* of the second day into an *evening*; so that the bridegroom solicits his bride "to arise and come away," the virgins desire that "the foxes (jackals) should be taken for them," and the spouse wishes her "beloved to RETURN until the day breathe, and the shades flee away,"—in an *evening*! This supposes that jackals were taken by night, which may be true, though I do not recollect that Samson took his jackals by night; but certainly it forbids the rendering *foxes*; for what jolly fox-hunter would think of either *evening*, or *night*, for a fox-chase? Moreover, as the bridegroom is present, how could he "RETURN until," any *future* time? [The same incorrectness of times appears in a previous passage, "his left hand was under my head"—time *past*; "I adjure you, O daughters of Jerusalem"—time *present*]. This arrangement also prevents the bride from closing the first *evening* in the same manner as she does the other evenings (which Mr. W. makes hereby sometimes *morning*, sometimes *evening*): whereas it should seem evident, that the poet preserves a correct uniformity in this particular: and this uniformity, it is presumed, *establishes* the arrangement proposed by the Editor of CALMET.

If the very first evening of Mr. W.'s arrangement be mistaken, it must necessarily influence the succeeding divisions of the poem; and the proof that it is mistaken, shall rest on the effect of the foregoing remarks: not without observing, however, that again in the fourth *evening*, Mr. W. makes the bridegroom invite his bride,—*"Come unto me from Lebanon—look from the top of Amana."*—Was the bride at Lebanon; that he invites her to come from thence? Is *evening* the proper time to

"look from Amana, from the dens of the lions, from the mountains of the leopards?" Mr. W. also supposes *two* dreams in this poem:—a *reverie* and a dream are alike in many respects, sufficient at least for the purposes of poetry; but the introduction of *two* dreams in one short song, implies a lamentable deficiency in variety.

On the whole, it is difficult to discern superior advantages in Mr. W.'s arrangement; and only our arrangement was proposed with any "persuasion of correctness;" while the version was open to "receive improvements from whoever is qualified to improve it." We shall now consider a few passages of the version; together with the "improvements" they have received from Mr. W.

Chap. i. 7. Why should I be as a *stranger* [*rover*, Ed. Calm.] Mr. W. notes—

"If the original word [רָמַץ] be derived from the root [רָץ] to hurry or drive away, the sense will be nearly that of our translators—"one that turneth aside," wandereth, or is driven away [לְ] to, beyond, or among the flocks of thy companions. So the *Targum*, *Kimchi*, *Dathe*, &c.

But *Michaelis*, *Piscator*, *Cocceius*, *Martinus*, &c. choose to follow the Septuagint who have rendered it (περιβαλλομένη) *veiled*, [deriving it regularly from [רָמַץ] to cover, veil, i. e. cast something *hastily*, and loosely over a person;] the meaning will then be, 'Why should I be overlooked, neglected, as if I was not one of the flock of thy companions, that is, one of thy wives?' The veil was also, in one case, a mark of widowhood, and in another of harlotry; it may therefore be explained, 'Why should I appear as a widow, or an harlot, rather than be treated as a lawful wife?'

In reply, it should be remembered, that this lady was from Egypt. Suppose that her veil, &c. as in the case of Tamar [*vide* FRAGMENTS, No. CLIX]. was of a foreign make, it would follow, 1. That she would appear to be a *foreigner*. 2. Being alone, as a *straggling* foreigner; consequently, 3. As one free to receive paramours. All these ideas are clearly implied in the history of Tamar; and the application of them to this passage accounts why the sense of "turneth aside," and the sense of "veiled," run at last into the same. I have therefore adopted the word "*rover*," as implying, though covertly, a *loose woman*. N. B. If this be just, the Bride did not at this time wear her *radid*, or deep marriage-veil, consequently she had not yet been married. [Nor is this all: for, as she compares herself to a kid, or lamb, such of these creatures as were extremely *startlish*, might be *veiled*, i. e. be hindered from seeing all around them, as our horses and cattle are, to prevent their taking fright.]

Chap. ii. 1. "I am a rose," Mr. W. inclines to read "*rose-bud*." I would encourage him, by the elegant remark of Tasso, "A lady's bosom resembles the rose-bud: it is the more admired the less it is [blown] exposed." The same may safely be said of the lady herself.

P. 224. "The dove is constant."—BUFFON tells a very different story.

Chap. iv. 16. "Awake, O north wind, and come, O south."

"If it were thought necessary to obviate the supposed absurdity of calling on opposite winds to blow, it would be easily done by rendering the *vau*, as a disjunctive particle, OR, as it often is by our translators.

"The learned *Editor* of *Calm* will not admit the south wind at all in this scene. He says, 'In Judea, the heat of the south wind would have suffocated the fragrantcy of the garden.' In answer to which, it is sufficient to quote an eastern poet in a still warmer climate. 'O gale, scented with sandal, who breathest love from the regions of the south, be propitious.' *Asiat. Research*. vol. iii.

"The geographical situation of Judea will further justify this interpretation.—Lebanon being on the north of Judea, the wind from that quarter would naturally bring

bring with it "the odour of Lebanon." On the south is Arabia Petraea, and still farther south is Arabia Felix. Egypt is situated west of Arabia, and Persia to the east. An old historian, quoted by Sir *W. Jones* [Essay on the Poetry of the Easterns] says, 'The air of Egypt sometimes in summer is like any sweet perfume, and almost suffocates the spirits, caused by the wind that brings the odours of the Arabian spices.' Now as these odours are brought to Egypt, doubtless by the east wind, so they would be carried to Judea by the south, and to Persia by the west or south-west; in every direction, more or less, producing that excess of fragrantcy that at times overpowers, even the natives, with its sweetness."

I must beg leave, in answer to all this, to observe, that by different situations of places the same wind is varied, even to opposite properties; and that our Lord speaks of it as a notorious and popular observation in Judea, Luke xii. 55. "When ye see the *south wind* blow, ye say there will be *heat*, and it cometh to pass:" *καύων, fervent, scorching heat* (*vide* PARKHURST); which surely, if PARKHURST be correct, that it is "similar to the destructive east wind," must be fatal to the fragrantcy of a garden. This supersedes the necessity of any reply to the disjunctive *vau*; yet it seems odd enough that the bride should first desire the north wind to blow; but if that refuses, then she solicits the south wind to act as its substitute: could *either* be equally agreeable?

Chap. v. 5. "But my hands dropped myrrh, and my fingers liquid myrrh, on the handles of the lock." Persons, when dreaming, often find themselves embarrassed to perform the most simple action; what they would do in an instant, if awake. I propose, therefore, to accept as the sense of this passage, *q. d.* I took a great deal of pains to open the lock, but my hands and fingers were incapable of it; they slipped and slid about as if the lock had been smeared over with an unguent, which eluded, by its slipperiness, all my endeavours to grasp and to open it. A very natural effect in a dream! [This sense is confirmed by a passage from M. FORSKALL, which imports that the women in Arabia use such perfumed washes before they go to bed].

Chap. vi. 8. "*There are threescore queens,*" &c. or, as Mr. W. "*threescore queens are they,*" &c. Does not this look very like a relative to an antecedent? What is the strict grammatical connection of this verse with the former? let a critic [not "rashly," but] considerately, inform us.

Chap. vi. 9. "Awful as the streamers."

"An ingenious critic has lately suggested, that a *comet* might possibly be intended, and quotes from *Richardson* the following Arabian verses:

When I describe your beauty, my thoughts are perplexed,
Whether to compare it
To the sun, to the moon, or to the *wandering star*.

"This wandering star he supposes also to be a comet, as well as the streamers in our text; but both applications are doubtful, and particularly that of the sacred writer; and as the original term is plural, I should rather refer it to the *aurora borealis*, as perfectly corresponding with the epithet 'awful' or terrible, and as well describing the splendour of the spouse, and the awe inspired by her majestic presence.

"As, however, I have not at hand evidence that this phenomenon is particularly observable in Judea, I have in the comment applied the passage to another object, which, if not so terrifying, is certainly not less sublime and grand—the sun setting behind a crimson cloud, and gleaming between its interstices."

Edit. 4.

2 F Div. 2.

On this observe,—1. That the idea of referring this wandering star to a comet, is in Mr. *Richardson's* version, who, I doubt not, had sufficient authorities for it. 2. That as the tail of a comet has the greater resemblance to the fire, &c. streaming from the banner (fire-pot) carried along, I prefer that idea on the whole; but, 3. I think Mr. W.'s hint at the *aurora borealis* is too ingenious to be lost, and would therefore remind him, that as this phenomenon travels round the globe in between 500 and 600 years (I quote from recollection of early studies), it must needs have been repeatedly visible, and noticed too, in Judea, in the course of its revolutions: and we have reason to refer many, if not most, of the meteors related by Josephus, as appearing in the heavens previous to the destruction of Jerusalem, to the properties and effects of the *aurora borealis*. That the meteors of heaven are connected with military ideas, appears from a couplet in Richardson, p. 26. "Extempore of a Father, on learning that his two Sons were slain in Battle:

Two bright METEORS OF WAR, fired by us, are already extinguished,
Whose splendour gave light to the nocturnal traveller."

Chap. vii. 3. "Thy body a heap of wheat, encompassed with lilies."

"The late *Editor* of CALMET has suggested, that the comparison here intended is that of the vest (or *boddice*) fastened with a girdle, to a sheaf of wheat tied about with lilies. This is elegant and ingenious; but (supposing the ancients tied their wheat in sheafs), the word here used (עֲרֵמָה) is not a sheaf, but a *heap* of *naked* wheat, or corn threshed out. (See Parkhurst in עֲרֵמָה, and the texts there referred to).

"The lilies which surround, or rather cover, this wheat, I would refer to a robe of fine linen, pure and white, embroidered perhaps with lilies, which were the most usual ornaments of the Hebrews. When the corn was laid in heaps, I suppose a quantity of field lilies were thrown [Heb. *turned*] over it, to protect it from the birds: or rather perhaps as Mr. *Arthur Jackson* suggests, in the manner of garlands, as a token of joy; and to this I suppose the allusion in the text."

This paragraph seems to imply a doubt whether the *ancients* tied their wheat in sheafs: As it appears by the Jewish coins that the *Jews* tied *their* wheat in sheafs, I apprehend *that* may render the comparison admissible; and the similarity between a lady dressed in a robe of gold tissue, bound around by a girdle of silver tissue, to a sheaf of yellow corn, tied by a band of white lilies, may be seen sufficiently on our plate. How many acres of lilies might be cultivated in Judea, to protect from the birds the corn produced throughout that country? Have we any proofs of *heaps* of corn being bordered or edged with lilies—"turned over it."?

Page 319. "The late *Editor* of CALMET takes *Aragamen* (אַרְגָּמָן) for a proper name, like Carmel, and thinks it alludes to a particular manner of plaiting the hair, like the weaving of *Arech*, a city in Babylonia, supposed to be famous for its weaving manufactories. This, however, is all conjecture; and the interpretation of *Michaelis* and Bishop *Percy* is so much more elegant and simple, that I cannot help giving it in every respect the preference. 'The tresses of thine head like the *porpura*' (or *murex*), a *spiral* shell-fish, whence was extracted the famous purple dye of Tyre; meaning that the tresses were tied up in a spiral or pyramidal form on the top, or at the back of the head; and probably the basis of the nuptial crown. Something like this we see in the Chinese, and other eastern dresses; the Hindoo women wear their hair commonly rolled up into a knot or bunch at the back of the head; not to say that our own ladies sometimes roll up their tresses in a manner not very dissimilar."

The *Editor* of CALMET does not always know what to take *Aragamen* for; in some

places where it occurs, it seems to be diaper, or plain or figured calico; elsewhere, purple; in other places, weaving, &c.

I fear I must remark on the verbal construction of these passages, that a reader would conclude the "*late* Editor of CALMET" had been dismissed from his labours in this world of vicissitude. No such thing. If any reader feel an interest in his continuance here, he is still continued, and still grateful for that interest.

Chap. vii. 8. "This clause has puzzled all the commentators, and cannot, perhaps, be rendered with certainty. The translations are too various to be transcribed, and the conjectures of critics too bold to be adopted. There are also some various readings in the mss. which only render the text more doubtful. After wearying myself in examining them, I have adopted what appears to me the best sense, as well as the most faithful version of the text as it now stands, which runs more literally thus: 'Thy palate is as the best wine,' וְהָלַךְ לִדְרוֹ לְמִשְׁרִים, 'going to those beloved for uprightnesses:' i. e. the wine which I send to those whom I particularly esteem for their virtues and integrity. See chap. i. 4." I am pleased to see the similarity of our versions of a passage heretofore very perplexing:

WILLIAMS, Also thy mouth is as the best wine,
Which is sent to those whom I love, for their integrity.

EDIT. CALMET, Thy palate [*address*] resembles exquisite wine, [*cordial*]
Going to be a love favour to *tried* integrities:
[Or, to friends whose staunch friendship has been often experienced].

I have added, in No. ccccxxviii. "I suspect the bridegroom compliments himself."—This suspicion is not diminished, by observing a remarkable coincidence in Pindar's seventh Olympic Ode; thus rendered by Mr. West:—

As when a father in the golden vase,
The pride and glory of his wealthy stores,
Bent his lov'd daughter's nuptial torch to grace,
The vineyard's purple dew profusely pours;
Then to his lips the foaming chalice rears,
With blessings hallowed, and auspicious vows,
And mingling with the draught transporting tears,
On the young bridegroom the rich gift bestows;
The precious earnest of esteem sincere,
Of friendly union and connubial love;

The bridal train the sacred pledge revere,
And round the youth in sprightly measures move.

He to his home the valued present bears,
The grace and ornament of future feasts;
Where, as his father's bounty he declares,
Wonder shall seize the gratulating guests.

Thus on the valiant, on the swift, and strong,
Castalia's genuine nectar I bestow——

Here we observe, 1. The poet compares his praises to nectar. 2. To genuine nectar; the "prime wine" of the Canticles. 3. The bridegroom receives the gift, i. e. the chalice, with "the vineyard's purple dew," which it contains.

In the same manner I understand the advice of Hesiod, Works and Days, 490.

When at your board your faithful friend you greet,
Without reserve and liberal be the treat:
To stint the wine, a frugal husband shews,
When from the middle of the cask it flows.

i. e. When your wine is in its prime condition, entertain a true friend with it freely. Do not spare it avariciously.

I know that this has been otherwise understood, as a precept of frugality; but, whether more correctly, may be doubted. Mr. ELTON translates;

When broach'd or at the lees, no care be thine
To save the cask; but spare the middle wine.
To him the friend that serves thee glad dispense,
With bounteous hand the mood of recompence.

The latter precept taken in connection with the former, is certainly the most liberal. This sentiment of Hesiod has been discussed by Plutarch in his *Symposiaca*, iii. 7. and by Macrobius, *Saturnalia*, vii. 12.

"DUDAIM, *mandrakes*: so the LXX. (who translate *Μανδραγόρας*, *Manḍragoras*), Onkelos, and most critics and commentators. *Hasselquist* (*Voyages*, p. 160) found a great number of these plants near Galilee, which were ripe in May, and, with other travellers and naturalists, describes it as of a *strong nauseous smell*, and not good to eat; but then as a Samaritan priest told Maundrell, they were supposed to help conception, by being laid under the bed. However, the Editor of Calmet is confident that the *dudaim* were melons."

The Editor of CALMET is not "*confident*" on the subject; but if he errs, he errs not alone: for that the *dudaim* were melons, has been the sentiment of Deusingius, who founds his opinion on the Arabic translation of *Dudaim* by *Luffa*, by which the Arabs understand not only the mandragora, but a kind of melon, according to Ibn Baitar. The Persians also, he says, call this fruit *Destanbouic*, i. e. "perfume of the hands," because they have a custom of holding it in their hands, on account of its agreeable odour. The Syrians and Egyptians call it *Schemmaim*, or *Shemmamah*, [the female breast] according to Golius.

But observe, 1. That the word *Dudaim* certainly signifies "woman's breast." 2. That the fruits were ripe in wheat harvest. 3. That they were of exquisite fragrance: agreeable to which particulars is the information of LE BRUYN, vol. i. p. 164. At *Ankaer*, near the junction of the rivers *Kur* and *Aras*, early in September (the nearest date is September 2. But how much *sooner* they might be ripe, does not appear).—

"I here took notice also of a fruit they call *Chamama*, or *Breast of a Woman*, BECAUSE IT IS IN THAT SHAPE; it is very wholesome, AND OF A VERY PLEASANT SCENT. It is not very unlike white melons, but it is firmer, and nearly of the colour of the *China* orange; some of them are also of the same size, and the *Armenians* told me, they grow also at *Ispahan*, where they are in great request, and where they carry them in the hand by way of nosegay. Some of them are of the size of a small melon, and spotted with red, yellow, and green; the seed of these is small and white; there are others which are all red. It is a grateful refreshment, which abounds in this country."

Now if these melons were plentiful in Mesopotamia, but rare in Judea, in the days of Reuben, who by chance found some, which he brought to his mother, we have discovered, I think, a fruit which bids fairer to be the true *Dudaim*, than any "plant of a strong nauseous smell, and unfit for eating." [LINNÆUS was of this opinion].

Chap. viii. 2. "Dr. *Hodgson* and the Editor of Calmet render *Talmadni* as the proper name of the queen's mother; though I conceive without sufficient reason."

This is a remarkable mistake: as the Editor of Calmet *opposes* the notion of Dr. HODGSON, in p. 89; and his Arrangement expressly gives the word *Talmadni*, "Thou shouldest conduct me," to the Bridegroom. *Vide* No. ccccxxxii.

P. 342. "As the original (*וְכָל*) is equivocal, it may be rendered either distributively, each ('*quisque*,' *Pagninus*), or emphatically 'the man' (LXX. *αὐτὸς*); i. e. as the Editor of Calmet explains it, 'the tenant,' the principal or head *man*. I have preferred the former, because I find it was common to divide these grounds into plantations of a thousand vines, each worth a thousand silverlings (Isa. vii. 23.); and because I conceive one of these would have been too inconsiderable for a royal vineyard."

These "silverlings," then, are supposed to be "shekels, value 2s. 4d. each;" so that each vine, according to our author, was worth about half a crown annually, or 125l. the 1000. But we ought to observe, that the bride had only her portion of a royal vineyard; and this was *all* she could transfer to Solomon. What proportion her share might bear to the whole is not said, but only the revenue she drew from it, as her individual property, is noticed; and that, no doubt, after all expenses of cultivation were paid out of it. The passage in Isaiah implies a plantation of prime cultivation and value: possibly rather better than common. N. B. The rendering of the LXX. who resided in Egypt, has great weight, in reference to an Egyptian custom.

If these remarks are read with the same temper as they are written, the cause of truth will be served in conjunction with urbanity; and be it remembered, that to serve the cause of truth is an honour, which, I dare say, is consciously enjoyed by Mr. WILLIAMS, and which long may he continue to enjoy.

.....

I find myself *invited*, from several quarters, to give my opinion on the allegorical meaning of this Poem. I shall only say in reply, that I wonder nobody has yet set it in so strong a light as it is capable of, the idea that this Song may allegorize the Union of the Jewish and Gentile Churches. The Jewish church, in that view, would be the Bridegroom, which, 1. resides at Jerusalem, 2. whose chief, and whose prolocutor, is the Messiah, 3. whose dignity is superior: The Gentile Church would be 1. from a distance, 2. new in this intimate relation, 3. swarthy in some respects, yet fair in others, 4. modest, yet affectionate; elegant, yet rustic: 5. willing to yield obedience, property, &c. to her lord. 6. This Union would naturally be referred to the days of the Messiah; but, 7. there would be many countries not directly informed of his coming; may these be the little sister, not yet mature in person?—and to close the whole, 8. may the absence of the Chief of the Jewish church, and the earnest desire of the Gentile church for his return, with which the poem closes, be any ways related to the actual state of things, or allude to the still expecting Hebrews, and the still immature heathen?

No. D. APPENDIX.

LETTER from SIDNEY SMITH, Esq. (now Admiral Sir SIDNEY SMITH,) to his Father, JOHN SMITH, Esq.

"DEAR FATHER,

Morocco, Jan. 12, 1787.

"You will no doubt be anxious to hear of my arrival at this place; an opportunity offers of a courier to-morrow; 'tis too long a land journey to send the heavy packet of anecdotes and adventures that I have begun for you; so I shall make this single sheet just to tell you thus far, that I am well, having had no ailment but such as an exertion of a power you know has easily removed. *The heat of this place is beyond any thing I ever felt*, even in the West Indies. In short, I find I never felt heat or thirst in reality, before this journey. *The mornings and evenings are cool, nay even cold*, from the vicinity of Mount Atlas; from whence we have a regular breeze, according to my favourite principle of winds. We were four days on the road,

leaving Mogadore the 23rd ult. escorted by an hundred horse, commanded by the chief *Alcaid* of the black army, whom the Emperor sent with three standards, and a piece of artillery, by way of doing honour to the English, whom he has even ill-treated, till now, that he has taken it into his head to be afraid of us, as he knows that we have no enemies on our hands. We were accompanied out of town by the European consuls, and merchants established at Mogadore: *our dinner, under an olive-tree*, was an earnest of the life we were to lead. These gentlemen dined with us; and as there was a man of every nation in Europe, the jumble of languages, to which were added Arabic, to servants, made the most curious conversation I ever heard. As soon as we were quit of these, the only civilized beings in the country, I commenced savage, like the rest, putting on the Moorish dress and turban. The white linen one is only worn by the *Hagi*, or pilgrims, who have been to Mecca; but as the others were striped, I put on an English waistcoat-piece of blue-and-yellow striped silk, which took the fancy of the Moors so much, that I am persuaded they would be an acceptable article of commerce for that use, if sent here. I was told by every body that the Moors were jealous of any body wearing their dress, and disliked it, but I did not believe it, because I could not suppose them to be exceptions to the rest of mankind, who like being followed in any custom, as it is certainly flattering to them. I found it as I expected; they were delighted with it; and we went very merrily together, I learning Arabic, and they taking pleasure in teaching me, and were surprised that a Christian had any ideas at all, since Mahomet was not his guardian angel. I was mounted on a fine Arabian horse, that, on the lifting the right hand, sprung like an arrow out of a bow; and on the slightest touch of the rein, as suddenly stopped on his haunches. This they teach them, by means of a bit of a most cruel construction. The whole exercise of the soldiers consists in firing on full gallop, and then stopping suddenly with the musket swung at arm's length over the head. They were mightily surprised that I could do that too; not considering that the horse had the most difficult part to play, which he was already taught. The Moors are indolent, unless called on for some such violent exertion as this.—They are ignorant, because they have neither seen, read, or heard of any thing.—They are quick of apprehension; but all their cleverness, or rather cunning, is exerted in tricking and over-reaching whoever they have any dealings with. However, they have hearts, and I have found that the road to them is pretty near the same as that to other men's. The Imperial savage is the greatest rogue of them all: his mode of receiving the tribute and homage of us, his European subjects (for I will call it no otherwise), is exasperating to the last degree. I have more than once wished for a seventy-four gun ship to knock the green tiles of his palace about his ears, which would bring him to his senses with regard to us, sooner than rolls of parchment, which, if they contain language, nobody dares interpret to him, for fear he should be put in a passion; and then the heads of his loving subjects are not very secure on their shoulders. This being the case, 'tis worth while for one Englishman to learn the language, well enough at least to prevent an interpreter deceiving him. Languages being my forte, I am hard at work. You would laugh if you saw me with my turban, whiskers, and beard, *sitting on a mat under an orange-tree, writing Arabic hieroglyphics, with a slit reed for a pen*, and surrounded by my instructors, who don't comprehend how a Christian can learn, in half an hour, what has cost them their whole lives. *Reading and writing is a distinct profession here.* Thus I employ myself till I can once more have an opportunity of trying my pump.

“ Adieu, your affectionate Son,

W. S. S.”

EXTRACTS FROM LETTERS OF A LATE EMINENT CRITIC.

"MY DEAR FRIEND,

..... "You ask me the signification of the word *Morrow*, whether it does not begin at twelve o'clock? It is not, perhaps, easy to give a satisfactory answer to this question. I freely send you what occurs to me, but do not mean it as decisive.

"The word *Morrow*, as I suppose, denotes the next succeeding period of light, which commences a little before the rising of the sun, and is opposed to the preceding period of darkness, as day is to night. The Hebrew term *Meher*, or, which is still nearer to the true sound, *Mewher*, rendered *Morrow*, signifies the exchange of one thing for another. Light was given instead of the preceding hours of darkness; during which, the Spirit of God moved upon the face of the waters, Gen. i. 2. The idea of the Hebrews, under the word *Mewher*, may be further understood from the two following passages.—"And the people stood up all that day, and all night, and all day on the MORROW;" which phrase our translation renders *all the next day* (Numb. xi. 32.), as opposed to night. "But God prepared a worm in the rising of the dawn for the *Morrow*," or, against the morrow, which is in our translation, when the *Morrow* rose the next day, Jonah, iv. 7. This phrase shews that the Hebrew *Morrow* did not commence before the light. Now I consider the Anglo-Saxon *Morrow* as derived from the Eastern *Mewher*; and as it is evident from *Tacitus* and *Julius Cæsar*, that both the Germans and the Gauls computed time in the manner of the Hebrews, and other Eastern nations, there is the greater reason for supposing, that our ancestors used the word *Morrow*, according to the idea of the Hebrew *Mewher*.

"*Sic condicunt*, says *Tacitus*, *nox ducere diem videtur*. The Anglo-Saxon *to morgen*, our *to-morrow*, is found in the following passages, Exodus, vii. 15. viii. 23. xvi. 23. xvii. 9. xxxii. 5. xxxiv. 2. Num. xi. 18. Matthew, vi. 30. Luke, xiii. 32, 33, &c.

"The old Germans had their *morgen gabe*, *morgen gife*, *morgen jaube*, that is, *morrow gift*, the portion of goods which the new-married husband gave to his wife the day after the nuptials. *Morgen deagung*, i. e. *morrow day going* (*diluculum*). They also used *morgen*, of the morning. The old english writers, and, if I mistake not, Chaucer has it, *morownginge*. *To mergen—to merien—to merigen—to merne—and to morgen*, are all the same word. Hence, I doubt not, the Gothic verb *mergan*, to discover, to divulge, to make known."

"MY DEAR FRIEND,

"Mrs. ———'s query must have the first place; *Whether Jezebel painted, or only her eyelids?* I consider Jezebel as painting her eyelids, in order to colour the eye itself. She might also tinge her eyebrows; but the sacred historian does not mention her face; nor do I suppose that she painted it. Literally, "she trimmed her eyes with *pouk*;" i. e. *stibium*, or an impalpable powder of lead ore. Dr. SHAW tells us, that none of the Moorish ladies (many of whom, I doubt not, derive their original, as well as their customs, from Phenicia) think themselves completely dressed till they have tinged their eyelids with *al kahol*, the powder of ore, which is done in this manner. They dip into the powder a small bodkin of the thickness of a quill, and then draw it between their eyelids, over the ball of the eye. Thus a sooty colour is communicated to the eye, which was thought a great addition to their beauty. This throws light on that strong expression of Jerem. iv. 30. "Though thou rentest thine eyes with *pouk*." See also Ezek. xxiii. 40. Dr. SHAW supposes *Keren happut*, i. e. the horn of *Pouk*, the name of Job's daughter, is relative to this practice. Its antiquity is undoubtedly great. It was a custom among the Medes, Xenoph.

Cyropæd. lib. i. sect. 11. Astyages also painted his face. *In Juvenal Sat. ii. ver 94, 95,* the eyebrows were adorned, and finely painted, ~~and then the person~~ *trementes attollens oculos.* See the whole passage.—Also, Shaw's *Travels*, p. 229. *Natural History of Barbary*, chap. iii. sect. 7.

“I could wish my intelligent friends, when they read the Scriptures, to use the larger Oxford Bibles, and to attend particularly to the marginal references, and to the marginal readings, which are exactly literal, and therefore, I believe, always suggest the true sense. Make a trial on 2 Kings, ix. 30. ; and on the passages before quoted, from Jerem. and Ezek. This will be a means of conveying much valuable knowledge and true criticism. Try also as specimens, Amos iii. 9. Job xxxiii. 27, 28.”

“MY DEAR FRIEND,

“I cannot delay answering any questions of yours. But you have called my attention to a difficult passage. The term rendered *hunting* is a metaphorical expression, borrowed from the action of a hunter, when he comes sideways upon his game. Hence it signifies to watch along the side of a person, with a view of engaging or *decoying*: and indeed this last term will express the prophet's meaning. I suppose the pillows here mentioned to be nearly the same with the *lectisternia pulvinaria* of ancient idolaters. These the Western nations placed in temples and religious houses; but the Eastern idolaters placed them in gardens and groves; not being always so fond of temples. Perhaps they might be under tents. The word rendered *arm-holes* denotes the sides, or all the parts of the body lying under the arm, and is put for the sides. I will endeavour to give you the prophet's words literally.

“Ver. 18. Woe to them sewing pillows for all sides, under the arm, and making veils, or coverings for the head, of every stature or height, to decoy souls! Will ye decoy the souls of my people? and the souls, with yours, will ye keep alive? Ver. 20. Wherefore, thus saith the Lord Jehovah, I am against your pillows (or couches), wherewith ye decoy these female souls to flower-gardens, and I will tear them away from beneath your arms; and I will let go (*nepheshuth*) the female souls, wherewith ye decoy (*nepheshim*) the male souls, to flower-gardens, and I will tear away the veils, and my people shall no more be in your hand, to be decoyed.”

“Be pleased to observe the following things—that the prophet spoke these words in captivity, before the captivity of Zedekiah: read Jer. xxix.: that *souls* are here for *persons*: that gardens were places consecrated to idols, Neh. i. 29. Isa. lxxv. 3.; and most probably to *Ashra*, the goddess of prosperity, so often mentioned in the Jewish history, and styled “Queen of Heaven,” Jer. xlv. which read, from the 15th verse, where it will appear the women were peculiarly engaged in the worship; that, perhaps, the prophet may allude to some obscene rites which belonged to this goddess, who was the Eastern Venus; the same may be hinted by Jeremiah: that the Romans, in their public calamities from Hannibal, used rites, which seem to resemble those here mentioned by the prophet: *Tum lectisternium perhedrium habitum—sex pulvinaria in conspectu fuere.* Livy, lib. xxii. cap. 10.; read the whole passage: that those *pulvinaria* seem to have been used in connection with divination and predictions of prosperity; and that, by means of those couches, or *pulvinaries*, the false prophetesses seduced the people, and prevented their recovery to the true worship of God by his prophets; which thing made the heart of the righteous sad, who feared the enlargement and continuance of desolation. You see I can only give general hints, which, if they be good for any thing, will be sufficient.”

END of the FIRST VOLUME of FRAGMENTS attached to CALMET'S DICTIONARY of the HOLY BIBLE.

Printed by G. Hazard, 50, Beech-Street, London.

